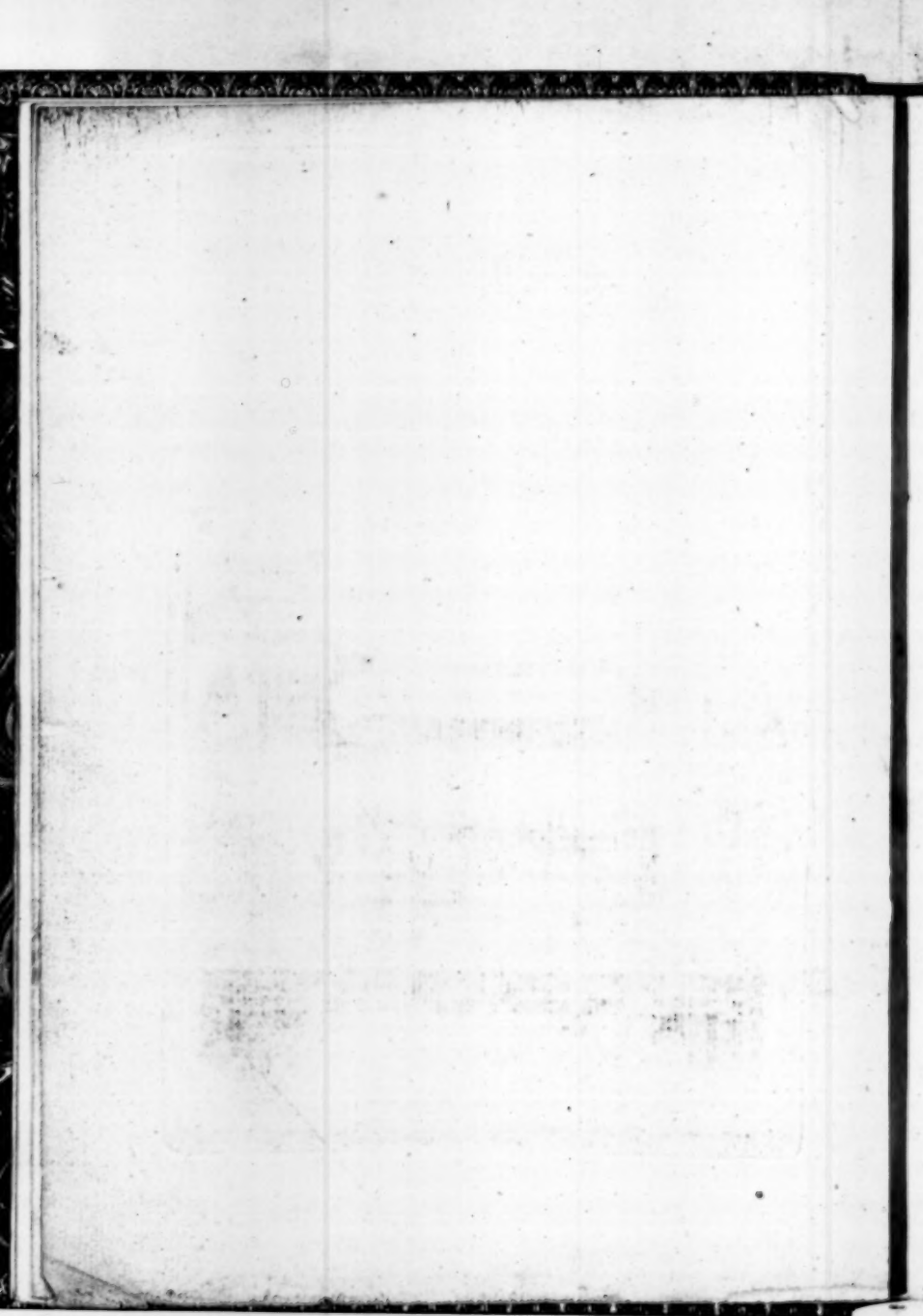


Sould by John Stafford at the George at Fleet bridge near R. Vaughan sculp.



ABEL REDEVIVUS:
OR,
The dead yet speaking.
THE
Lives and Deaths
OF THE
Moderne Divines.

Written by severall able and learned
Men (whose names ye shall finde in the Epi-
stle to the Reader.) And now digested
into one Volume, for the benefit and satis-
faction of all :hose that desire to be
acquainted with the Paths of
PIETY and VIRTVE.

PROV. 10. 7.

*The memory of the just is blessed, but the name of the wicked
shall rot.*



LONDON:

Printed by Tho. Brudenell for JOHN STAFFORD dwelling
in Brides Churchyard, neer Fleetstreet, 1651.

THE NEW YORK

LIBRARY

OF THE CITY OF NEW YORK

ASTOR LENOX TILDEN FOUNDATION

100 N. 4TH ST. NEW YORK, N.Y.

1900

1901

1902

1903

1904



THE EPISTLE

To the READER.

Such honour (saith the ^a Psalmist) have all his Saints. His Saints emphatically; Divine Providēce foreseeing that in after ages some would usurp the title of *Sainship* to whom it did not belong. His Saints exclusiueely, casting out Saints traitors as Becket and Garnet, Saint hypocrites, and many others; who in the same sence, as *Auri sacra fames*, may be termed *Sacri* or *Sancti*, Saints.

^a Psalm
149.

2. But, *what honour have all his Saints?* Marke what went before, *as it is written*, but by whom and where? Though Chapters and Verses be of later date, the holy

A Spirit

The Epistle

Spirit might have cited the *Book*. O no ! He, to quicken our Industry referres us to the *Word at large*. However, *Search the Scriptures*, and therein we shall meet with many honours afforded to the *Saints* ; both whilst they were living, and when they were dead ; on which alone we shall insist.

3 This honour also is twofold, either what *God* or what *Man* bestoweth upon them ; the latter onely is proper for our present purpose, and brancheth it selfe into Honour done to their *Bodies* or to their *Memories*.

4 Of the former, is their *Decent Interment*, according to their quality : Thus *Jehoadab* was promoted to a Sepulchre amongst the Kings of *Judah* ; *Hezekiah* (whose signall holinesse was *Paramount* whilst he was living) had his Tombe advanced the highest of all other Kings. However, this *Honour* hath not been universall to all *Saints* ; many have missed thereof, especially in time of *Persecution* ; as appears by the complaint of the *Psalmist*.

5 Honour to their *Memories* is more certain,

b 2 Cron.
24. 16.

c 2 Cron.
34. 33

to the Reader.

certaine, being sometimes paid them very abundantly, even from those who formerly were so niggardly and covetous, as not to afford them a good word in their life time :

--- *Defunctus amabitur idem.*

Many are made *Converts* by the godly ends of good men; as the *d Centurian* himself, who attended and ordered the crucifying of Christ, after his expiring, brake forth into that testimony of him, *Verily this was the Sonne of God*. So, such as rail at, revile, curse, condemne, persecute, execute pious People, speake other language of them, when such men have *passed the Purgation of Death*, and confesse them faithfull and sincere servants of God.

d. Match.
27. 54.

6 The last *Honour*, is *Imitation* of their vertuous examples. The Papists brag that *Stapleton*, their great controversiall Divine, was borne on that very day, whereon Sir *Thomas More* was put to death; but Providence so ordereth it, that out of the ashes of dead Saints, many living ones doe spring and sprout, by following the pious prece-

dents

The Epistle

dents of such godly persons deceased. This was a maine motive of publishing the ensuing Treatise, to furnish our present Age with a Magazeen of religious Patterns for their Imitation.

c Adrico-
m'us de
terra san-
cta.

7 There is a Monument in *Palestine*, which at *Modinum* was erected for the *Maccabees*, consisting of seven Pedestals, and on them as many Pyramids, under the bottoms whereof their Bodies lye buried, whilest their tops serve (even at this day) for Sea-markes to direct Mariners, sailing in the *Mediterranean*, towards the Haven of *Joppa* in the *Holy Land*. Not unlike whereunto, for the use and service thereof, is this following Discourse; made partly, to doe right to the memory of these *Heroes* deceased, and partly to guide and conduct us to arrive at the same happinesse, by steering our course according to the purity of their lives, and constancy of their deaths.

8 Here may we finde many excellent Preachers, who first reformed themselves, that their Doctrine might take the better effect in others. For as one who would
most

to the Reader.

most mannerly intimate to another any spot or foulness in his face, doth wipe his owne face in the same place, that so the other beholding him, may collect where and how, to amend any thing that is amisse: So these worthy Ministers gave others to understand how to rectifie their faults, by exemplary clensing and clearing their owne lives and Conversations.

9 But, Most remarkable are many *Confessors* (here briefly described) for their constancy in persecution; It was as *Hegesippus* reports, an observation of *Antonius* the Emperour, that the Christians were most courageous and confident alwayes in *Earthquakes* whilst his owne heathen Souldiers, were at such accidents most fearfull and dispirited; The same holds true here in many worthy Saints, in such concussions and commotions of Church and State, wherein all was almost turned upside-downe, they acquitted themselves most fearless and valiant, still preferring a good conscience; a grace very worthy of our Imitation, especially in this Age, when the very *Foundations* are
A 3 *shaken,*

The Epistle

shaken, and most at a losse, how to behave themselves. God grant when men are at *their wits end*, they may be at the *beginning of their faith*, valiantly to hold out in the Truth.

10 But the valour of some Martyrs shewed most exalted Patience. The *Roman Gladiators*, set forth and designed to Death, when despairing to come off alive, tooke all their care; *honeste decumbere*, to fall down in a decent posture; so contriving their Bodies into a modest Method, that no uncomeliness might therein be discovered. So was it in these Martyrs (and ought to be in us, if called into their condition) all their sollicitousnesse was, taking leave of life to entertain Death with so sweet a deportment, that they might betray no unworthinesse or meannesse in minde, in their latter end.

11 So much for the occasion and matter of this worke. As for the Makers thereof, they are many; some done by Doctor *Fearly*, now at rest with God, *viz.* The lives of *Jewell*, *Reynolds*, *Abbot* and diverse others. Some by that reverend and learned Divine Master *Cotaker*, *viz.* The Lives of *Peter* Martyr

to the Reader.

Martyr, Bale, Whitgift, Ridley, Whitaker,
 d Parker and others. Doctor *Walleys* life by
 Doctor *Smith*, his Son in Law. *Erasmus* his
 life by the reverend Bishop of *Kilmore*. The
 life of Bishop *Andrewes*, by the judicious
 and industrious, my worthy friend Master
Isaackson: and my meannesse wrote all the
 lives of *Berengarius*, *Hus*, *Hierom* of *Prague*,
 Archbishop *Cranmer*, Master *Fox*, *Perkins*,
Junius, &c. Save the most part of the Po-
 etry was done by Master *Quarles*, Father
 and Son, sufficiently known for their abili-
 ties therein. The rest the Stationer got
 transcribed out of Mr. *Holland* and other
 Authors.

d That, pa
 523. and
 not that
 pag. 328.
 which was
 printed be-
 fore a mor
 exact Co-
 py was
 procured.

What remains but to condole the sad
 condition of our dayes, coming short of
 the former Age, and daily wayning? thin-
 nesse in Eminent Divines, caused from our
 present distractions. We read *Isaiah* 3.
 16. that the waters of *Jordan* which came
 downe from above (namely from the two
 Springs of *Jor* and *Dan*) stood still, and the
 rest failed and were cut off, running into the
 the Sea of the Plaine (otherwise called
 the

The Epistle to the Reader.

the DEAD SEA) so that betwixt both, the river of *Jordan* was dryed up into a faire passage over it. I feare whilst the streame of a new supply from the two Fountaines of Learning and Religion in this Kingdome is much disturbed and partly obstructed in these tumultuous times, and whilst the present Generation of eminent Divines, maketh haste to their graves, able Ministers will almost be drayned dry in the Kingdome: The rather, because as the arrow mortally wounded *Abab* betwixt the joynts of his Armour, so in the interstitium betwixt two Disciplines (and give me leave to tearme Discipline the Armour of the Church) *Episcopacy* put off, and another Government not as yet close buckled on, *Prophanenesse* and *Licenciousnesse* have given a great & grievous wound to the Church of God; for the speedy cure whereof joyn thy Prayers with his, who is

Thy servant in any

Walth. Abbey.

Christian office,

T H O. F U L L E R.



THE TABLE.

A		page	Cowper.	D	558.
<i>Amstdorfius.</i>		246.			
<i>Andreas.</i>		387.	<i>Diazew.</i>		142.
<i>Andrewes.</i>		440.	<i>Deering.</i>		341.
<i>Abbat.</i>		538.	<i>Danew.</i>		408.
B			<i>Drausius.</i>		533.
<i>Berengarius.</i>		1.		E	
<i>Bilney.</i>		121.	<i>Erasmus.</i>		57.
<i>Bucce.</i>		153.	<i>Erpenius.</i>		582.
<i>Bradford.</i>		179.		F	
<i>Bugenbagius.</i>		280.	<i>Fritb.</i>		118.
<i>Brentius.</i>		292.	<i>Farrellus.</i>		286.
<i>Bullenger.</i>		329.	<i>Fox.</i>		377.
<i>Boquino.</i>		347.	<i>Fagius.</i>		146.
<i>Bucoltzer.</i>		364.		G	
<i>Babington.</i>		455.	<i>George Prince of Anhalt.</i>		164.
<i>Beza.</i>		465.	<i>Grindall.</i>		350.
<i>Bale.</i>		502.	<i>Gilpin.</i>		352.
<i>Benedictus.</i>		520.	<i>Gulterus.</i>		372.
<i>Bolton.</i>		586.	<i>Gerardus.</i>		511.
C			<i>Grynau.</i>		535.
<i>Colet.</i>		97.		H	
<i>Carlostadius.</i>		113.	<i>Husse.</i>		12.
<i>Capito.</i>		135.	<i>Hooper.</i>		172.
<i>Cruciger.</i>		144.	<i>Hesperius.</i>		264.
<i>Cranmer.</i>		223.	<i>Humsfried.</i>		386.
<i>Calvin.</i>		266.	<i>Hemingius.</i>		413.
<i>Edemnisius.</i>		307.	<i>Heerbrand.</i>		415.
<i>Chytrew.</i>		417.	<i>Holland.</i>		500.
			C		<i>Hedio.</i>

The Table.

Hedio.	I	163.	Ridley.	191.
Jerom of Prague.		21.	Ramus.	325.
Iustus Jonas.		165.	Rollock.	410.
John a Lasco.		243.	Reynolds.	477.
Jewell.		301.	Saunders.	S 169.
Fliricus.		343.	Strigelius	290.
Jnnius.		441.	Simlerus.	344.
	K		Sobinus.	384.
Knox.		319.	Sadeel.	397.
	L		Sands.	452.
Luther.		31.	Scaliger.	498.
Leo Juda.		136.	Sculterus.	584.
Latimer.		217.		T
	M		Tindall.	136.
Myconius.		138.	Taylor.	176.
Melancthon.		234.	Tremelius.	346.
Marlorat.		245.	Tossanus.	424.
Musculus.		248.	Trelcatius.	464.
	N			V
Nowell.		422.	Urbanus Regius.	130.
	O		Vergerius.	288.
Oecolampadius.		109.	Viretus.	299.
Olevian.		373.	Vrsin.	368.
	P			W
Peter Martyr.		265.	Wicklief.	8.
Philpot.		221.	Wigandus.	367.
Pellican.		229.	Whitaker.	401.
Parker. 328. and		523.	Whingist.	457.
Perkins.		431.	Willet.	565.
Polanus.		499.	Whalley.	593.
Piscator.		564.		Z
Pareus.		577.	Zataglin.	85.
	R		Zegedine.	314.
Rogers.		167.	Zanchius.	390.

The



BERENGARIUS.

The Life and Death of Berengarius.

WE read *Acts* 27. 20. when Saint Paul was tossed with the Tempest, that neither Sunne nor Starres for many dayes appeared: This may passe for the dolefull Embleme of the dismall darkenesse in the depth of Popery, wherein Berengarius lived, the subject of our ensuing discourse, and before whom, from the expiring of the Primative Age till his entrance into the Church, little considerable light of knowledge shined amongst many Errours and much ignorance.

2 We have not been idle in seeking, but unsuccessfull in the finding the date of Berengarius birth; and can likewise

give no account of his Parentage and extraction. Herein he was not unlike the River *Nilus*, unknown and obscure for its Fountaine, but famous and renowned for his Streames; and his birth may seeme to be eclipsed, by the resplendant lustre of his life. And *Towres* in *France* seated on the river *Loye*, was his native City, wherein he was borne about the year of our Lord 1020. as by proportion of Cronologie may probably be collected. And it is observable, that as the City of *Towres* gave the first being to *Berengarius*, so a Gate of that City called *Saint Hues* gate (in, at, and neere which, they used to meet) gave the denomination to the *Huganites*, or modern *French* Protestants, which in the point of Transubstantiation succeed to the opinion of *Berengarius* or rather to the truth of the doctrine it selfe.

3 Here we must not omit, that some have maintained that this *Berengarius* came over with *William* the Conquerour into *England*, and by his bounty received the Castle of a *Barnewell* in *Northamptonshire* for his possession. But the mistake ariseth, by confounding him with another *Berengarius* his namesake, surnamed *Le Moigne*, or the *Monke*, (which also added countenance to their first error) though indeed he was a Martiall man, and no Ecclesiasticall person, on whom the King conferred that Castle. Thus, though we should have beene right glad to have had this worthy Schollar our Country-man, though not by birth yet by habitation, accounting it *Englands* honour that he was infeofsted with faire demeynes therein; yet because all is grounded upon an Errour, no counterfeite credit, nor false favours shall be assumed by us on others mistakes.

4 Having profited in the Schoole above his equals under *Fulbertus* his Master, the World began to take notice of his abilities, and at last he was preferred to be Archdeacon of *Angiers*; a man of a bold spirit, and daring resolution, as God alwayes suits men for the worke they undertake. We may observe in *Bittels*, that they set those who are best arm'd to charge in the first ranke, and order them to follow who are not so compleacly weaponed:

God

a Camb.
Brittan in
North-
hampton.

God in like manner, in his wisdom appointed that such Confessours of the Truth, who were to make the first Breach into the Armies of Antichrist, should be accounted *Cappa-pa* with undaunted courages (such as this *Berengarius* and *Luther* were) though men of meeker mindes and milder dispositions may afterwards be well used in the same service. .

5 For his life and conversation, it was so blamelesse that therein he starved the malice of all his adversaries, the long teeth of whose spight could finde nothing to feede upon. He is reported not to have suffered any woman to come in his sight; not because he was a hater of their sex, but because he was to deale with dangerous adversaries, he would warily cut off all occasions of suspition; and in some cases we may say, that overmuch warinesse is but even measure and caution, if it be not too much, will be too little.

6 The maine matter wherein he dissented from the current of the *Roman Church*, and is honoured for a Champion of the Truth, was, in the point of Transubstantiation; an Error which crept one of the last into the Church, and was the first that was most vigorously opposed. It took the rise from some extravagant expressions of *Damascene* and *Theophilact*, who endeavouring to shew the reality of Christs presence in the Sacrament, scattered such flourishing language to that purpose (flowers, though they cannot feede, may sometimes infect) that though well intending, yet ill interpreted, gave occasion to their unskillfull Readers, who more minded the words then the matter, from such Rhetoricall premises to conclude a Dogmaticall point of the Elements being corporally transubstantiated, against the very being and nature of a Sacrament.

7 The first that effectually opposed this Error was *Leutericus* (remarkable for his name, confining on *Laubericus*) Archbishop of *Senes* in France. But the French King to kept him under with his heavy weight upon him, that he never grew up to any generall notice in the world. More

active was the undertaking of our *Berengarius* (who is challenged by *Baronius* for reviving the opinions of *Leuibericus*) and would not be taken off by the smiles or frowns of any who endeavoured by all meanes possible to perswade him to desist in his opposition.

8 There was one *Adelmannus* Bishop of *Brixia* school-fellow with *Berengarius*, who by most loving letters perswaded him to be reconciled to the *Romish* Church; he often in his Epistolary addresses intituled *Berengarius* (even when little better than under the Popes curse) *sancte Frater*, holy Brother; and addulced his discourse with all luscious expressions unto him. Moreover, he minded him of the counsell which *Fulbertus* their Master often gave him *in borto*, in the Garden; who suspecting the activity (nick-named by him turbulency) of *Berengarius*, often forewarned him with teares, not to innovate any thing in matters of Religion, and humbly to submit his judgement to the censure of the Church. Nor were promises of preferment wanting, on condition he would comply with the Court of *Rome*; who, on the revocation of his opinion, might easily have turned his Arch-deaconry into a Bishopricke. But all was in vaine, he still persisted loyall to his first principles, and no golden promises could bribe his judgement against his conscience.

9 Here it is no part of our employment, much lesse of our purpose to be advocate for all the faults of *Berengarius*. It being madnesse in any man, who is unable to pay the score of his owne faults, utterly to breake himselfe by being surety for the offences of others. Onely we submit the ensuing particulars to the judgement of the impartiall Reader; that when he meets with the manifold charges drawne up against this party accused, he would be pleased to take what followeth into his serious consideration.

10 First, that he was a man, and so subject to errour: And therefore he is no man who will not afford him a pardon of course, for those failings proceeding from human infirmity. Secondly, that he lived in a darke age; and therefore

therefore was more obnoxious to stumble. So that we need not condemne him that his errors were to many; but rather praise Gods goodnesse, that they were no more; yea, this I dare bouldly affirme, that if the morning grow so proud as to scorn the dawning of the day, because mixed with darkenesse, Midde day will revenge her Quarrell, and may justly take occasion to conteme the Morning, as in lustre inferior to her selfe. Thirdly, *Berengarius* was vexed with opposition, which makes men reele into violence, and no reason it is, that the constant temper of his soule, should be guessed from some ague-fits (as I may terme them) of his passion, and that his positive opinion should be rated from his polemicall heate, when he was chafed in disputation. Lastly, to render him whilest living, and his memory when dead more odious, his Adversaries have fastened many false accusations upon him.

11 We that live in this distracted age, know too well how ready men are to cast aspersions on those who differ from them in point of opinion: which should make us more charitable in passing our verdicts on those in former ages, which dissented from the received opinions. Wherefore, when we read *Baronius* calling him *hominem mendacissimum, impudentissimum*, with other epithets to the same sense, we know how to deface our credit accordingly. True it is, one fault he was guilty of, which we are so far from excusing or extenuating, that we would throw the first stone against him our selves, but that conscioufnesse to our owne frailties commands us to hold our hands, lest hitting of him we wound our selves, as subject without heavens especiall support to the same infirmities. However seeing God is glorified in his servants weaknesse, and every stumble of man is a steppe to Gods throne, we will plainly and simply set downe the unexcusable inconsistency of *Berengarius*.

12 Being summoned to appeare before Pope Leo the ninth, at first he refused to obey his command, therein following the Councell of *Peter de waldez* (from whom the

Waldenses received their names) but afterwards being otherwise advised, and wearied with the importunity of his adversaries, he not onely made his personall appearance before the Pope, but also solemnely in the presence of the Councell at *Rome* retracted and abjured his opinions. Indeed formerly he had set forth a worke in the nature of an Expedient, wherein he did much qualifie and mitigate his expressions, abating much of their edge and sharpnesse, if possibly he might have made them comply with the *Sence* of *Rome*. But this proving ineffectuall and not giving expected satisfaction to the *Conclave*, he was last faine in *terminis* to renounce and recant his opinion in the presence of 113. Bishops.

13 But having got out of the reach of his enemies pawes he reassumed his Tenents again, remitting nothing of his former zeale, but rather asserting them with more ardour and vehemency then before. But alas, no sooner was he seazed on the second time, but that he again abjured his opinions in the Lateran Councell under Pope *Gregorie* the seventh, to the indeblest staine of his name for his inconstancy.

14 After his second Recantation, we find little of the manner of his demeanour unto the day of his death. And we easily conceive, that clouded with shame for his former fact, he affected obscurity, and lived as invisible as might be in the World. We find not that he excepted of any preferment in the Church, or that any was offered him. A presumption that he was not re-estimated in the favour of the Popish party, not confiding in him as thorow paced in their Religion. Charity commands us to hope that at the crowing of the Cocke of his Conscience, he might awake out of his former sleepe, and weepe bitterly with him, who on his repentance was received into Christs favour.

15 Two especiall adversaries *Berengarius* had, *Guitmundus*, and *Lanke Franke* a *Lumbard*, the latter of more learning than Piety, more parts then learning, more pride then both, was well rewarded for his paines for disputing and writing

writing against *Berengarius* with the rich Arch bishopricke of *Canterbury*. But *Berengarius* never mounted higher then his Arch Deaconry of *Angiers* where he died on *Epiphanie* or Twelſe day, Anno 1088. Different is the judgement of learned men concerning his finall estate. *Heildebert* bishop of *Maine* and our *William* of *Malmesbury*, ſay that he died *homo novus*, a reclaimed man, and dandle him in the lappe of the Romiſh Church as a true childe thereof. But *Cardinall Baronius* lookes upon him under the notion of a *Hereticke*, accounting his Recantation but ſuperficiall indited rather from his Cowardiſe then Conſcience. Our *Illyricus*, in *His catalogue of the witneſſes of the Truth*, affords him a principall place therein. We leave him to ſtand or fall to his owne maſter, according to that coneluding *Diſticke*, which we find in an Aauthor :

*Cum nihil ipſe vides propria quin labe laboret,
Tu tua fac cures, cætera mitte Deo.*

*Seeing nought thou ſeeſt but faults are in the beſt,
Lookè Thou unto thy ſelfe, leave God the reſt.*

16 Remarkeable are his words wherewith he breathed out his laſt gaspe, which *Illyricus* reporteth to this Effect : now am I to goe, and appeare before God, either to be acquitted by him as I hope, or condemned by him as I feare. Which words, as they ſavour not of that full aſſurance of Salvation which God vouchſafeth to many of his ſervants, ſo they carry not with them any offensive Breath of Deſpaire. And it is no contradiction in Chriſtianity, to rejoyce before God with trembling. And in this Twilight we leave *Berengarius* to that mercifull God, who knoweth whereof we are made and remembereth we are but duſt.

*Moſt worthily may this Divine
Old Berengarius, fairely ſhine
Witbin this Skie of luſtrious Starres,
Who, 'gainſt Romes errors ſought Truths warres ;
Conſuting, with high approbation,
Romes ſigment, Tranſubſtantiation ;* Which

The Life and Death of Wicklief.

Which did that Hierarchie so vex,
And with such passion so perplex,
That they would never give him rest,
But did his Soule so much molest,
That at the last, by fraud and force,
They made him (with most sad remorse)
Two severall times his Cause recant.
Him of his Crown, thus, to supplant.
Thus, O, thus, oft, Sols raye most rare,
With duskie clouds ecclipsed are.



JOHN WICKLIFFE.

The Life and Death of John Wicklief.

Amongst many famous Writers in this Nation, as Bede,
Alckvine, John Carnotensis, Nigellus, Neckam, Serval, Bacan-
thorpe

iborpe, Ockam, Hampeole of *Aimach*, this *Wicklief* is not the least of worth, he was famous both for *Life*, and *Learning*; he was brought up in the famous Vniversity of *Oxford*, in *Merton Colledge*; he gave himselfe, after he was Master of *Arts*, to the study of *Schoole Divinity*, wherein having an excellent acute wit, he became excellently well qualified, and was admired of all for his singular *Learning*, and sweetnesse of behavior, in *King Edward* the thirds time: who protested that his chiefe end and purpose was to call backe the Church from her Idolatry, especially in the matter of the Sacrament. He was much favoured by *John* of Gaunt Duke of *Lancaster*, and the Lord *Henry Percy*, who defended and protected him from his raging adversaries and Bishops.

And when Pope *Gregory* the eleveeth sent his Bull to *Oxford* to require them to root out *Wicklief's* Tares (as he called them) the Proctors, and Masters were in long debate whether they should receive it, or reject it. In the time of *King Richard* the second, this *Wicklief* was brought before the Bishops at *Lambeth*, and had many Articles put in against him, but what by the meanes of some Courtiers, and Citizens of *London*, he was again released. After this *William Barton* Vice-chancellor of *Oxford*, with some other Doctors, set forth an Edict against him, and his followers: whereupon he published a confession of his Doctrine. Anno *Cbristi* 1382. the Archbishop of *Canterburie* held a Convocation at *London*, and condemned the Articles of *Wicklief* as Heretical: and when the said Archbishop with many of his adherents were gathered together about this business, just as they were readie to begin their debate, there fell out a great and generall Earthquake, which so affrighted manie of them, that they desisted from their business: yet all means were used for the suppressing of his opinions; but through God's mercie they could never bee extirpated to this daie. He was a great enemy to the swarms of begging Friars, with whom it was harder to make war, then with the Pope himselfe. He denied the Pope to be the Head of the

Church, and pronounc'd him to be Antichrist: he confuted, and condemned his Doctrine about Bulls, Indulgences, &c. The Bishop of Rome lost by his Doctrine the power of making and ordaining Bishops in *England*, and the Tenths of spirituall promotions, & also the gains of his *Peter-pence*. Whereupon *Polidore Virgil* calls him an infamous Hereticke. He affirmed the Scripture to be the supreme Judge of Controversies, condemned Transubstantiation, &c. He was a painfull, and faithfull preacher of the *Gospel* under that famous King *Edward* the third, who alwaies favored and protected him against the rage of his adversaries. In the reign of *Richard* the second, he was by the power of his adversaries banished, yet in all his affliction he shewed an undanted spirit. At last returning from Exile, he died in the yeere of our Saviour *Jesus Christ*, (whom he had Preached) 1387. and was buried the last day of *December* at his Parsonage of *Lutterworth* in *Leicester-shire*. But in the year 1428. which was 41. yeeres from the time of his death, his dead body was by the Decree of Pope *Martin* the fifth, and Councell of *Sene*, dig'd up, and burned with the Execrecations of that fiery Pope; thus he found the cruelty of them being dead, whom he had, being living, taught to be so. He writ (as *Pius Aeneas* testifies) more then two hundred faire volumnes, most of which were burned by *Subinck* Arch-bishop of *Prague* in *Bobemia*: The Catalogue of his Works you may reade in the Centuries of *John Bale*, some of them, I have here set downe.

1. Of Christ and Antichrist.
2. Of Antichrist and his members.
3. Of the truth of the Scriptures.
4. Of the fountain of Errors.
5. A booke of Conclusions.
6. 7. Of Ecclesiasticall and Civill government.
8. Of the Impostures of Hipocrites.
9. Of Blasphemy.
10. Lectures on Daniel.
11. On the Apocalyps.
12. Of the marriage of Priests.
13. The Divels craft against Religion.
14. His policy to overthrow faith.
15. Of Apostacy.
16. Two bookes of Metaphyickes, one containing 12. Bookes.
17. Glosses upon the Scripture.
18. Of falling away from Christ.
19. Of truth and lying.

Besides

Besides these, he writ many of Philosophy, and translated the Bible into the English tongue, making Prefaces and Arguments to every Booke: he also translated the twelve Bookes of Clement, the Parson of Lanthon, containing the harmony of the Evangelists: And thus went out this Lampe of England: of whom one thus hath said:

*With our old English writers rare,
John Wicklief, justly might Compare;
For Learning, Life, and solid Witt,
And many Works he rarely Writt;
Contending stoutly, 'gainst Romes Errours,
Nere daunted by their threats or terrours;
But, to his death, still, fought faiths fight,
And thus went out this Lamp of Light.
But, being dead, Rome did so rave,
'Gainst this Faiths Champion, that from 's grave,
They digged up his Bones, with ire,
And burnt (as Hereticks) in fire.
Thus was Romes Folly, Rage, exprest,
To burn dead Bones, of Soules, at rest.*





IOANNES HVS.

The Life and Death of John Hufs.

TH E faire fruit of effects, is virtually couched in the small seeds of their causes.

1. *John Hufs* is a pregnant instance thereof, whose inconsiderable, yea contemptable beginning, improved it selfe to give a blow *under the fift rib* in Scripture alwaies observed mortall to the *man of sin*.

2 It would have given much satisfaction to the reader, and more to our selves, could we present him with exact Particulars of *Hufs* his birth and extraction. But alas we are so far from having a *starre going before us* to direct us to the place of his nativitie, that we finde not the least candle-light to guide us to the notice thereof. In or neere

Prague

Prague we conceive him to be borne, in which Univerſity he had his education.

3. Now the learning of that age moved in a very narrow circle, in Caſe and Controverſiall Divinity. The Schoolmen wanting the wings of the learned tongues, therewith to mount into the meaning of the Scriptures in their originall, onely employed themſelves in running round in the beaten path of common queſtions: whilſt ſuch amongſt them as were of extraordinary parts, impatient to be confined within, yet unable to exceed the foreſaid compaſſe, let out their ſoules, and made roome for the activitie of their mindes, by digging deepe into curious inquiries, where their beſt reſults are either unneceſſarie, or certaine, or both. Wherefore *John Huſs* declining ſuch intricate labyrinthes, betooke himſelfe to finde out the right way to heaven deſcrib'd in Gods word.

4 It happened about this time, that *Richard* the ſecond of England married *Anne* ſiſter to *Wencelaus* King of *Bohemia*; and although he had no children by her, yet the converſion of *Bohemia* may fitly be ſtilled the iſſue of this their marriage. Indeed this *Queene Anne*, taught our Engliſh women modeſtie in riding on Side-ſaddles; in exchange whereof the Engliſh taught the *Bohemians* true religion; firſt diſcovering the Romiſh ſuperſtitious unto them. For her Courtiers here did light on the bookes of *John Wicklieſ*, and carried them into their owne Country, where *Huſs* had the happineſſe to read, approve, and diſperſe the ſame. See here the pedigree of the Reformation, wherein Germany may be counted the Son, *Bohemia* the Father, and England the Grand-father.

5. *Huſs* hereupon began zealouſly to preach and propagate the truth, which for the ſoundneſſe thereof was welcome to many, for the novelty to more. But as the Jewes *Acts* 22. heard Saint *Paul* patiently, untill that paſſage, That he was ſent to the Gentiles, which intraged them beyond all modeſty and meaſure, crying out, away with ſuch a fellow from the earth, for it is not fit that he ſhould live; ſo even

some Friars lent attentive eares to *Huss*s Sermons, till their profit began to be concerned in his confuting the gainefull errors of *Rome*, and their malice mustred all opposition against him. First, by order from his holinesse, the Arch-bishop of *Suino* was commanded to suppress him; but all in vaine, his commands prevailing no more with *Huss*, than the peoples prohibitions to *Bartimeus* commanding him silence, *Marke* 10. 48. which onely made him cry out the more a great deal. In so much that the Pope himselfe was faine to take the matter in hand.

6 Here happened a most remarkable Accident, very advantageous for the propagating of *Huss*s doctrine. A Scisme happened in the Church of *Rome* betwixt three Popes at the same time, so that *Peters* chaire was like to be broken betwixt so many sitting downe together. This conduced much to the benefit of *Huss*, who hereupon took advantage to decline (so good a witt having an usefull Theame, would loose nothing, in handling it) against the Church of *Rome*: Pleading that having three, it had no leagall head: That this monstrous apparition of the Man of sin, presaged his life was short; that these three Anti-Popes made up one Antichrist. In a word, there was opened unto him a great doore of utterance, made out of that cracke or cleft, which now happened in this seasonable schisme at *Rome*.

7 It was now high time a generall Councell should be called. The Church was growne fowle with long want of scouring: however the vicious Court of *Rome* declined it (wonder not if theeves be unwilling to heare of an Assises) expecting that there their faults would be discovered and censured. All the world stood on the Tiptoes of Expectation, what the Councell would produce. Where for a while we leave them with the three Popes tugging one against the other; where all Three at last were deposed and Pope *Martin* substituted in the roome of them.

8 *Huss* during the beginning of this Councell remained at *Pargue*, constantly preaching in his Church of *Bethlehem*. Where his adversaries chose out of his bookes and preach-

ing

ing severall Articles, which they charged against him for Hereticall. And it may seeme wonderfull, how variously the number of them is rekened up, some times eight errors, sometimes nine, sometimes one and twenty, sometimes five and fourty, which numbers the doctors and Masters of the University of *Prague*, collected and objected against him. Yet none need justly admire at this difference, as if *Hufs* his opinions were like the stones on *Salsbury plain*, falsely reported that no two can count them alike. The variety ariseth, first because some count onely his primitive Tenets, which were breeders; whilest others count all the yong Frye of Consequences derived from them. Secondly, some were more industrious to seeke, capatious to expound, malicious to deduce far distant Consequences. Excellent at the inflaming of a Reckoning, and to discover an infant or Embryo, errors which others overlooked. Thirdly, It is possible that in proceffe of time, *Hufs* might delate himselfe in additionall and supplementall opinions, more than what he maintained at first. His principall accusations were, that he maintained, the Sacrament was to be ministred to the people under both Kings. Secondly, That Priests in a mortall sinne might not minister the Sacrament. Thirdly, That the Popes power above other Priests, was onely invented for covetousnesse. Fourthly, That Priests once ordained are not to be forbidden preaching &c.

9 For these Tenets *Hufs* was excommunicated by Cardinall *Deloburra*, a fure prop of the Romish Church. But all in vaine, seeing the Gentry and Nobility of *Bobemia* did highly favour him. Whereupon he was brought to the Counsell of *Constance* under the Safeguard of the whole Empire, and a solemne Conduct of the Emperour *Sigismunda's* double written, both in Latine and Almane, (that whether learned or unlearned might pretend ignorance thereof); drawne in a most favourable Latitude for him, and strongest legal forme, given at *Spire* the eighteenth of October Anno Dom. 1414. Yea when the Pope was informed by

by a *Bohemian Gentleman*, what liberty *Hufs* had granted him to remaine in *Constance*, without any trouble, vexation, or interruption: his *Holineffe* replied, that if *Hufs* had killed his brother, no violence should be offered unto him during his abode in this City.

10 But as the man possessed with a Divell, Mark 5. 3. None could binde him, no not with chaines: So strong was the uncleane Spirit of Cruelty in the *Romish Court*, that no duplicates or double cords of safe Conducts in Dutch and Latine, granted and accepted, could protect the innocence of this godly man: but that contrary to the solemne faith formerly pledged, he was persecuted and imprisoned.

11 And now, what can be sacred, what armour of proesse against the Artillery of malice, when such Conducts are shot thorow? In vaine do men make Contracts, and stipulations when faith publickly given, the best waxe of all *Indentures*, and fairest seale of waxe, shall thus be prostituted to private designes. Had these great pretended Schollers read and seriously consider *Dauids Psalmes* 15. 4. He that sweareth to his owne hurt and changeth not, (and did not the Emperour passe on his honour, and Popes word speaking alwaies in *verbo sacerdotis* amount to an oath:) yet had they but wayed the answer of *Festus* a Pagan, *Acts* 25, 16. It is not the manner of the Romans to deliver any man to dye before he that is accused have his Accusers face to face, &c. They could never had adventured on so unexcusable a Marter.

12 Here we conceive we shall not unprofitably bestow our paines, if we tender a catalogue of the principal friends and Enemies of *Hufs*, that Posterity may know who added the part of helpfull *Onesiphorus* to this *Paul* in bonds, and who were like *Demetrius* the Copper-smith, the active persecutors of him.

His Foes.

His Friends.

1. John de Glum a *Bohe-*

1. Stephen Paletz, principal of the Doctors of Prague.

2. Andreas de Broda, a Do-

mia

mian Nobleman.

2. Nicholas Titular Bishop of Nazareth, who gave him an especial testimony, though by his place the Apostolicall Inquisitor of Herise for the University of Prague.

3. Conrade Archbishop of Swinco, who openly cleared him.

4. Henry Latzembog, well extraded a great Advocate for Hufs.

5. Wencelaus de Duba, a Gentleman and especial pleader, for the validity of his safe conduct, when Hufs was imprisoned.

6. A considerable part of the Nobility and Gentry both of Bohemia and Poland.

For who writ a Book against him.

3. A namelesse charterhouse Moncurate of St. Sebauld in the City of Norenberge.

4. Stanislaus Znoma a Bohemian Doctor, who coming to Constantz, dyed by the way of an Impositume.

5. Michael de Causis, a great disputant against Hufs, whose very surname may seem to speake Phylosophy.

6. Didacus a Lumbart, esteemed a great Schollar.

7. Stokes, an Englishman then present at the Councell, his serene Antagonist.

8. The Pope, Cour, and Cardinals of Rome, but chiefly the Cardinall of Cambray.

Thus though Hufs had many friends, yet the number, power and activity of his Foes did preponderate; so that notwithstanding his many appeales and protestations, he was cast into a stinking Prison, loaden with chaines of Iron, kept with hungry and bad Fare. But as Men thrown flat on their backs, alwayes have their faces looking up to heaven; so this godly Man, being over-thrown with the fury of his Enemies, made the more fervently his addresse unto God, by a lively faith, having all his dependance on dame Providence, even in the depth of cruell Sicknesse, which in the Prison seized upon him.

13 The sentence of condemnation being at last solemnly passed upon him, Hufs falling downe on his knees, Lord Jesus Cbrist (said he) forgive mine enemies, by whom thou knowest that I am falsely accused. How did his charity triumph over his persecutors malice? an action which will finde more

commenders, than followers in our age. Whereas indeed he that revengeth himselfe of his adversarie, is but even with him, and in his owne expression cries *quits* with him : whiles such as forgive him, are above him ; it being the Prerogative of Princes to pardon.

14 Then the seaven Bilhops, who were appointed for that purpose, began to degrade *Hus* of his seaven Orders, and such Vestments as were the badges thereof. The bell war, though they uncased him out of his other garments, they could not strip him of the white robe of his innocence. Yea, so cruelly did they act their part therein, that they resolved instead of a razor, with sheares to pare a way a part of his crowne, lest (forsooth) any relique of their holy oyle should remaine upon it. However *Hus* was no looser thereby, for God no doubt made good to him his promise, *Revel. 2. 10. I will give unto thee a crowne of life.* Which did cover his deformitie, and plentifully compensate the losse of his Skin.

15 Here I confesse it was once my deligne, to contract and insert the last speech of *John Hus* to the people, but my revised thoughts dissuaded me from it. For it is all so excellent, that compendium would be dispendium thereof. In it selfe the onely fault thereof is the shortnesse of it, and pity it should be more abridged ; for he that undertakes the same, will leave out as good as he chooseth in. Wherefore we remit the Reader to the entire narration of Master Fox, where his speech is recorded ; which left an echo in the eares and hearts of all that heard him.

16. Hence *Hus* was hurried to the stake, where the Emperour, Duke of Bavaria chanced to be present, profering him pardon but on such unworthy conditions, as *Hus* his conscience could not accept. He did love, but did not dote on life ; as he shall never grow rich by the bargaine, who purchaseth it with the price of his soule ; no doubt he called to mind what was written, *Heb. 11. 35. And others were tortured not accepting deliverance, that they might obtaine a better resurrection.* And now the fire was kindled, with which *Hus* must

must grapple, being in this kind as I take it, the first that suffered in this manner. For as for *Wicklief*, only his corpes were burnt after his death, more to his enemies shame; who in vaine revnged themselves on the empty Cage after the bird was flowne: whereas *Hufs* was the first that entred the list with that furious element, and fought body to body with the fire. Scriveners use with gawdy flourishes to decke and garnish the initiall characters of copits. The like may be expected from me, seeing *Hufs* may be tearmed a leading letter; in the patterne of patience, that seemnably with rhetoricall flusculations I should endeavour to adorne his memoriall. But such superfluous paines may well be spard, seeing this Letter is conspicuous enough in it selfe, died red in its own blood. Being tyed with a chaine to the stake, by chance he was turned towards the east; And here behold the Criticisme of Superstitions; For some cryed out, *Hee should not looke towards the East, because he was an bereticke*. Whereupon his tormentors (who had power to turne his body, not to move his mind) reversed him westward. Sad indeed it is to come out of Gods Blessing into the warme sunne; but happy he that is turned out of the warme sun into Gods blessing, and denyed the benefit and beauty of the orient beames, had the inward Comfort of heavenly grace to solace and support him.

17 A paper whereon devils were antequely painted was put upon him, he wearing those shadowes on his head, whose Substance his enemies felt in their heart. But when the fire began to be kindled, that furious Element was more mercifull unto him then were his Executioners. For whereas fire hath a double property to burn and to stifle, here it was pleated to make use of the latter quality, as the milder and meeker of the twaine. Except we shall say it was rather the Pitie of the wind, than the favour of the fire, which drove the flame so full upon his face that it quickly choaked him; and may be presumed senselesse, though he moved a while after. His heart which was found amongst his bowels, first beaten with flaves and

Clubbes, was afterwards pricked upon a sharpe Iticke, and roasted at the fire apart untill it was consumed. The least remnant of his ashes were gathered up and cast into the river of Rhine, so if possible for ever to extirpate his memory.

18 One memorable passage must not be forgotten, in the life time of *Hufs*, which is conceived almost to amount to a prophecy, he had a dreame (as he writes in his forty fifth Eistle, being a letter written to the Lord *John de Clumme*) how he beheld in his Church at *Betlehem in Paris*, certaine men to race and pull out the images of Christ, and the next day (as it seemed unto him) many other Painters made more and fairer images than formerly; and the Painters with much people about them said, (in merriment and kind of derision) Let the Bishops and Priests come now and put out these Pictures. Hereat the people much rejoyced and *Hufs* himselfe fell a laughing, which caused him to awake.

19 I know that generally dreames are nothing, but Fancies descant on the former dayes worke. And he that layeth too much pressure on such slender props may be layed in the dust. How ever it was verified in the event, that many worthy Christians the truest Images of Christ (as Christ is the image of God,) were by *Hufs* his preaching and suffering converted to the truth, in defiance of all An-christian opposition, who endeavored to dealete and expunge all impressions of Truth in them.

*This most illustrious Lamp of Gospel Light,
Which in B. hemia, first, shon forth most bright,
By this renowned Martyres industrie,
Heavenly heroick Hufs; yet, furiously,
Affroned was by Papall enemies.
But, in the midst of this their rage, did rise,
Among themselves, a mighty Schisme and rent;
Three Anti-Popes, at Once; by which event,
Renowned Hufs did great advantage gain,*

The Life and Death of Jerom of Prague.

21

*The Gospels Light to propagate, maintain.
But, at the last, that Schisme being sew'd-up,
Again, they fill their wraths and rages Cup;
And gave it Huffs to drink, who, valiantly,
Drank-up the same, to deaths extremity;
And, though, they Painted-Devils plac'd on his head,
Yet, be their rage and scorn did nothing dread.
Thus, faithlesse Rome breaking her promise given
In firey-Chariot sent his Soul to Heaven.*



HIERONYMVS PRAGENSIS.

The life and Death of Jerom of Prague.

TRavellours* report, that the place wherein the Body of *Abfolon* was buried, is still extant at *Jerusalem*, and that it is a solenne custome of *Pilgrimes* passing by it to cast

*Bydolph
Morrison
sandy.*

cast a stone on the place; the like, in expression of their detestation of his unnaturall Rebellion against his own father. But a well disposed man can hardly goe by the memory, or mention of *Hierom of Prague*, without doing his greatfull homage thereunto, in bestowing upon him, some passage in his praise and Commendation. Amongst others therefore who have raised the Heape of this good mans Moniment, we will cast in the Contribution of our Stone also, (though but a rough and unpolished one) to advance the heighth of this History.

2 This *Jerome of Prague* was by his Countrey a *Bobemian*, though we find not the * principall date and place of his Birth, nor the Condition of his parents. We account it more modist, to confesse our ignorance hereof, then to wrong the Reader, by obtruding on this Beliefe our roving Conjectures for certaine Truths. But *Bobemia*, though she was happy to enjoy him, was not so covetous to ingrosse him, but that for his profit; and her owne honour. She lent him to other parts of *Europe*, there to have his Education. He travelled into *France*, and at *Paris* proceeded Master of Arts, and in the Vniversity of *Collen* and *Hidlebury*, had the same degree confirmed unto him. He was as exact in observing, as happy in remembering, the most note worthy passages, which his judicious Eye met with in forrajne Parts.

3 But there is a secret Loadstone, in every mans native Soyle, effectually attracting them home againe to their Country, their Center. This skilfull merchant for Learning, having made a long voyage to the most principall Parts and Staple places of Literature, and by that his adventure much enriched himselfe, hath a mind to returne home to his Haven, and safely arived at *Prague* in *Bobemia*. He needed no other harbenger to send before to provide him welcome, then the same of his owne reputation, being so well known in that place, that the City passeth for his *Sir-name*, and the commonly stiled *Hierom of Prague*. For here he had, if not his Birth, his first breeding, here he made so many

Allowing
him 45
years old
at his
Death,
he was
borne
1372.

nypious *Sermons*, here he held so many famous *disputations*. In so much as it is questionable, whether *Jerom* be more honoured with the Addition of *Prague*, or *Prague* more renowned with the name of *Jerom*. For sooner shall the river *MVL-TAW* cease with her silver streames to water and divide that famous City, then the memory of *Jerom* be forgotten.

4 Hitherto *Jerom* was but a wilde stocke and ungrafted, going on with the multitude in Erronious wayes, having drunke as deepe as the rest of *Romes bewinched Cupp*, till his conversion hapned on this Occasion: The *Bohemians* which brought their lady *Anne* over into *England* to be married to our King *Richard* the second, brought back the books of *John Wicklief* home with them into their Countrey. *Jerom* of *Prague* lighting on one of them, by perusing it, perceived the abominable Superstitions then used in the Church, and began by degrees, first in his judgement, to dislike them; afterwards, in his Practice, to disuse them; and lastly, in his Preaching, to Confute them. Thus Contemptible beginnings, being blessed by divine Providence, proveth parents of most considerable effects.

5 But no sooner had *Jerom* publicly opposed the doctrine of *Purgatory* and prayers for the dead, but all the orders of *Fryers*, like a nest of *Hornets*, with there venomous stings were busie about him. We read of *Elephants*, that though their whole Body be by reason of the hardnesse of their Skinne of prooffe against the sword, yet they have a tender and soft place under their Belly, wherein they are easily wounded, as appears by the example of *Eleazer* in the * *Maccabes*, who taking advantage thereof killed one of them in fight. But O how tender are the *Monkes* *Ballies*; those *Lazy Lubbers* could not abide to be taught, in point of Ease and profit, they are suddenly Sensible with Sorrow, if any goe about to abate of their dainty dyet, and therefore were bemaddened with fury to heare *Purgatory* called into question, the pretended fire whereof did really heat their kitchin. But *Jerom* having Scripture and truth on his side, like a valliant Champion asserted his opinions

in

1. Mac-
cabs 6.
46.

1 Kings 7.
15.
Zach. 4.
11.
Luke 9. 1.

in defence of Opposition, having got the Society of *John Hufs* to assist him.

6 Two Pillars there were in *Solomons* * *Temple*; two Olive-trees dropping oyle into the *Candlesticke* in * *Zacharyes* vision. Our Saviour sent his *Seventy Disciples* to Preach two by two. And two *Winneffs* Prophefied in *Sackcloath* till they were slain. So here God had a *Paire* of his Preachers, who by their mutuall Company, abated the tediousnesse of Solitarinesse, and by their invited strength twisted together, were thereby more effectually enabled against their Adversaries. One Soule might seeme to animate them both, and as they were lovely in their Lives, so in their deaths they were not long devided.

7 Now a generall Counsell was called at *Constance*, which awakened the Christian world with the expectation of the Successe thereof. *John Hufs*, out of his owne Accord, having first obtained full and free licence, to come thither and returne thence with safety, repaired to the Counsell, and there, in Confidence of God and a good Cause, proffered to defend the doctrine of *Wicklief*, to be sound and true both by *Scripture* and *reason*. His very name *Hufs* which in the *Bohemian Tongue* Signifieth a *Goose*, was a pleasant instrument ready strung and tun'd, for the wanton fingers of his *Enemies*, to make mirth and musicke upon it, and every dull wit was sharp enough to use a jeere made to his hand. But let them breake *Jests* on his name, whilest he breake their *Superstitions* in Earnest, and as once the *Geese* kept the *Roman Capital* from their *Enemies*; so this *Goose* kept the *Capital* of Truth from the *Romans*. Though *Naball* was his name, yet folly was not with him, being of a Solid judgement, subtile wit, and discreet deportment in his Conversation.

8 But *Hufs* could in no manner obtaine free Audience; yea contrary to his Assurance, formerly granted, had his person restrained. *Jerom* of *Prague*, hearing thereof, would not stay at home, (when one hand is bound will not the other endeavour the loosing thereof?) but hasteneth to *Constance*, either

either to produce the freedome or partake of the Fetters of his Christian Brothers. Thus when one Arrow is shot, and in hazard to be lost, a second is sent after it, and either his fellow is found, or both lost together, and happy it had beene for the Church, if she had had her Quiver full of such Arrows. Jerome comming to the Counsell, makes meanes to be heard, and puts up the heads of some positions, profering publicuely to defend them, moving with all that he might have leave to come and goe with Safety confirmed unto him under the Faith of the Counsell.

April 4.
1415.

9 This by no meanes could be obtained, Liberty they would freely give him to come but not to depart, and on the same terms the Wolfe will grant free Condu&t to the Lambe, to come to his den, but *vestigia Nulla retrorsum*. Jerome hereupon finding justice obstructed, secretly departed the City, and in his returne home was taken and brought backe to the Counsell. His Adversaries much insult on his flight, as one evidence of his guilt; whereas if matters be well weighed, seeing he could not obtaine Licence Safely to stay, Christ gave him a warrant lawfully to depart, in those words, not onely *Permissive Directive*, but *Injunctive*, *when you are persecuted in one City flee to another*.

10 Then was he brought with a long Chaine about him (like Saint Paul before King Agrippa,) into the Counsell, his fetters on set purpose being shaken by those that led him, to make the more noise, to render him more ridiculous. Whereas indeed the sound of such Shackles made more melodious musicke in the eares of the God of Heaven, then all the loud chanting & unintelligible affected singing in their Superstitious Quires. They baited him with railing and opprobrious termes; but what is most remarkeable, none solidly opposed him concerning the opinions of Wicklief, whereof he was accused, but charged him with youthfull extravagancies, rather importing a Luxury of wit, then amounting to any dangerous Opinon. But principally the Master of the University of *Hidelsbrab* objected against him, that long since, when a Student there,

he had caused a shield or Eſchuchion to be painted, in representation of the Persons in Trinity, comparing them therein to *Water, Snow and Ice*.

11 *Jerom* denied not the fact but defended the same, Seeing God had stamped in naturall matters, some countenances of supernaturall misteries. Thus the coeternity of the three Persons (besides the aforesaid Instance) are Shadowed out in the *Sonne*, and in *light* that proceedeth from it, & in a *beam*, that ariseth from both. And seeing that Friars fancies most surfeit with such devices, and that more dangerous pictures neerer confining on Blasphemy, were commonly presented and priviledged by them, they of all other were most unfit to cast the first stone at him, for such innocent and harmlesse Portraitures which he had depicted. Thus they vexed him with triviall objections about unconcerning matters; but as for the maine business of Heresie, they presumed him to be guilty thereof, and he was never brought to a faire, and legall disputation concerning the same.

12 From the Counsell he was carried home to the Prison, and there for many dayes kept with bread and water, so that had the proudest Anchorite, pretending to the highest abstinence beene Commoner with him, it would have tired his swiftest Devotion to keepe pace with him; much other hard usage he felt for the space of a twelve moneth, wherein *his feet were burn in the Stocks, the Irons entered into his Soule*. So that long durance, short dyet, hard lodging, love of Life, hope of Libertie, feare of Torture, wantig friends to advise him, made such impressions upon him, that at last he was not onely contented to abjure all *Wickliefes* opinions for false, but also to allow the murder of his deare brother *Hus* to be a lawfull and laudible Act of exemplary Justice.

13 Here let none Tyrannically trample on the prostrate credit of a penitent sinner. Consider that he did not surrender the Castle of his integrity at the first summons, but kept it a full year, in many a furious assault, till the Constant

stant battery of Importunity, made at last an unhappy breach in his Soule. O there is more required to make a man valiant, then onely to call an other Coward. Had we beene in *Jeromes* Case, what we ought to have done we know, but what we should have done God knowes. And may we here remember the *Blessing* which *Jacob* bequeathed as a legacie to one of his *Sonnes*, *Gad* a *Troope* shall overcome him, but he shall overcome at the last. Let none looke to long on the intermediate fals and failings to which the best Saints of God, in this life, are Subject, but lift up their eyes to the ultimate and finall victories of Gods servants, who at last, through Christ, prove more then Conquerours.

*Gen. 49.
19.*

14 But *Jeromes* Condition was rather impar'd then improv'd by his recantation. Great is the Difference betwixt deliverance out of dangers of Gods giving in his due time, and forcible escapes by sinister courses, which men rashly snatch to themselves. The former is ever attended with inward joy and quiet of Conscience, the Soule Solacing it selfe, not onely in the end attained, but also in the lawfulness of the means used therunto; whereas when men doe not ishue out of a danger by a doore of Gods opening unto them, but breake through the wall, (as *Jerome* by perjury) by violent and unwarrantable wayes, their minds are daily haunted with scruples and perplexities, even sometimes to dolefull distraction: besides, such escapes never grow prosperous, rather easing then curing, and the comfort got by them unraueleth againe, as it hapned in *Jerome* of *Prague*. By whose objuratiō his conscience was wounded, God offended, truth betrayed, good men made to grieve, and bad men to insult, the malice of his Adversaries being no what abated in violence, but increased in subtilty. For conceiving his recantation (as indeed it was) rather indited from his Tongue then his Heart, these Spanels resolved to *Retrive the game*, and to put him a fresh on the triall.

15 No fewer then 107. Articles were framed against

him, and he brought to his purgation before the Councell, neere the titular Patriarch of *Constantinople*, who formerly had condemned *Hus* was appointed his judge ; Happy had it beene, if this pragmaticall persecutor had had no more power in *Constance*, then he received profit from *Constantinople*, whence he was onely qualified and dignified with an Aeriall title. *Jerom* most valiently and elequently assessed the truth, recanting his recantation ? And protesting that nothing more troubled him in his life, then his former cowardize. Thus, as the well levelled Canon, though at the discharging by the force of the powder it recoyleth some paces backward, yet it tendeth the Bullet to the right marke. So *Jerom* now hit home, notwithstanding his former fearfull failing, and became the more courageous in Gods cause, yea bashfull blushing for their former faults, so becometh the faces of good men, that it maketh them looke the more beautifull.

16 Sentence of condemnation was presently passed upon him, and a paper Mite was made for him to weare, wherein red divels with monstrous visages were depainted, done to affright the vulgar, who commonly carry their soules in their eyes, much affected with such representations; the heathē Romans had a custome that at the Apotheosis, or Pagan Canonizing of an *Emperor* for a god, when his body was solemnly burned, an artificial Eagle was curiously made at the top of the Rogus or funerall pile ; and people perswaded, that that soaring Eagle did withall carry and convey the *Emperors* soule into heaven : Or at leastwise was an Embleme of his mounting up into happinesse. Thus this pageant of painted divels was presented to the people to possesse them with an opinion, that in the same sort the Fiends of hell did arrest and seaze on the soule of *Jerom*, who notwithstanding would have done well enough, if the divels in flesh their present had not done more to him, then the divels in paper. This Saint rather smiling at the folly then angry at the malice of his enemies, cheerfully put the Miter on his head ; Did my Saviour,
said

said be, weare a Crowne of thornes for me, and shall not I as willingly weare this foolish Cap for his sake?

17 He was fastened to the stake, which was an image of wood made to resemble *John Huss*. (Sometimes deepe malice expresseth it selfe but in shallow fancies) and singeing all the while, suffered (as I may say) many Marterdomes. It was almost quarter of an houre, before he gave up the ghost, rather roasted then burnt: so as blisters, as big as Eggs were raised upon his skin: the fire tormented him at distance, being made round about him. Here my soule being to be sent on two severall errands, knoweth not which first to dispatch: whether I should enveigh on the cruelty of his Murderers, who had martyred all humanity in themselves, artificially skilfull to descant on the dolefull plain song of death, that the poore man might feele himselfe dye, whilst their revenges full eyes plaid the Epicures on his torment: or shall I first admire the patience of *Jerom*, who standing as stiffe as the stake to which he was fastened, like *Eliab* went up to heaven in a Chariot of fire: But to omit both, I had best adore the goodnesse of God, which gave such strength unto men, conquering the cruelty of their tormentors by their sufferings.

18 The ashes of *Jerom* were cast into the river of *Rhine*, so that he might say with *David*, *We went through fire and water*: what the Poets faine of the river *Tayns* carrying golden sand in the streame thereof, is herein mystically verified of *Rhine*; now the chanell was enriched with the precious dust of this Saint: that river long since hath perchance scattered their reliques to the *German* sea, as that to the mayne Ocean, though his memory & fame is more dispersed abroad on the Continent. All this separations of his dust shall not pose an omnipotent power, but that at the last day he shall have a glorious resurrection. Wicked men said of *St. Paul*, *Away with such a fellow from the Earth*, for it is not fit that he should live. God saith of his soule, of whom the world was not worthy. Both agree in this, though grounding their agreement on contray wayes, that men of great piety are not to be long lived in this world.

Psalm 66.
13.

19 I had almost forgot a perpetuall speech of this *Jerom*,
I summon you all (said he) a hundred yeers hence to appeare before
God, and give an account of my innocent blood; severall coments
are made of this text, his enemies derided his words as the
fantasticall issue of an idle prayer, onely wise and wary in
taking the safe terme of a hundred yeers, that none then
present might have the advantage to confute him of fals-
hood. Others conceived the expreffion, a generall commi-
nation, using a certaine time for an uncertaine, amounting
to this effect; that the longest lived of them all should one
day be called to a sad reckoning for their cruelty. But ma-
nny Protestants not content to have his words an arrow
shot at rovers, but ayming at and hitting a marke, inter-
pret them of Martin Luther, who in oriticall computation
at the end of that Century (as herein to Jeromes opinions &
Executer of his will herein) gave that deadly wound to
that man of sin, which hath brought him to an incurable
consumption attended with an hectique Fever, the infalli-
ble forerunner of the speedy approaching of his finall des-
truction.

This brave Bohemian worthy may, indeed,
His brother Hufs most worthily succeed;
And, as two Twins, for their heroick Spirit,
The one, the others honour may inherit.
For, by John Hufs, Jerom was blestly ayded,
Where by the Romish rout he was invaded;
And, Jerom, bearing Hufs was wrong'd by Rome,
To vindicate his quarrell, did presume.
But, in the tryall, found his beeles tript up.
Fearfull (by Romish rage) to taste his Cup;
Yet, at the last, that tempting blast ore blown,
His doubled and redoubled Zeal was shewn:
Stoutly recanting his forc'd recantation,
To th' Death he bated Romes abomination.
Which did their Romish furie so enflame,
That, torturing him, they Tygers fierce became;
His head (like Hufs) with painted Divels, arrayd,
His Soule to Heaven, outrageous flames conveyd.



MARTINVS LVTHERVVS.

The Life and Death of Martin Luther.

Martin Luther was born at *Isteben*, *Ann. Dom.* 1483. November 10. at 9. a clock at night on Saint *Martins* day, and was call'd *Martin*. His parents brought him up in knowledge and feare of God; according to the capacitie of his tender yeeres, and taught him to read at home, and accustomed him to vertuous demeanour. The father of *George Aemilius* (as *Luther* often hath related) first put him to Schoole, where though the truth was much darkned by clouds of Popery, yet God preserved still the heads of *Calichisme*, the *Elements* of the *Crispian Grammar*, some *Psalmes* and formes of prayer.

At fourteene yeeres of age, he with *John Reimick*, who proved

proved a man of especiall vertue and authority in those parts, were sent to *Magdeburg*: thence by his Parents he was removed to *Iſenak*, where was a Schoole of great fame; There he perfected his Grammer learning, and being of a very quick wit, and by nature fitted for eloquence, he soone surpassed his School-fellowes in copiousnesse of speech and matter, and excelled in expression of his minde both in prose and verse.

He went to *Erford Anno 1501*. Where he fell upon the crabbed and thorny *Logick* of that age: which he soone attained, as one who by the sagacitie of his wit, was better able to dive into causes and other places of Arguments then others. Here, out of a desire of better learning, he read over *Cicero*, *Livy*, *Virgil*, and other monuments of ancient latine Authors.

When at *Erford* he was graced with the degree of *Master of Arts* at twinty yeeres of age, he read, as Professor, *Aristotes Physicks, Eticks* and other parts of *Philosophy*. Afterward his kindred seeing it fit that so worthy indowments of wit and eloquence should be cherished for the publike good, by their advise he betooke himselfe to the study of the *Law*. But not long after when he was 21. yeeres old, of a sudden besides the purpose of his parents and kindred (upon an affright from his faithfull mates violent death) he betooke himselfe to the *Augustine Monks Colledge in Erford*. But before he entred the Monastrie, he entertained his fellow students with a cheerefull banquet: and thereupon sent them letters valedictory; and sending to his parents the Ring & gown of his degree of *Master of Arts*, unfolded to them the reason of the change of his course of life. It much grieved his parents that so excellent parts should be spent in a life little differing from death. But for a moneths space no man could be admitted to speake with him: running over the Bookes thereof in order, he met with a copie of the *Latine Bible*, which he never saw before; there with admiration he observed that there were more *Evangelicall* and *Apostolicall Texts* then what were read

to the people in Churches. In the Old Testament with great attention he read the story of *Samuel* and *Anna* his mother; and began to wish, that he was the owner of the like book; which not long after he obtained. Hereupon he spent his time on the Prophetickall and Apostolickall writings, the fountaines of all heavenly doctrine, seeking thence to enforme his minde with Gods will, and to nourish in himselfe the feare of God, and true faith in Christ from true and undoubted grounds. Some sicknesse and feare whet him on to attempt these studyes more earnestly. It is said, that in this Colledge *Luther* in his younger years fell into a most violent disease, in so much that there was no hope of life; and that an ancient Preast came to him, and with these words comforted him; *Sir, Be of good courage for your disease is not mortall; God will raise you up to be a man who shall afford comfort to many other.* He was often cheered up by conference with the ancient Priest; to whom he revealed his feares and scruples of minde.

Then he began to read *Augustins* Works: where both in his Comment on the *Psalmes*, and in the book, *Of the Spirit and letter*, he found many evident places, which confirmed this doctrine concerning faith & the comfort which was before kindled in his breast. Yet did he not utterly cast of the reading of *Gabriel* and *Camaracensis*, writers on the Sentences, but was able to recite them by heart in a manner. He spent much time in often reading *Occam*, and esteemed him for acutenesse of wit before *Thomas Aquinas* and *Scotus*: also he studiously perused *Gerson*. But chiefly he read often *Austines* Workes, and kept them well in memory. This earnest prosecution of his studyes he began at *Erford*: and spent there five years in the Colledge.

In the year 1507. he put on the priests hood. The first Masse which he celebrated, was May 2. *Domini* Cantate. Then was he 24. years old. In this course he continued 15. years; to the year of our Lord 1527. At that time *John Staupicius*, who endeavoured to promote the University of *Wittenberg* lately begun, desired that the study of Theology

should there flourish, and well knew the wit and learning of Luther: and removed him to *Wittenberg*, *An.* 1508. when he was 26. years old. Here in regard of his daily exercises in the Schools & his Sermons, the eminency of his good parts did more and more shew themselves. And among other learned men, who attentively heard him *Martinus Mellusstad* commonly cal'd *Lux mundi*, the light of the world, often said of Luther: that there was in him so Noble a straine of wit, that he did verily presage, that he would change the vulger course of Studies, which at that time was usual in Schooles, and prevailed.

At *Wittenberg* Luther first explained *Aristotles* Logick and Physicks: yet intermitted not his study of Divinity. Three years after, that is *Anno* 1510. he was sent into *Italy* and to *Rome* in the behalfe of his Covent, for the deciding of some controversies among the Monkes. There he saw the Pope and the Popes palace, and the manners of the Roman Clergy. Concerning which he saith; *I was not long at Rome, There I said and heard others say Masse: but in that manner, that so often as I call them to minde, I detest them.* For at the table I heard among other matters some *Curtians* laugh and boast, and some concerning the bread and wine on the Altar to say: *Bread thou art, and bread thou shalt remaine; Wine thou art, and wine thou shalt remaine.* He further addeth, that the Priests celebrated the Masse so hastily and perfunctorily, that he left of saying Masse, before he betook himselfe to the Gospell. And cryed out, *Away with it, away with it.* In talke with his familiar friends he would often rejoyce at this his journey to *Rome*, and say; that he would not for 1000. *scors* have been without it. After his returne from *Rome*, *Staupicious* so advising, he was made Doctor in Divinity, after the manner of the Schools, and at the charge of Duke *Fredrick* Elector of *Saxony*. For the Prince heard him Preach, and admired the soundnesse of his invention, the strength of his arguments, and the excellence of the things which he delivered. Now was Luther thirty years old, and had attained a maturity of Judgement. Luther himselfe used to professe, that he

he would have refused this honour, and that *Staupicius* would have him permit himselfe to be graced with this degree, saying pleasantly; *That there were many businesses in Gods Church, wherein he would use Luthers help.* This speech then spoken in a complementall way, at length proved true by the event. *Thus many presages goe before great changes.* Soon after he began (as the place required) to explaine the Epistle to the Romans and some Psalms: which he so cleared, that after a long and darke night, there seemed a new day to arise in the judgement of all pious and prudent men. Here he shewed the difference of the Law and Gospell, and refused an error then most frequent both in the Schools and Sermons: namely, that men by their workes can deserve remission of their sinnes; and that men are just before God by observing the discipline commanded: as the Pharisees taught. *Lutero* therefore recal'd mens mindes to the son of God, and (as *John Baptist*) shewed them the Lamb of God, who taketh away the sins of the world.

And taught them that for Christs sake their sins are forgiven, and that this benefit is received by faith. He cleared also other points of Ecclesiasticall truth: This beginning made him of great authority, and that much the more, because his demeanor was suitable to his doctrine, so that his speech seemed to come from his heart, not from his lippes onely. For the saying is as true as ol *קוֹרְבָּנֵי יִצְחָק יִשְׁמְעֵל*, *A mans pious carriage makes his speech perswasive.* Hence it was that men easily assented to him, when afterward he changed some of their rites. As yet he attempted not to doe it, but was a rigid observer of good order, and added something more strict then usuall. With the sweetnesse of this doctrine all godly minded men were inamoured, and much it affected the learned, that Christ, the Prophets and Apostles were brought out of darkenesse and prison, and that the difference of the Law and the Gospell, of Gods Word and Philosophy, (of which they read nothing in *Thomas, Scotus* and their fellowes) now was manifested. Now also *Lutero* betook himselfe to the study of the Greek and Hebrew

languages, that upon his knowledge of the phraise and propriety of the Originall, he might more exactly judge of Doctrines grounded thereupon.

Luther being thus busied, into Misnia and Saxonie, John Tecelius a Domanican Fryer brought Indulgences to be sold. This Tecelius arrived (as other matters, so especially) that he had so large a commission from the Pope, that though a man should have deflowered the blessed Virgin, for money he could pardon the sin. And further he did not onely give Pardons for sins past, but for sins to come. Luthers godly zeale being inflamed with these proceedings, set forth certaine propositions concerning Indulgences. These he publickly affixed at the Church next to the Castle of Wittenberge, on All-Saints Eve, Anno 1517.

When Luther perceived that the Positions were very well liked of, and entertained as sound and Orthodox; which he at first propounded to be discussed by Disputation, till the Church defined what was to be thought concerning Indulgences; he wrote to Jerom Bishop of Brandenburg, under whose Jurisdiction he was, and submitted what he had written to the Bishops judgement; and intreated him that he would dash out with his pen, or consume with the fire, what he thought unsound. The Bishop answered Luther, and declared that his desire was, that the setting forth of his arguments about those matters should a little while be deferred: and that he wished that the common talke about Indulgences had never been. Luther answered: I am content so to doe; and had rather obey, then worke Miracles, if I could well do them.

In the year 1518, Luther, though most men dissuaded him, yet to shew his observance of authority, went (for the most part on foot) to the Colledge of Hildesberg. In the Colledge of the Augustinians, now cal'd the Colledge of Sapience, he disputed about Justification by Faith.

Upon Luthers returne, he wrote an Epistle to Judocus a Divine and Phylosopher of Lienac, once his Tutour. Where he hath this speech; All the Doctors of Wittenberge (in the doctrine concerning grace and good workes) are of my Iudgement, yea the whole

whole University, except one licentiat Doctor Sebastian : even the Prince himself and our Ordinary Bishop, and many of the Chieftains, and all the Ingenious Citizens with joynt consent affirme, that before they neither knew nor heard of the Gospell, nor of Christ. The Pope by Thomas Cajetan Cardinall cited Luther to Rome. Luther having notice hereof, mainly endeavoured that the cause might be handled in Germany under competent Judges : and at length he prevailed, by the mediation of Wittenberge University to the Pope, and by Charles Multius a German the Popes Chamberlain, and the mediation of the Elector of Saxony to Cajetan then the Popes Legate, that at *Ausburg* before the Legate himselfe, Luther might plead his owne cause.

About the beginning of October, Luther came on foot to *Ausburg*, and upon assurance of his safety was admitted to the Cardinals presence. Who admonished him; first, To become a sound member of the Church, and to recant the errors which he had divulged : secondly, to promise that he would not againe teach his former doctrines : thirdly, that he would abstain from other Doctrines which would disturb the Peace of the Church. Here also it was objected to him, that he denied the Merit of Christ to be a treasure of Indulgences : and that he taught that Faith was necessary for all which should come to the Sacrament. Luther intreated some time to deliberate thereon : and returned the next day, and in the presence of some witnesses and a Scribe, and four of the Empeours Counsellors, professed, that he gave the Church of Rome all due observance, and if he had spoken any thing dissenting from the judgement of the Church, he would reverse it : but could revoke no error, being not yet convicted by Scripture of any, and did appeale to the judgement of the Church. But Luther not convinced as yet by Scripture, persisted in the truth. Yet at length fearing least the Cardinall should make more use of his power and greatnesse, then Scholarlike disputations, he appealed to Rome, and departed from *Ausburg*, October 20. Because the Cardinal charged him not to com into his presence, unlesse he would recant. Yet Luther left behind him an Epistle to the Cardinall, and affixed thereunto a formall appeale unto the Pope.

Cajetan

Cajetan tooke *Luthers* departure in ill part, and wrote to the Duke of Saxony, that he would either send *Luther* to Rome, or banish him out of his territories, and intreated him not to give credit to *Luthers* defenders, and to take heed of staining the illustrious Family, whence he was descended. The Elector returned answer; That now it was not in his power to doe this, because *Luther* was not convicted of any error, and did much good service in the University, and did offer his cause to triall and disputation. The resolution of the Duke was more confirmed by an Epistle of Erasmus, and the intercession and vote of the University of Wittenberg. Here I may not passe over a notable prooff of *Luthers* Heroike courage. When *Luther* came to *Ausburg*, he by the counsel of such as the Prince Elector sent with him, waited three dayes for to have the Emperours Letters for his safety. In the meane time the Cardinall sent one for *Luther*; but he denyed to come, untill the Emperour granted what he desired. At this the messenger was offended and said; Do you think that Prince Frederick wil take up armes in your behalf? I desire it not said *Luther*, in any wise. Then the Party; Where then will you abide? *Luther* answered, Under the cope of Heaven. The Italian replied, Had you the Pope and the Cardinals in your power, what would you doe? I would said *Luther*, give them all due honor and reverence. At this the Messenger after the Italian manner biting his thumbs, went away.

Upon these dealings *Luthers* spirit fainted not, yet least he should cause detriment or danger to any one, or derive suspicion on his Prince, and that he might more freely deale with the Papall cure, would have gone into France or some other Country. But his friends on the contrary, counsell'd him to sticke firmly to Saxony: and that the Popes Legate should be certified, that was ready in any safe place appointed him to make his answer. But *Luther* having settled his resolution to depart, took his leave of the Prince Elector, and by a letter sent to him, November 29. thanked his Highnesse for all friendly offices of his love. The Prince sent that letter to the Legate: and appointed *Luther* to abide at Wittenberg. On this *Luther* thus wrote; The Prince was fully minded,

minded that I should stay: but what his minde now is, since the Royall proceedings are published, and I have appealed to the Councell, I know not.

For he understanding by the Cardinals Letter, that Judgement should passe on him at Rome, he made a new Appeale, saying, that he was forced of necessity to appeal from the Pope to the Councell ensuing, which was in many respects to be preferred before the Pope.

About the same time towards the end of the 18. year, the Pope sent Charles Multinius a Misnian Knight, and bestowed on Prince Frederick a golden Rose, according to custome consecrated by the Pope on the fourth Sunday in Lent: and exhorted him to continue in the faith of his ancestors. He was earnest with Luther to be reconciled to the Pope: and had seventy Briefes Apostolicall (as they call them) to shew; that if the Prince would deliver him out of his custody, for which cause the Pope sent him the Rose, in seventy Townes, the seventy Briefes should be set up, and so he should be brought safe to Rome. He further required of Luther, that he would have a regard to the Churches peace; and promised to endeavour, that the Pope should doe the like: Luther freely promised most readily to doe what ever he could with a safe conscience in regard of Gods Truth: and affirmed that himselfe was desirous and studious of peace, and that it was not his fault that these stirres arose; for necessity had urged him to doe, what he had done.

Frederick the Elector a prudent and Religious Prince neither yeilded to the Popes desire, nor vouchsafed his Rose any respect: though Multinius wonderfully boasted of it at Dresfa, and said, Doctor Martin is in my power. About this time the Boemians sending a book written by John Hus to Luther, encouraged him to constancy and patience, and confessed that the Divinity taught by Luther was sound and right.

Matters being growne to this height of dispute, and Luther having many adversaries; at Leipsick a towne in Misnia belonging to George Duke of Saxony Cosen-german to Prince Frederick, in the 19. year a Disputation was held.

Thither

Thither came *Andreas Carlostadius* accompanied with *Luther*, *Melancthon* and *Barninus Duke of Pomerania*. He at that time was in office in the University of *Wittenberg*. Thither came also *John Eckius* a Divine of *Ingolstadt*. Hereupon, *June* the 17. *John Eckius* and *Carlostadius* began the Disputation about Free-will. Namely, whether there be in man any free will to doe good as of himselfe? that is, as they say; whether in congruity we deserve grace, when we doe what is in us to doe? *Eckius* granted that there is not in man a genuine and naturall power and ability to doe a good worke, but an acquired. On this poynt eight dayes were spent by his playing the Sophister. *Luther* could by no meanes obtaine leave of *Duke George* freely with his safety to dispute, and thereupon came not as a Disputer, but as an Auditor to *Leipsick*, under the protection granted to *Carlostadius*.

In the year 1520. upon *Multitius* advise, *Luther* wrote to the Pope, and sent him his booke lately written concerning *Christian liberty*, and offered conditions of peace. About this time *Frederick the Elector* fell into a grievous sicknesse. Whereupon *Luther* moved by some of his friends, and out of *Christian charity* wrote the book called *Tesseradecas* to comfort him. Then also he wrote the book *Of Confession of sins*: in which he took occasion to speak of Vowes, and deplored their torturing of mens consciences. *Charles the Emperour* requested to hear *Erasmus* judgement concerning *Luther*, and wondred that so great & extream hatred should be raised by some Monks and the Pope against *Luther*, whose life and carriage he conceived to be commendable, and his doctrine not impious; *Erasmus* answered in a pleasant manner; That his Highnesse needed not wonder at that; for *Luther* had in his disputations dealt against the Monks bellies, and the Popes crowne.

It is reported that these advocates of the Pope did promise *Erasmus* a Bishoprick of rich renew, if he would write against *Luther*. But he answered; That *Luther* was a man too great for him to write against; and that he learned more from one short page of *Luthers* writings, then from all *Thomas Aquinas*

Aquinas bookes. It is also said, that *Margaret* the Emperours Aunt, who ruled all *Belgium*; when the *Magistri* *maſtri* of *Lo- van* complained, that *Luther* with his writings did ſubvert all *Chriſtendome*, did demand what manner a man *Luther* was; when they answered, that he was an unlearned Monke, ſhe replied: *Why then, ſee that all you learned men, being a great multitude, write againſt that one unlearned fellow: and doubtleſſe the world will give more credit to many of you being learned, then to him being but one and unlearned.*

Luther knowing what was don with his writings, *An. 1520. Decemb. 10.* called the Students of *Wittenberg* together, and in a frequent aſſembly of learned men, before the gate of *Elſter* near to the great Colledg, where a fire was made, caſt the Popes lawes, and the Bull of *Leo* with ſome writings of *Eckius*, *Emſer*, and others thereto; and ſaid, *Becauſe thou troubleſt Chriſt the holy one of God, eternall fire will trouble thee.* The next day he expounded the *Pſalmes*, and earneſtly char'd his auditors that as they loved the ſalvation of their ſouls, they ſhould take heed of the Popes ſtatutes. And in writing gave a reaſon preſently of this his action.

Here *Frederick* Prince *Elector* obtained of the Emperour to call *Luther* to the Court held at *Wormes* in *March An. 1521.* *Luther* receiving the Emperours grant for his ſafety, went from *Wittenberg*.

Here many did dehort *Luther* from going to *Wormes*: Others ſaid, that by the burning of his books; he might know what was the Popes cenſure concerning himſelfe: Others told him of the uſage of *Hus* and *Savonarola*. But *Luther* with a reſolute courage lightly regarded their adviſe, and ſaid, that theſe diſcouragements were but caſt into his way by *Satan*, who knew, that by the profeſſion of of the Truth, eſpecially in ſo illuſtrious a place, his kingdom would be ſhaken and indamaged. He further brake forth into theſe words: *If I knew that there were ſo many Devils at Wormes as tiles on the houſes, yet would I goe thither.* They ſay the Duke of *Bavaria* his Feſter, whether ſuborned by others, or by ſome inſtinct, met *Luther* at his entrance into the towne with a Croſſe, as is wont in

funerals, and sung with a loud voyce : *Welcome, comest thou bitter, and much desired of us, who sate in darknesse.*

On the twenty six of Aprill *Luther* taking his leave departed from *Wormes*. *Casp. Sturmius* a Messenger some hours after followed him, and found him at *Openheim*. *Luther* being in his journey sent Letters backe both to *Cesar* and the *Princes Electors*, & *States* of ther Empire, "commending himselfe and his cause to them; and said he was ready to doe any thing which was meet, except to revoke any thing, that he knew to be warranted by Gods word. *Frederick* the *Electora* prudent Prince, seeing *Luther* to have incurred the hatred of all; that no danger might seize on him, committed the business of conveying *Luther* into some safe place, where he might be free from acesse, to some faithfull friends of the Nobility, that there he should be kept private, till *Cesar* was departed out of *Germany*. They presently, faithfully and secretly conveyed him to the Castle of *Wartenburg* neear *Isenack*: This place *Luther* afterward used to call his *Parson*.

At length not enduring further delay and innovations, he returned from his *Parson* to *Wittenberg*. In this 22. year the New Testament came forth, as it was translated into the German tongue in his *Parson*, & afterward revised some what by *Melancthon*. He wrote also a letter to the *Bohemians* concerning matters of great moment, and exhorted them to constancy in the truth which they had received, and that they would not fall back to *Antichrist* for a vaine hope of peace: He also dissuaded them from making themselves guilty of the innocent blood of *Jolin Hus* and *Jerome* of *Prague*.

About this time also, *Luther* donfuted *Nicolas Stork*, *Thomas Muncer* and other fanaticall ringleaders, and *Prophets* broaching new doctrines, who pretended revelations Angelicall, and conferences with God, and denied the Baptisme of infants: and thereby sowed the seed of *Anabaptisme*. These false prophets came from the *Cyanean* City to *Wittenberg*, in *Luthers* absence, and molested *Carlostide* and *Melancthon*. Now also *Luther* answered *Henry* the eighth King

of England, who as other adversaries also, set out a booke against Luther, and had given him by Pope Les the title of *Defender of the Faith of the Church.*

Then Luther set forth the book concerning the dignity and office of the *Civill Magistrate.* He also set forth the five books of *Moses* in the German tongue, three thousand years since the death of *Moses.* He published also a book to the Senate of *Prague*, about ordaining of *Ministers*, and another, about avoyding the doctrine of men.

The year 1526. in *October*, Luther laid aside his Monkishhood: and declared his judgement concerning the Synod to be called for determination of the Ceremonies. Now also Luther renewed the ordination of *Ministers* of the Gospel in the Church: Of whom *George Rotarius* was the first. Luther being forty two years old, of a sudden and unexpectedly married *Katherine a Bora* a noble Virgin, late a Nun.

Luthers adversaries not onely observed the time of the marriage, but proclaimed the marriage to be incestuous, in which a Monk married a Nun. Herespon the King of England in his Answer to Luther, styles this marriage incestuous, and there saith among other opprobries put upon Luther, that he could not have committed a sin of higher nature. Against these disgraces Luther thus animated himselfe, saying; *If my marriage be a worke of God, what wonder is there, if the flesh be offended at it? It is offended even at the flesh which God our Creator took, and gave to be a ransom, and food for the salvation of the world: if the world was not offended with me; I should be offended with the world, and should feare that it was not of God, which I have done. Now seeing the world is vexed and troubled at, I am confirmed in my course and comforted in God.*

Then Luther wrote a consolatory letter to *John Hulse* of *Breslow* a Teacher of the Gospel, notwithstanding the scandall raised by the Hereticks, and their fighting against the Articles of our Faith: and in speciall manner he animated him against *Schwenfeld* and *Crantwald.*

In the 27. year the *Anabaptists* broached their new do-

Strin, about the not baptizing of infants; & were themselves rebaptised: they also taught community of goods. Both *Luther* and *Zwinglius* wrote against them, and the Magistrates punished them in divers places.

About the beginning of the year 1527. *Luther* fell suddenly sick of a congealing of blood about his ears, which almost kil'd him: but the drinking of the water of *Cardus Benedictus*, whose vertues then was not so commonly knowne, he was presently helped. This year also he put forth the Story of *Leonard Keisar* his friend, who was burnt for the Gospels sake, at the Command of *William Duke of Bavaria*.

In the beginning of the year 1529. *Luther* put forth his greater and lesser *Catechisms* for the good of the under sort of people, and admonished the Pastors and Ministers that they would seriously attend their offices, and teach carefully in the Villages. That they would preach still the same things about the same points and often presse them upon the people. Here also *Luther* put forth a book against the Turk in the German tongue. In this year was held that solemne and numerous assembly before the Emperour & the States of the Empire, which was printed & made known to all the Nations of Europe. *Luther* composed the *seventeen Articles*, before the Divines of Saxony took their journey to *Augusta*: In these Articles he omitted scholastick disputes and points unnecessary for the peoples instruction, and comprised the summe of wholesome and necessary doctrine for the salvation of mens souls and true piety.

After this the Confession written by *Melancthon* according to *Luthers* direction and advise, was exhibited in the Latine and German tongues in *Cæsars* palace, June 25. at two a clock in the afternoone, and was read by the Chancellor of Saxony before *Charles* the fifth, *Ferdinando* and all the Electors and Princes being assessors, and that with so shrill and loud a voyce, that not onely in that large Hall, but also in the Court beneath and in the places adjoining it was well heard. They who subscribed to this Confession were

John

John Duke of Saxony, George Marquesse of Brandenburg, Ernest and Francis brothers, Dukes of Brunswick and Lunenburg; Philip Landgrave of Hesse, Wolfgang Prince of Anhalt; and two Cities of the Empire, Norinberg and Reutling.

In the year 1533. Luther comforted the Citizens of Oßchatz by his letter, who had been turned out for his confession of the Gospell; In his letter he saith, *The Devill is the Host, and the World is his Inne*: so that where ever you come, you shall be sure to finde this ugly Hoste. In the year 1534. the German Bible translated by him, and brought into one body, was first printed, as the old priviledge dated at Bibliopolis under the Electors hands sheweth.

In the year 1535. this Bible was published. Then the fancies of the Anabaptists began to appeare in Westphalia, and made a very great combustion. This year Luther began publickly to preach on *Genesis*, which taske he ended (as himselfe was wont to ominate) with his life, six yeares after. In February the year following the Duke Elector of Saxony with the Confederate Princes and Cities, and their Divines held an Assembly at Smalcald for matters of Religion.

At this meeting Luther fell sick of a grievous disease, so that there was no hope of his life. He was pained of the stone, and obstruction in the bladder eleven dayes. Here he, though most of his friends disliked and reasoned against it, would be carried thence; the event proved his resolution good. George Sturk the Physitian being sent for from Erford went along with him. Luther as he was carried along, made his Will; in which he bequeathed his detestation of Popery to his friends and Pastors: as before in the house of Spalatinus in the year 1530. where he made this Verse.

Pessis eram vivus, moriens ero mors tua Papa.

I living, stopt Romes breath,
And Dead, will be Romes Death.

But the night after his departure thence he began to be somewhat better.

He tooke delight to expresse some things in his owne tongue, and in Ryme. Of which some were to this sense and meaning.

Eate what is sodden well ;
 D;take what is pure and cleare :
 That thou the truth doth tell,
 To all let it appeare.

Speake not to all, what oer thou doest know:
 If thou be well, keepe wisely were thou art :
 Conserue with care, what euer is thine owne,
 Spischeance sure footed comes like th'ntubling Hart.

Be silent in due time, abstaine, sustaine,
 Hold up thy head. Of need to none complaine ;
 Dispaire not of Gods helpe, thy state to stay,
 Who sends assistance to us every day.

He was in his private converse of such behaviour that his life was a patterene of vertue. As he dined or supped, oftentimes he would dictate matter to be preached ; sometimes corrected the faults of the presse, sometimes he would recreate himselfe and others with Musick. He was by nature (which Melancthon would often wonder at) a moderate eater and drinker : and yet had no small or weake body : He hath beene seene for four dayes together and being in health, to eate and drinke nothing at set meale times : and often at other times for many dayes to be content with a little bread and fish. I will say nothing how in the Cloysters he macerated himselfe with watchings, fasting, labors. Oftentimes being invited to Banquets, he went not, because he would not lose his time, I, said he, lose too much time by invitations to Feasts here in the City : I know Satan hath such an hand in it : that I may not deny it, and yet it doth me harme to accept the courtisy. In company he was familiar, pleasant courteous yet grave, as becomed a man of his place. He was affable, and studious of truth.

Melan-

Melancthon affirmeth, that he often found him at prayer with great ardeney and tears imploring God for the whole Church. He set apart every day a certaine time for the reading some *Psalmes*, and intermixt his owne prayers and teares with them. He often used to say; that he was offended with them, who either through Idlenesse or variety of imployment said, that it was enough to pray with groanes onely. And for that end said he, formes of prayer are prescribed us by the will of God, that reading might inflame our mindes, yea that the voyce also might professe, what God we call upon.

When he recreated his minde, and took it of from study, he delighted to play at Chess, and was skillfull at it. He sometimes practised the art of Turning with his servant *Wolfgang*; and would say, if the world should deny us sustenance for my paines in Gods word, we would learne to get our livings with our hands. Sometimes he did play on an Instrument, sometimes shoote. He was carefull also of the neatnesse of his Garden, and desired of his friends variety of plants to furnish it: So that he had no vacant time. Of his imployments thus he writeth; I am very full of imployment preaching to the people might well require all my paines, my course of worshipping God and prayer might wholly busie me, my paines by expounding Scriptures by writing, my writing Epistles, my care of other mens affaires taketh up my time; my converse with my friends (which I use to call a feeding of my corps) doth very badly steale away a great part of my time. It was his usuall course either to meditate, or to read, or preach, or to give good counsell to his friends: so that he was never idle.

He was very liberrall to the poore. On a time when a Student asked some money of him, he bad his wife give him some thing: and when she excused the matter in regard of their penury at that time: he tooke up a silver cup and gave it to the Schollar, and bid him sell it to the Gold-smith, and keep the money for his occasions. When a friend sent him 200. angels of gold from the metal-mines he bestowed them all on poore Students: When *John* the

Editor

Electoꝛ, gave him a new gowne: he said, that he was made to much of, for if here we receive a full recompence of our labours, we shall hope for none in another life. When the same Electoꝛ offered him a wayne of Metals at Sneberge: he refused it, lest he should incur the tentations of the Divell, who is Lord of treasure under the Earth. He took nothing of Printers for his copies, as he writeth, saying, I have no plenty of money, and thus yet I deale with the Printers, I receive nothing from them for recompence of my many Copies, sometimes I receive of them one copy. This I thinke is due to me, whereas other writers, yea translators, for every eight leaves have an Angel. Concerning money given him thus he writeth; The hundred Angels given me I received by Tanbenhem, and Schar gave me fifty: that I stand in feare, that God will give me my reward here. But I protested that I would not so be satisfied by him, I will either presently repay it or spend it. For what should I doe with so much money? I gave one halfe of it to P. Prior, and made him a joyfull man.

He was very lovingly affectioned towards his children, and gave them liberall education: He kept in his house a School-master to traine them up in good arts and a godly life. When he saw Magdalen his eldest daughter ready to dye, he read to her in Esay 26. 19. Thy dead servants shall rise againe, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: For thy dew is at the dew of beards, and the earth shall cast out the dead. Come my people, enter into thy chambers, and shut thy doores about thee: Hide thy selfe as it were for a little moment, untill the indignation be over-past. My daughter enter thou into thy chamber with peace, I shall ere long be with thee. For God will not permit me to see the punishments hanging over the head of Germany. And upon this wept plentifully. But in publick when he went a long with the Herse he bridled his affection, and was not seen to shed one teare. And as all men of excellent spirits have a zealous anger in due place: So Luther by nature was vehement, but yet placable: As appeareth in this, that when Melancthon much moved to passion once came unto him, and all the rest were very mute, Luther uttered this Verse.

Vince animos iramq; tuam, qui cetera vincis.

Thine owne heart overcome; thy fury tame,
Who all things else hast stoutly overcome.

And then smiling, said, we will not further dispute of this matter, and turned his speech to other occasions.

He foresaw and foretold many things, as the combustion which rose in Germany; saying, I am very much afraid, that if the Princes give eare to Duke George his ill counsell, there will arise some tumult, which will destroy all the Princes and Magistrates in all Germany, and ingage in it all the Clergy. Of the death of Frederick Elector of Saxony, thus he writeth, If God in heaven hath resolved in wrath to deale with us, that neither our prayers, nor counsels of amendment can binder it, let us obtaine this that our Josias may sleep in peace, though the world be left to goe into its Babylon.

Of the covetousnesse of Germany and the Dearth there, thus he speaketh. "We feare Famine; and we shall suffer it, and finde no remedy for it. And when as without necessity, we are solicitous to prevent Famine, like wicked and incredulous Gentiles, and neglect the word of God and his work; he will permit shortly a dismall day to come upon us, which will bring with it whole Wain-loads of cares; which he shall neither have power or meanes to escape. Diverse other things he also foretold.

He had his health competently well, but that sometimes he was troubled with the head ach, especially in his elder yeares. Whereupon he was afraid of some violent Apoplexie: and when he felt a swimming in his head, or noyse in his eares, he used to say, Lord Jesu, smite me gently, for I am absolved from my sins according to thy word, and am sed unto life eternall by thy body and blood. Thine Apostle John and our Elector were taken out of this world, by this kind of death. He endured often tentations, whereupon he saie, All here are in healt except Luther, who is sound in body, and without suffers at no mans hand in the world: onely the Devil and all his Angels vex him.

He was of an indifferēt stature, of strong body, of so Lion-like a quicknesse of his eyes, that some could not endure to looke directly upon him, when he intently beheld them. They say that one of mild spirit, who could not endure in private to talke with *Luther*; was courteously used by *Luther*, yet was so pierced with the quicknesse of his eyes, that being amazed he knew no course better then to run from him. His voyce was mild and not very cleare; whereupon, when on a time there was mention at table about *Pauls* voyce, which was not very perfect and full: *Luther* said, *I also have a low speech and pronuntiation. To whom Melancthon answered, But this small voyce is heard very farre and neere.*

In the year 1544. the 17. of November he finished his explication of *Genesis*: which was his last publicke reading in the Univerſity, which he concluded with these words: *Thus end I my explication on Genesis; God grant that others may more rightly and truly expound it; then I have done I cannot proceed farther therein, my strength faileth me, pray for me, that it would please God to grant me a quiet and comfortable departure out of this life.*

In the year 1546. *Luther* accompanied with *Melancthon* visited his owne Country, and returned againe in safety. Not long after, the Councell of *Trent* being begun, and having sate once or twice, *Luther* was called againe by the Earles of *Mansfield* to his owne Country, for to compose a dissention among them concerning their bounds and heritages. *Luther* was not wont to deale in matters of this nature, having been versed in sacred studyes all his life time: but because he was borne at *Isteben*, a towne in the territories of *Mansfield*, he was willing to doe his Country service in this kind. Wherefore making his last Sermon at *Wittenberg* the 17. day of *January*, he tooke his journey on the twenty third day: And at *Hall* in *Saxony* lodged at *Justus Jonas* his house, where he stayed three dayes because of the roughnesse of the waters, and preached the 26. of *January* upon *Pauls* Conversion. On the 28. day being Thursday at

Hall he passed over the river with *Justus Jonas* and his owne three sons, and being in danger of drowning said to Dr. *Jonas* ; *Tbinke you not, that it would rejoyce the Divell very much, if I and you and my three sons should be drowned ?* When he came to the Earles of Mansfield, he was entertained by a hundred horsemen or more of the Court, and was brought into *Ileben* very honourable, but very sick, and almost past recovery: which thing he said did often befall him when he had any great businesse to undertake. But using some meanes for cure of his infirmity, he sate at supper with the company ; and so continued to doe from the 29. of *January* to the 17. of *February*, and treated of the differences, for whose determination he came thither. In this time he preached sometimes, and twice received the Lords Supper, and publickely received two Students into the sacred order of the Ministry. And at his lodging used much godly conference at Table with his friends, and every day devoutly prayed. The day before his death, though he was somewhat weake, yet he dined and supped with his company ; and at supper spak of divers matters, and among other passages asked, *Woether in heaven we should know one another ? when the rest desired to heare his judgement thereof.* He said, *What befell Adam ? he never saw Eve, but was at rest in a deep sleep when God formed her, yet when he awaked and saw her, he asketh not, what she was, nor whence she came ; but saith, that she was flesh of his flesh and bone of his bone.* Now how knew he that ? He being full of the Holy Ghost, and endued with the knowledge of God, thus spake. *After the same manner we also shall be in the other life renewed by Christ ; and shall know our parents, our wives and children, and all about us, much more perfectly, then Adam knew Eve at her bringing to him.*

After supper, when he went aside to pray, as was his custome, the paine in his breast began to increase : whereupon by the advise of some there present, he tooke a little *Unicornes* horne in wine : and after that slept quietly an houre or two on a pallat neer the fire. When he awaked, he betooke himselfe to his chamber, went to bed, & bidding his friends good night, admonished them, who were pre-

sent to pray God for the propagation of the Gospell; because the Councell of Trent and the Pope would attempt wonderfull devises against it. Having thus said, after a little silence he fell a sleep; But was awaked by the violence of his disease after midnight. Then complained he againe of the narrownesse of his breast, and perceiving that his life was at an end, he thus implored Gods mercý, and said :

O heavenly father ; my gracious God, and Father of our Lord Jesus Christ; thou God of Consolation, I give thee all hearty thanks, that thou hast revealed to me thy Son Jesus Christ; whom I beleeve, whom I professe, whom I love, whom I glorifie, whom the Pope of Rome and the rout of the wicked persecute and dishonour. I beseech thee, Lord Jesus Christ to receive my soul. O my gracious heavenly Father, though I be taken out of this life, though I must now lay downe this fraile body : yet I certainly know, that I shall live with thee eternally, and that I cannot be taken out of thy hands. He added moreover ; God so loved the world, that he gave his onely begotten Son, that every one, who beleeveth in him should not perish, but have life everlasting. And that in the 68. Psalm; Our God is the God of salvation ; and our Lord is the Lord, who can deliver from death. And here taking a medicine and drinking it, he further said, Lord I render-up my spirit into thy hands and come to thee. And againe, Lord into thy hands I commend my spirit, thou, O God of truth hast redeemed me. Here as one falling asleep and without any bodily pain, that could be discerned, he departed this life. And when Doctor Jonas and Celius said, O reverend father doe you dye in the constant confession of that doctrine of Christ, which you have hitherto preached? He answered so as he might be heard ; yea : which was the last word he spake. Thus he in his native Country, not having seen it many years before, dyed much lamented by many. This fell on the eighteen day of Febru. on the day in the Calender ascribed to Concord, about three a clock in the morning, in the great climaſtericall year of his age. Soon after his body put into a coffin of Lead, was carried in Funerall manner to the Temple of Isleben : where Justus Jonas preached.

Then the Earles of Mansfield desired that his body should be interred

interred within their territories : But the Elector of Saxony, required that he should be brought back to *Wittenberge*. In the returne thereof, which way so ever it went, it was honourably attended, and with much griefe accompanied out of each Princes Dominion : and at length upon the twenty two of February in the afternone, was brought to *Wittenberg*, and was carried into the Temple neare adjoining to the Castle, with such a troope of Princes, Earles, Nobles, there living as Students, and other people, that the like was seldome or never seen in that towne. When the funerall rites were performed, *Pomeranus* preached to an assembly of many thousands. And after that *Melancthon* with many teares and sighes made a funerall Oration. When this was don, the coffin with his body was put by the hands of divers learned men, into the tombe near to the Pulpit, in which he had made many learned Sermons before divers Princes, Electors, and the Congregation of many faithfull Christians. In a brazen plate his picture, lively deciphered was there set up, with Verses by it to this effect :

This Sepulchre great *Luthers* Corpes containes :
This might suffice ; yet, read these following strains.

Here, in this Urne doth Martin Luther rest,
And sweetly sleep in hope to rise most blest.
By whose rare pains, firme faith and Christs fies Grace,
Which formerly thick Fogs of Error base,
And Duskie Clouds of Works desert bid quite,
Were well reduced to their ancient Light.
For, when blind Superstition ruled All,
And did fair Truth, long time, suppress and abtrall ;
He, by Gods Word and Spirits inspiration,
The Gospells Light re-spread, for every Nation.
And well-instructed by Pauls sacred voyce,
(Scorning Romes Cheats,) to teach pure Truth, made choyce.

*And as John Baptist in the Wildernesse,
 Did Gods Lamp, who heals Sin Preace and expresse :
 So (O Sweet Christ) did Luther cleare thy booke,
 When all the World was caught with Errors booke.
 And what the difference was betwixt the Law
 (Whose tables Moses brake, though God he saw
 Upon Mount-Sinai) and the Gospell sweet,
 Which heales Sin-conscious hearts, which Gods wrath meet.
 This difference lost to th' World he did restore,
 That so Christs gifts of Grace might shine the more ;
 He stoutly did oppose Romes Cheats and Charmes,
 And Papall rule, which wrought Gods Saints great harmes.
 Exhorting all, Romes idols for to flye,
 He many souls wan to true piety.
 And, mauer all Romes threats and snares most slie,
 Finisht in Faith, his Course most valiantly.
 Dying in peace, his Soule with Christ doth rest,
 Crown'd with immortall Glory, truly blest.
 For which rare Doctor, let both high and low
 Blesse God, that they so clear Christs truth doe know.
 And pray the Lord that these his Gossels rayes
 May to the World shine-forth for datelesse dayes.*

Phillip Melancthon.

*Dead is grave Luther, worthy all due praise,
 Who set forth Christ, in Faiths illustrious rayes.
 His Death the Church laments, with sighs sincere,
 Who was her Pastour, nay, her Patron deare,
 Our Israels Chariots and Horsemen rare ;
 Is dead, with me let All sad Sables weare ;
 Let them their griefe in groaning verses sing,
 For such sad Knells, such Orphans best may ring.*

Theodore Beza.

*Rome tam'd the World, the Pope tam'd Rome, so great ;
 Rome rul'd by power, the Pope by deep Deceit.*

*But, how more large, than theirs, was Luthers Fame,
Who, with One Pen, both Pope and Rome doth tame ?
Goe, filitious Greece, goe tell Alcides, then,
His Club is nothing to great Luthers Pen.*

John Major.

*By Luthers labours Leo the tenth is slaine ;
Not Hercules Club, but Luthers Pen's his bane.*

Joachim a Beuk.

*When Luther dy'd, then with him dy'd most sure
A Crown, and credit of Religion pure.
His Soul soar'd up to heaven, on Concords day,
Which tended Luther thither, on his way :
Deare Christ, since Discord followed with Coats rent,
Give to thy Spouse Elijahs ornament.*

Upon his Tomb-stone the University of
Wittenberg, as to her beloved
father, engraved.

MARTINI LVTHERIS. THEOLOGIE
D. CORPVS. H. L. S. E. QVI ANNO
CHRISTI M.D. XLVI. XII. CAL.
MARTII EISLEBII IN PA-
TRIAS. M. O. C. V. AN.
LXIII. M. III. D. X.

Luthers writing were published at Wittenberg and Jene in
severall Towns both in Latine and German tongue. Part
of them were expositions of Scriptures, part doctrinall, part
polemicall. Of these this was his own judgement. Above all
I beseech the godly Reader, and I beseech him for our Lord Jesus
Christs sake, that he would read my writings judiciously and with
much pitying my case.

In Wedlock he lived chastly and godly above twenty
yeers, and when he dyed, left three sons and Catharin de Bora

a widow, who lived after his death seven years. To her it was a great griefe that her husband died in a place far from her, so that she could not be with him, and performe the last conjugall offices to him in his sicknesse. In the time of the War which presently followed, she wandred up and down with her Orphans, and in banishment was exposed to many difficulties and dangers: And besides the miseries of widowhood (which are full many) the ingratitude of many did much afflict her; for where she hoped for kinde-nesse in regard of her husbands worthy and noble deserts of Gods Church, often she was put of with great indignity. When afterward her house at *Wittenberg* in time of pestilence was infected (she for her childrens safety) as became a godly mother, betook her selfe to *Torg*, where was also an Univerfity. But in the way, when the horses affrighted ran out and seemed to indanger the Waggon, she amazed not so much for her owne, as her childrens preservation, leapt out of the Waggon, whereby poore wretch she grievously bruised her body in the fall, and being cast into a poble of cold water, caught thereby a Disease, of which she lay sick three months in banishment, and pining away at length dyed quietly in the year 1552.

Welfare those gentle Quills (whose ere they be)
 Whose meritorious labours shall set free
 The Erne imprisoned Dull of that renown'd
 Whice famous Luther: Let his head be crown'd
 With sacred Immortality, and rais'd
 Much rather to be wonder'd at then prais'd.
 Let Babes unborn, like fruitfull plants bring forth
 No after dares new Monument of his worth.
 And time-out lasting Name: that Babel Whore
 And all his bald-pate ponderers may ere rose
 For very anguish, and then gnaw and bite
 Their tongues for malice and their nates for spite;
 Whild men made perfect in his well known story
 May all faine Patrons, and protect his Glory.



ERASMV ROTERDAMVS.

The life and Death of Desiderius Erasmus.

His *Sirname* implies the place of his birth, *Roterdam* is a City of *Holland*; *Holland* the seat of the ancient *Batavi*: but now illustrious by the production of one pen, then by all her former harvests of pykes. Seaven Cities, no contemptible portion of witty and work-like *Greece*, accounted the Nativitie of *Homer*, so great an access to their other glories, that they seriously contested about it. Although *Homer* (because *Antiquity* will have it so) be greater then *Erasmus*; yet little *Roterdam* hath more to boast of in him, then great *Athens*, *Smyrna*, *Rhodes*, *Colophon*, *Cbion*, *Salamis* or *Argos*, in the other. For it is certaine, *Erasmus* was born at *Roterdam*, but pitch upon what City of those

H h

seven

seven you please, it is six to one, whether *Homer* was born there or not. But what talke we of *Roterдам*? *Rbenamus* sticks not to impute his Nativity to the fortune of Emperors, and felicity of the whole *German* Empire: within the limits whereof he was born, upon the vigil or Eve of *Simon* and *Iude*, under *Frederick* the third: But in what yeer of our Lord, or that Emperors raigne, is not remembred; this is certaine in the yeer of grace 1519. he was either 50. or 52. his mothers name was *Margaret*, daughter to one *Peter*, a phyfician of *Zavenberg*; his father *Gerard*. These accompanied together secretly (but not without promise of marriage) untill the young woman proved with childe. *Gerards* father was named *Helias*, & his wife *Catherine*: each of them lived till past 95. They had ten Sonnes, wihout any daughters, all married except *Gerard*, who was the youngest save one. All of them much resented this Clandestine combination and commixture betwixt *Gerard* and *Margaret*; wherefore to prevent their marriage, to gaine his portion to themselves, and yet not loose a brother, able in time, to feast them at his owne cost; they resolve out of ten, to give *Gerard*, as the *Tieth*, unto God: that is to dedicate him to the Church; whereby perceiving himselfe excluded from marriage, and not yet resolved to enter into holy Orders, he fled to *Rome*. By the way he wrot back to his friends; the reason of his journey he intimated by the impresse of his seal, which had one band infolded in another. In the meane time *Margaret* was brought to bed, and the child (the subject of this discourse) cheerfully received, and carefully nourished by his grand-mother. *Gerard* after his arrivall at *Rome*, maintained himselfe by his Pen; for he wrote an excellent hand, and Printing was not then found out, or but in the infancy: In proesse of time the Copying out of learned bookes begate in him a love to learning it selfe: so that besides his knowledge in the Tongues both *Greek* and *Latin*, he became a considerable proficient in the *Lawes*, which he might the more easly doe, *Rome* then abounding with many learned and able Schollers, and he himselfe
having

having the happineſſe to be an Hearer of *Guarinus*.

His father and brethren having certaine inſtelligence, both of his being and well being at *Rome*, fraudulently advertiſe him by letters, that ſhe was dead, whom he intended to marry, and therefore adviſe him to diſpoſe of himſelfe to his beſt advantage; w^{ch} he raſhly beleev^{ing}, out of meer griefe, became a Pri^eſt: applyed himſelfe wholly to thoſe ſtudies which he judged moſt inſtrumentall to his function: after his returne into *Holland* (whereby the *Popes* favour he obtained a Benefice) though he plainly ſaw how he had been deluded, yet would he never thereafter keep her company, or ſhe marry any other. Notwithſtanding he tooke ſpeciall care for the liberall education of the child, whom he put to Schoole when he was yet ſcarce foure yeeres of age.

From *Utrecht*, where for the ſweetneſſe of his voyce he had been choſen *Querifier*; and after ſome yeers ſpent (but without any notable proficiency) in reading, writing, Muſick, and the elements of Grammer, he removed him to *Daventry*. That his tender yeers muſt not want a nurſe, his mother (impatient of his abſence) accompanied him: what learning that ſemibarbarus ſchoole afforded was formerly raked out of *Ebrardus*, and *Jobannes de Garlandia*; this was alſo in the fate of *Erasmus*, to finde there before him, *Alexander Hegius* ſkilfull in *Latin*, and not ignorant in *Greek*: having had *Rodolphe Agricola*, and *Guarinus Veronensis*, the one for his Companion, the other for his ſchoolmaſter: together with *Zimbius*, a man not unlettered, conſidering the times; who perceiving in *Erasmus* an admirable wit, joyned with an incomparable memory, promoted him to the third Claſſ, and diſmiſſing him with a kiſs, foretold he ſhould become the envie and wonder of all *Germany*. And indeed the event came nothing ſhort of his prophetic.

At *Daventry*, in the thirteenth yeer of his age, his mother died of the Plague; and with her moſt of the family where ſhe lodged: thoſe ſad and ſudden newes, ſo affected *Gerard* that within few dayes after, he followed her to the next

world whom he was not permitted to enjoy in this. Which caused *Erasmus* (now an Orphane) to returne into his own Country ; where he found three Curators or Gardians assigned him by his Father (the cheiefe was one *Peter Winkell* a schoolmaster) these three trusty Trojans in hope to make a bootie of his Patrimony, in sted of an *Vniversity*, for which he was ripe, resolve to scerve him into a *Monastery* : From *Daventry* therefore they committed him to a convent of Friers regular at *Boslednt* in *Brabarc* ; Here he lived, that is (as himselfe expounds it) almost lost three yeers, *Romboldus* their reader, partly out of affection, and partly prompted thereto by *Winkell*, did what he could to draw him to their Order, but in vaine; he had already seen enough to dissuade him from that, or any other Fraternity of that kinde. Whilst he remained a Recluse at *Bosleduc*, he became intimately acquainted with *Hermannus Gaudensis*, a learned young man, and a notable student, by whose perswasion, and help, he most accurately red over almost all the *Classicall* Authors extant in the *Latin* tongue ; whether in prose or verse. But whilst, for bettering his minde, he overcharged and neglected his tender body, he fell into a tertian Ague : His Guardians lay hold on the occasion, presse him againe & againe to a Regular profession, to blandishments adde threats leaving no stone unroled, in prosecution of their perfidious designe : He excuseth himselfe modestly, and by many arguments defendeth his diniall ; but they pricked on by avarice, resolve not to be satisfied with reason.

Wherefore from *Bosleduc*, they hurry him to *Sion*, a Monastery neer *Delfe* : At *Emaus* a nighbouring Convent, it was his fortune to meet with *Cornelius* his Companion and Chamberfellow at *Daventry* ; by whose importunity rather then arguments, he was perswaded to spin out his Probation yeer at *Emaus* ; which almost finished, through poverty, which hindered his present removall, and shame to seem averse from Religion, though he persisted in his opinion, he made a shift for some few dayes longer, to dissemble his resolution. In the meane time *Henricus a Birgiu*, a noble

noble man by extraction, and Bishop of *Cambray*, preparing for *Rome*, in hope of a *Cardinals* Cap, wanted nothing so much as ready money, and a young man skillfull in the *Latin* tongue, to accompanie him; this fell out pat for *Erasmus*, whose great abilities in that kind, being reported to the Bishop, he thought it needles to go further and speed worse. And *Erasmus* (now in *Sacred orders*) to avoid the profession he so much disaffected, readily undertook the journey. The Bishop of *Vtrecht* with the consent of the *Prior* and *Generall* of the *Order*, was easily perswaded to licence his departure; but *Cambray*, in whom *avarice* counterpoysed *ambition*, choosing rather to keep his old *Mitre* with his money, then purchase a new *Hat* at so vast a summe as was demanded, upon better consideration stay'd at home: this made *Erasmus*, fearing his inconstancy in other things, beg leave to prosecute his Studies at *Paris*; which he obtained, with promise of a yeerly pension for his better encouragement, and many other good-morrows, which like other great men in like cases, he never performed. At *Paris* in the Colledge (named) of the *Mount*, he studied Schoole divinity, applying himselfe therein according to the custom of the place, to the precepts and principles of *Scotus*, who for his great wit, and inextricable distinctions, was there chiefly followed, and in greatest admiration: but these *conimbrams*, whether *Reall* or *Nominall*, went downe with *Erasmus* like chopt hay, having some shew indeed of soliditie, but scarce the substance of a meer shadow. He was a sworne enemy to whatsoever savord of barbaritie, and heer he found nothing, whether for food or physick, but *Rabbarum*, unlesse you will needs reckon rotten egges, and a stinking infectious chamber into the bargain; which in proesse of time so poysoned his dainty and amiable complexion, as inforced him to quit the place, & return to his old Patron the Bishop of *Cambray*: with whom he not only advanced his private studies, but scrued himselfe into the familiar acquaintance of many famous and learned men, amongst whom the principall were *Antonius Abbas*, and *Jacobus Battus* Recorder of *Bergen*. Having

Having recovered his health, he returned into *Holland*, with a full purpose to settle himselfe in his owne Countrey : from whence notwithstanding, whether by advise of friends, or upon some emergent discouragement, he went immediatly back again to *Paris*. Where the *Pestilence* raging for a long time without intermission, & benevolences coming either short, or but slowly from the Bishop, for his private supply he was forced to make a journey once everie yeere into *Holland*, to the great interruption of his other employments ; this made him lend a more willing eare to the motion of young *Montjoy*, who being at that time a Traveller in *France*, made choise of him for his Tutor : and thereafter invited him into *England*, where his civillities far exceeded his munificence. Howsoever upon this occasion, he began here first to be taken notice of ; at his returne, there befell him a very shrewd misfortune in *Dover*, where all the gold he brought with him, or was given him by way of *viaticum* here, (no inconsiderable summe in a poore Scollers purse) except five pounds, was seized and taken from him by the *Customers* ; he was not ignorant of the danger, but Sir *Thomas Moore* perswaded him that no forreigne coyne was liable to such forfeiture : it is strange a man so well seene in the Lawes could be so foully mistaken ; but more strange that neither he, nor the Lord *Mountjoy* at any time thereafter, interposed with the King, in his behalfe : perhaps being a lavish and indigent Prince, they knew him inexorable in such cases. All men expected some bitter invective, and not without reflexion upon the whole Nation, should have followed this barbarous plunder executed upon so poore, and yet so conspicuous a stranger : but he patiently swallowed the gudgeon, whereby he infinitely gained upon the affection of the *English* ; and was so far from any thought of revenge, that not onely in a treatise written of purpose immediatly thereafter, he made honorable mention both of the King and Kingdom. But having recruited in *Holland*, he forthwith returned into *England*, drawn thither by his affection to

Grocinius, Linacer, More, Pacaus, Colet, Latimer, and Tonstall, Stars of prime magnitude in the *British* orbe: who because they honored learning, strove which of them should most honor *Erasmus*: in England he did read publickly at *Cambridge*; in *Germany* (after his returne) at *Lovane*; being there-to invited, and accommodated with lodgings by *Jobannes Paludanus* the Rhetorician? from *Lovane* he visited *France*, and was from thence the third time drawne over into *Englaud*, by many large promises, which proving in the performance, but *Timpanous* clouds, or not with child of so much moisture as he expected, made him relolve for *Italie*; perhaps out of desire, both to know, and be knowne in that Country; then which *Europe* affords none, whether for *Armes* or *Arts*, more accomplished. To itch out his travelling charges he agreed with *Baptista Boeria* Physitian to *King Henry* the 8. to accompany his two sonnes to *Bononia*: By the way as he past the *Cottian Alpes*, he was created Doctor of Divinity at *Taurinum*: thereby importing into *Italie*, what others usally exported, learning and Honor. At *Bononia* (besides other Professors) he gained the acquaintance of *Paulus Bombasius*: *Beroaldus* died before his arrivall, and his death was the more lamented, because his successor *Baptista Pius*, a bad Critick, but no better Antiquary, vomited up nothing in his *Chaire*, but *Oscos & Volscos*: Here he dismissed *Boeria's* sons, not so much for their owne petulancy, as the morosity of their Father; finished his *Adages* or Proverbs whereof he had given the world an essay or taste formerly at *Paris*: and layed a side his *Monasticall* Habit assumed at *Emaus*, where he was a *Probationer*, and untill that time constantly retained, upon this occasion. At *Bononia*, *Chirurgians* appointed *Triers* of the *Plague* wear white linnen Napkins hanging transuerse their shoulders, and tyed with a knot to their girdle, as *Friers* doe *Scapulars*; that others fearfull of infection, may (if they please, avoid them in the streets. *Erasmus* going abroad somewhat early one morning, was met in a narrow lane by a company of madde shavers, who perceiving his white *Scapular*, and thereby mistaking

mistaking him for a Tryer, after insinuation by signes, (but by him not understood) to get him out of their way, they tooke up stones, wherewith they had undoubtedly pelted him, if others invited by the noyse into their Balconies, whence they beheld both the mistake, and danger, had not speedily runne downe and puld off his *Scapular*: To prevent such morning salutations for the future, by a Dispensation from *Julius* 2. confirmed by *Leo* 10. he changed his Regular Habit of Frier, into that of a Secular Priest. I see no great reason he had to usurp the Habit, since he despised the Profession, or why he troubled two Popes, about such a trifle; but he is past twice one and twenty, let him answer for himselfe.

After a yeer and three mounths stay at *Bononia*, he saluted *Venice*; where he printed his *Adages*, gave us a new edition of *Plautus* and *Terence*, with the distinction and structure of their verses, reprinted his *Hecuba* and *Ipbigenia* two Tragedies of *Euripides*, and added to his numerous acquaintance *Ambrosius Nolanus*, *Baptista Egnatius*, *Paulus Canalis* a Patrician, and *Hieronymus Aleander Mottenfis*, who for his skill in the Tongues, was afterwards promoted to a Cardinalship: he lodged at the house of *Andreas Asulanus* and was supplied with all things necessary by *Aldus Manutius*, who likewise supplied him with divers Greek Manuscripts, but extreemly corrupted, all which, at his better leasure he red over and corrected at *Padua*: the principal were *Pausanius*, *Eustatbius*, the Interpreters of *Licopbron*, *Euripides*, *Pindarus*, *Sophocles*, and *Theocritus*; being therein assisted by *Marcus Musurus Cretensis*, and *Scipio Carteromachus*; the one incomparable for his skill in History and Mythology, the other for his ingenuity: His spare houres he bestowed upon his pupil *Alexander* the young Archbishop of *Saint Andrews*, and Brother to *James King of Scots* whom he accompanied, to *Senæ*, in *Hetruria*, and there leaving him for a short time, went to *Rome*: where fame as his Harbinger had already taken up his lodging in the affection of most of the Inhabitants. It is incredible with how great applause of all

all sorts of people, he was received into the City: the Pope offered him a room amongst his *Penitentiaries*, a place both of profit and credit, and a step to the highest preferments in that Court. *Raphael* Cardinall *S. George*, *John Medices* afterwards *Leo 10.* and *Aegidius Viterpiensis* outvy'd one another as much in their gifts, as complements; but he, having seen *Phædra* famous for extemporarie eloquence, and reputed an *Actor* nothing inferior to old *Roscium*, returned according to promise, to his late and Royall charge, in whose retinue, he took a generall view of most parts of *Italia* as far as *Cume*, where (not without some Religion and horror) amongst other monuments of Antiquitie, he beheld the Cave of *Sibilla*.

Here the *Archbishop* was recalled into Scotland, and soon after unfortunately slain by his Fathers side, in a battaile fought against the *English*, at what time King *Henry* the eight besieged *Tourney* by the procurement of *Julius* the 2. And *Erasmus*, rather satiated then satisfied with Italian delights, and rarities; began likewise to turne his face homeward, shaping his course by the *Rhetian Alpes*, he past first to *Curia*, thence to *Constance*, and so through the *Martian Forrest* by *Brisgoia*, to *Argentoratum* or *Strasbury*, and from thence by the *Rhene* into *Holland*: where had no sooner saluted his friends at *Antwerp* and *Lovane*, but he immediatly tooke shipping for *England*. Upon his arrivall *William Warham* *Archbishop* of *Canterbury* collated him to the Rectory of *Aldington* in *Kent*, whereof he accepted somewhat unwillingly, alleadging how inconvenient it was to abridge thole of any part of the *Benefice*, who discharged the whole Office. But, replied the *Archbishop*, who ought more to be maintained by Church benefices, then those by whom the Church is most benefited? *Curates* are indeed instructers within their particular Charge, but *Erasmus* instructeth the Instructers; to expresse his thankfulnesse for this, and many other favours received in this Kingdom, he honored *Dokter Colet* Deane of *Pauls*, and founder of the Schoole cald *Catechizatiquis*, with the Inscription of his Bookes *De Co-*

pia Verborum et Rerum; whereupon he said merrilie that he was turn'd Bankrupt, and had no more to part with. His *Adages*, the third time revised and enlarged with divers Treatises translated out of *Plutarch*, he dedicated to his old *Mecenas* the Lord *Montjoy*: his Emendations and Censures upon *S. Hieroms Epistles*, an unparallelled work to his unparralleld benefactor the Lord Archbishop of *Canterburie*. Longer he intended to have staid, but hearing that *Frobenius*, at the request of many French and Germane Universities, had undertaken to reprint his *Adages* at *Basil*, and having both them and *S. Hieroms Epistles* ready for the Presse, at which he was desirous to be present, setting all other businesse aside, he took the most compendious way thither. *Frobenius* he found in his grave, yet was not disappointed of his welcome, that was abundantly supplied by his Sons *Bruno* and *Basilus*, and *John Frobenius* his kinsman, in whom the old man still survived, both for his skill and honesty; they quartered him under the same rooff with *Amerbachius*; whom after *S. Ambrose*, and *S. Augustin*, he found wholly employed in the restitution of *S. Hierom*; wherein at first he used the help of *John Reuclin* a civilian, but afterwards fell upon a more happie Critick *Jobannus Conon Norimbergensis* the Dominican; who out of worm-eaten Manuscripts supplied what he found wanting; corrected many places depraved; and replaced not a few formerly disioynted. The worke was brought to such perfection before his arrivall, that leaving the rest to *Amerbachius* (except when his judgement was required in the variation of Manuscripts) he appropriation unto himselfe the only volumn of his *Epistles*; whereunto he prefixed Arguments, and added briefe, but judicious Illustrations: many are of opinion that it cost *Erasmus* more oyle and want of sleep, in repairing such breaches, as time and ignorance had made in them, then it did the Author in penning them. To this great worke succeeded a greater, and much more profitable; his Edition of, and Annotations upon the whole new Testament, which as the chiefe instrument of our Salvation, he dedicated to the

chiefe

chiefe Bishop (as he supposed) Leo the 10. From Basil his private affairs drew him into the Low Countries, he arrived at Aquisgrane, at what time Charles the fift was inaugurated Emperor; and was present at the Diet of Worms as one of his Councell, being thereto admitted before the death of Silvagius the Chancellor. The Diet ended, and Tourney surrendered to the Emperer, he made what hast he could back againe unto Basil; from whence the world first saw, and admired his Paraphrase upon the foure Evangelists, and Saint Pauls Epistles; a work uncertaine, whether undertaken, or received with greater alacrity: in composing whereof, he applied himselfe, amongst the Latines, to Ambrosse, Augustin, Hierom, and Hilary; amongst the Greekes, to Saint Cbrisostom, and his follower Theophylact; the contexture and style were his owne. The whole, he dedicated by parts, to Charles the 5. and Ferdinand his Brother; by both he was highly esteemed, and might (if he pleased) have been as richly rewarded. But since preferment and he ran on (not by chance but choise) like Parallels, some may wonder how he supported so vast a charge, as the setting forth of so many Bookes of his owne, the Emendation of so many written by others: And, (which was an antecedent to both) the purchase or transcription of so many Manuscripts (to say nothing of his frequent and expensive travels) must needs draw upon him: There is no better way to clear this doubt, then (before we go any further) to measure his great esteem, with the greatest of his Contemporaries, by the Correspondence he held with them, and their munificence towards him.

When he was scarce crept out of the shell, he pronounced a Panegirick of his owne Composure, before Philip father to Charles 5. as he came out of Spaine into Germany, for which he honored him with a yearly pension during Life. King Henry the 8. of England, wrot to him with his owne hand, offered him a goodly house (belike some dissolved Abbey) worth six hundred Florenes yeerly: and besides, gave him severall tastes, rather then surfeits of his pri- ce-

ly bounty. *Francis* the French King wrote likewise unto him after the same manner, (as appears by his letter yet extant) offered him a Bishoprick, and one thousand Florenes *pre annum* to set up his rest in *France*. *Charles* the 5. offered him a Bishoprick in *Sicily*, made him of his Council, and (besides many of his expressions of his liberality) bestowed upon him a yeerly pension of two hundred Florenes; *Ferdinand* his brother King of *Hungary* made him a tender of four hundred Florenes yeerly, with promise to make them up five hundred, to professe at *Vienna*. *Sigismund* as much to come into *Poland*, and further with a Royall and liberall hand supplied his present necessities: *Mary* Queene of *Hungary* wrote to him often, and ever with her owne Hand; her bounty (without question) equallled her exceeding Humanity. *Anne* Princess *Veriana* gave him a yeerly pension of one hundred Florenes. *Frederick* Duke of *Saxony* presented him with two Medals, the one Gold, the other silver, which in a letter to *Spalatinus*, he prefers before two Attick Talents: *George* Duke of *Saxony*, with diverse Ingots of silver digged out of his owne Mines, and a great drinking Bole of the same: *William* Duke of *Gulick* imitated him in the latter, but outstript him in the Capacity: *Adrian* the 6. to whom he consecrateth *Arnobius*, wrot to him thrice, which grand respects from the Pope, much abated the fury of the *Friers* his enemies: and there is no doubt, but he largely contributed towards the charge of that worke, undertaken especially for his owne honor; He congratulated the Papacie to *Clement* the 7. who in requitall sent him five hundred Florenes, and by his Apostolicall letters invited him to *Rome*: *Paul* the 3. had brought him into the Colledge of Cardinals, but that he was prevented by death: in the interim he sent him a Collation to the Prepositure of *Daventry*, which he refused, saying he was now neer the end of his journey, and hoped to get thither without it: *William Warham* Archbishop of *Canterbury* changed his Prebend into a pension, and scarce ever wrote to him, but in letters of Gold; his last token was a Gelding, of whom he used to say,

say, that though he wanted originall sin, he was guilty of two mortall ones, Sloath and Gluttony. Cardinall *Wolsey* a stately Prelate, and not easie of accesse, yet wrot unto him letters full of singular humanity; and besides other remembrances, bestowed on him a Pension out of a Prebend in *York*? The Bishop of *Lincolne*, and *Rochester*, bountifully supplied him upon all occasions; *Hammond* and *Vrswick* sent him a brace of Geldings; *Polidore Virgil* money to buy a third. *Cromwell* the first, out of his sacrilegious brook-age, at twise, 30. Angels: *Montjoy*, *More*, *Tonstal*, and *Colet*, were his continuall supporters; to say nothing of many others within this kingdome: Cardinall *Matthews* offered him a yearly pension of five hundred Ducats to live at *Rome*, and sent him a Cup of beaten Gold: he received another of the same mettle, but greater and more curiously engraven with sundry poetickall fancies, from *Albert* Archbishop and Cardinall of *Mentz*; Cardinall *Gampegius* amongst other tokens, sent him a Diamond Ring of no meane value: *Stanislaus Olmucensis*, a silver bole double gilt, with four peeces of Gold, the coyne of ancient Emperors? the Bishop of *Basil* offered him for his society halfe his Bishoprick, which alluding to the name he termed half his Kingdome. *Thurzo* Bishop of *Vratislavia* went ten dayes journey out of his way to behold him; and you must not imagine that when they parted, he gave him nothing. Another of the same name sent him foure Watches, foure ingots of pure gold, and a Muntiro lined with rich Sables. *Christopher Shcidlovitz* Chancellour of *Poland*, a Clocke, Spooone, and Forke all of pure gold. *Peter* Bishop of *Cracovia* thirty Duckets. *Jobannes Paungarnerus* a good quantity of gold uncoyned, with a silver Bole of no meane capacity; *Rinkius* another; *Fuggerus* a third; all gifts (as himselfe jested) not unbecoming a Hollander. *Jacobus Pifo* two peeces of ancient Coyne, the one Gold, the other Silver, resembling *Gratian* and *Hercules*. *Vigilius Zuichemur* a gold Ring, which explicated, became an exact celestiall sphere. And *William Earle* of *Eysenburg* a Dagger, which by the in-

scription he wished in the heart of his enemies. Besides these he held intercourse by Letters, and was often supplied by *Erasmus* Duke of Bavaria, *Croym* Cardinall of Toledo, and *Alphonſus Fonſeca* Archbiſhop of the ſame, *Dominicus* Cardinall *Crimanus*, *John* Cardinall of Bernard Cardinall of Trent, *John Syluagius* Chancellour of Burgundie, the Biſhop of *Paris* and *Baion*, *Erardus Leodiensis*, *Philippus Trajectensis*, *Chriſtopherus Auguſtanus*, *Jacobus Sadoletus*, *Ennius Vermanus*, *Hugo Conſtantiensis*, *Aloisius Marlianus*, *Conradus Wirceburgensis*, and *Antonius a Bergis* Abbot of Saint *Bertines*. This may ſeeme a large Nomenclature of Friends, Patrons and Acquaintance; and yet a farre larger might eaſily be gathered out of his owne Epistles and Prefaces. This (whatſoever it is) I am ſure without wrong to poſterity, could neither be omitted nor contracted, ſeeing thereby we ſhould either deprive him of the honor of ſo great friends, or them of the glory of ſo great Munificence.

What a *Totquot* of Archbiſhopricks, Biſhopricks, Prebends and fat Parſonages might not this ſo Patroned a Clerke (had he had but the conſcience to digeſt them) have accumulated under one red Hat: but he declined civill preferments as not ſo ſutable to his Prieſthood, and had he accepted Eccleſiaſtical, he foreſaw (having already ſo much ſpent himſelfe to inlighten others) that he ſhould either ruine his body by diſcharging, or his more precious ſoule, by neglecting them; and therefore choſe rather to caſt himſelfe upon the benevolence of his friends, though with diſparagement to himſelfe, then with ſcandall upon the Church, which like a genuine Apoſtle he laboured to benefit, whether *gratis* or *ingratis*. Learning was never at a greater loſſe or lower ebbe, either in France or Germanie, then he found it: within few yeeres after the publication of his *Adages* and Bookes *de copia*, ſolæciſme (in both) began to be whooted at; Preſſes to ſweat under the *Inſtitutions* of *Theodorus* the Grammarian, and other Greeke Authors newly tranſlated into *Latine*; and all men, who either were or deſired to ſeeme, whether learned or promoters of learning

to blow the coale that was already kindled. To this onely end and purpose *Hieronimus Buslidius* bequeathed the greatest part of a very great Estate; and *Erasmus* so prevailed with his Executors, that putting the money into one Purse, they therewith founded & endowed a Colledge in *Lovaine*, wherein the three learned Tongues are exactly taught by as many exquisite Professours, he himselfe inlivened it with Statutes. In emulation of the *Spaniard*, the *French King* shortly after erected just such another at *Paris*; and because he would have it in nothing inferiour to that at *Lovaine*, sent a Commission under his great Seal to *Erasmus* to prescribe it Statutes, and furnish it with Professors; but he accepted not thereof, perhaps hindered by sicknesse, or some other imployment. The *Trojane Horse* was never more pregnant with armed men, then those two Colledges have beene ever since, with men learned in all those, and many other languages.

His judgement was much questioned, especially beyond the *Alpes*, for prostituting in his *Chiliades*, so vast and invaluable a treasure of humaine Learning to every purblind eye and vulgar capacity; in which winde *Adus Manutius* suffered before him, for his Commentaries upon *Sophocles* and *Euripides*, as though it were an essentiall of learning to be acquired onely in *Italie*. But of all Monopolies he abhorred that of Learning most, accounting nothing too good to be communicated; nor any thing below him, that might bring others to the same height of knowledge wherunto he himselfe had already ascended; we cannot have a better proofe of the one then his *Adages*, or witness of the other, then his *Commentaries* upon *Cato de Moribus*.

France (I confesse) may with great reason glory in *Budeus*: No man hath hitherto better discovered whatsoever belongeth unto *Miner*, whether you respect the *Greek* or *Roman* standard; His *Commentaries* of the *Greek* tongue, and *Annotations* on the *Pandectis*, are two usefull and excellent Peeeces. But *Erasmus* was nothing his inferior in humanity, when first he applyed himselfe to Theologie; a study, by

Budeus

Budeus, either not attempted, or persecuted onely upon the bye. The next who with best reason can be brought into this Competition, is *Ludovicus Vives*, who can hardly extend his Paralell as far as *Budeus*, and therefore all I will say of him, is, that he was borne in *Spaine*, bred in *Italie*; *Erasmus* brought with him more learning out of *Germany*, then he found in both; who but *Erasmus*, durst ever have attempted to bring a generation of supercilious, and yet ignorant *Friers*, bred up in meer Sophistry, and barbarisme, to a true relish of Divinity, as it is delivered to us by the *Fathers*? most of whose Workes miserably corrupted, he restored to their genuine and native splendor; others undertook what he was not able to overtake, provoked by his letters, or aminated by his example: So that directly or indirectly, he was the true cause of the Restitution of all of them. And yet this was but halfe his taske, he found the Discipline of the Church in no better case then the Doctrine, this turned into *Sophistry*, that into *Ceremonies*; which he labored to abridge, not to abolish; being as inseperable and proper unto *Religion*, as shadowes are unto Substances. Although we may truely account her farre past the *Meridian*, in that Church, where she can hardly be seene, for the length of her owne shadow: But how great soever his desire was, to see Church discipline purged, and restored to its primitive simplicity and integrity, he attempted nothing (with our late Reformers) by way of tumult, or Schismatically: And yet this very attempt, though it never exceeded an unwearied and legall application to those in authority, bred him as many Enemies, as there were then waspes and hornets, who had wanted food, if they had wanted Corruption in that kinde to have fed upon: of these some accused him of a Correspondency; others, of a confederacy with *Martin Luther*? the first he never denied, the second they were never able to prove. As for the suspicion of *Arianisme*, whereof envy it selfe durst not accuse him whilst he lived, I hold it a Calumnie scarce worth the answering. All that can be said against him

him is onely this, that he seemes to extenuate, (and it were to be wished, he had imployed his wit better) some *Testimonies* alledged by the *Fathers* against *Arius*; as not so Convincing and ponderous as they imagined: But in all the nine great volumes of his owne Workes, there is not one Apex positively for him, innumerable against him; He was the first man (I may not except *Martin Luther*) who with sobriety brought us from *Hales & Holcot* to St. *Ciprian* and *Augustin*, from the *Fathers*, to the Scriptures themselves; if he had intended to promote *Herisse*, his most compendious way had been, to have left both in the same obscurity he found them. But (which I am often necessitated to remember) by his *Annotations*, he illustrated the one, and by his piercing censures removed such ignoble and spurious Brats, as after ages, out of intrest or ignorance, would needs have fastened upon the other: Some, not able themselves to judge betwext *imitating* and *Aping*, are bold to censure his stile (though by their owne confession, pure, Copius, flexible, and extemporary) as not every where Elevated to the true light of the *Ciceronian* pole: He can run but goingly, who ties himselfe to another mans footsteps. *Erasmus* had his owne *Genius* as well as *Cicero*; held a Bull as compleat a creature as a Baboon, and that most comely, which was most genuine and masculine; not so much taken with the Cadency and Chyming of words, as the sententious density of the matter. And therefore rather chose with Saint *Augustine* to retaine some few words in common use, though lesse *Ciceronian*, then by changing them into more eloquent, but lesse intelligible, torture his simple Readers upon the continuall racke of their Dictionaries.

Many of his noblest Workes he elucubrated at *Basil*, the rest at *Friburgh*, whether he was (in a manner) compelled to retreat by Bernard Cardinal of *Trent*, doubtfull what might befall him in the Reformation of Religion at *Basil*. I commend the Cardinals providence, but in that Reformation there was no indignity offered to any Clergie mans person, whe-

ther Regular or Secular : they had all free liberty to dispose of their Persons, and Personall estates, as they pleased ; At his first Comming to Friburde, he dwelt in a house sometimes inhabited by Ferdinand Vnckle to Charles the fift, and built for a retreats to his old age, by Villingerus his Treasurer : which proving as much to big for Erasmus, at it was so little for Ferdinand, he purchased one of his owne, and sold it within seaven yeeres after : at what teme he was recalled into the Low-Countries by Mary Queene of Hungary, who succeeded her Aunt in the Government of those Provinces : by the way he visited Basil, where he published his Ecclesiastes, and intended to finish severall other of his Workes yet imperfect, before he past into Holland. But he must passe no further, being arrested by a more violent fit of the Gout, then at any time formerly. His convulsions were so thick and vehement, that oftentimes he was forced to goe upon all foure : he thought himselfe in a jumping condition, when Crutches served his turne. In the intervals of his disease he resumed and renewed the great volume of his owne Epistles, perhaps intending to set them forth more fully : as many of them fell into his hands, he would say, *Et hic mortus est* : but upon just account, when he found the number of his dead Correspondents exceed the living, he burst forth into these words, *Nec ego diutius vivere Cupio si Christo Domino placeat*. Nor desire I (if so it would please the Lord Jesus) to live any longer. About the beginning of Autumne, from the Gout, he dropt into an Hepaticall flux : so that for a whole moneth together, he came seldome out of bed, and but once over the threshold of his Chamber: yet whilst his body lay tortured upon this double rack, he wrote a Treatise *De puritate Ecclesie*, and made a hard shift to finish his *Recognitions* upon Origen : These were the two last Songs of this dying Swan, whose patience ever increased with his torments, and in the end surmounted them. He retained his speech to the last gasp, and breathed out his Soule in these Ejaculations ; *Mercy sweet Jesus : Lord loose these bands : How long Lord Jesus ? How long ?*

long? *Jefus* fountaine of mercy, have mercy upon me, and the like. He changed this mortall life into an immortall, the twelfth day of July about midnight, in the yeer of grace 1536. and 71. or 73. yeeres of his age: he foretold both the yeer and houre of his diffolution, the first many months, the other three dayes before; multitudes of people flocked to fee, and touch his dead body. The *Consull* and *Senators* of *Bafil* accompanied it to the grave, few of the chiefe Burgers were absent, none of the Univerfity. He lyeth buried in the *Cathedrall* Church, in a Chappell Consecrated to the blessed Virgin, and Monument of Parian marble? frequently vifited both by the Citizens, and Strangers. He was of a middle Stature, well compacted body, and of a sweet, but tender Complexion, which eafily yeelded to every little alteration, whether of aire, or dyet: His haire inclined to yellow, his eyes were gray, his countenance amiable and cheerfull, but fome what of the paleft, and his voice shrill, though none of the ftrongeft. His apprehenfion was invincible, his judgement exact, and for Memory, he knew not what it was, to forget any thing except injuries: *Terence* and *Horace* he could have intirely repeated without booke, when he was but a Schoole-boy; He was charitable to the poore in generall, bountifull to poor Schollers, and Travellers; fo farre from craft that he inclined rather to fimplicity, and fo free from fufpition that he often unbofomed himfelfe to his friends (though but feeming) further then stood with his owne fafety: Such was his bashfulnefs, that though he had a good face, his picture was hardly extorted from him by extreame importunity: in the point of friendfhip he was of an unremoveable Conftancy; eafily placable being offended: onely he had fuch an antipathy with lying, that from his youth, he would ufually tremble at the very fight of a noted Lye; His habit neither garifh, nor fordid, fpake him at the fame time, a *Prieft* to God, and *Councellor* to *Cæfar*; His converfation was an exact mixture of fweetneffe and feverity, without any the leaft admixture of pride, ambition or a-

varice: which rendred him inflexible to imbarque in any thing interruptive of his Studies, or destructive of his liberty. And though few hath written, either more, or better; none, whose Bookes have been further, or more frequently exported; yet upon all occasions, he used no lesse rigidity in the Censure of his owne workes, then Candor, in giving judgement upon other mens: He seldome enjoyed perfect health, for any Considerable time together: abundance of rhuma (the bane of a sedentary, and cellish life) inclined him to the *stone*, wherewith he was often, and sometimes above measure tormented; Eating of fish, the very smell whereof he abominated, drove him into many and dangerous Agues, especially every Lent? And the Gout was no stranger to his elder yeeres. The *Monkes* and *Friers* were generally his enemies, the greater by how much the more illiterate; and yet their successors by his painful labours, and example, are since become exquilitely learned. Before the fiftieth yeere of his age, no man wrote against him, he against none; resolved (if possible) not to imbrue his stile in any mans reputation; The flame betwixt him & *Dorpius*, was quickly quenched; *Faber* was the first, who put him to a just Apology: By his last will and Testament, (confirmed both by the Emperor and Pope) he declared *Bonifacius Amerbachius* his heir: *Hieronymus Frobenius* and *Nicholaus Episcopius*, Overseers of his Will: wherein to severall friends he bequeathed severall Legacies; as a Clock of gold to *Ludovicus Berus*, a Spoon and fork of the same to *Beatus Rhenanius*; To *Petrus Veterens* 150. Crowns, as much to *Philippus Montanus*. To his servant *Lambert* 200. Florenes: To *Brischius* a Silver Tankerd: To *Paulus Volsius* 100. Florenes: To *Sigismundus Tilenius* 150. Duckats: To *Erasmus Frobenius* his God-son two Rings: To *Hieronimus Frobenius*, his wearing cloathes, bedding and household stuffs. To his wife a ring wherein was set a pretious stone having therein ingraven, a woman looking over her left shoulder. To *Episcopius* a faire silver Bole with a cover; to his wife a Diamond Ring. To *Goclenius* a silver Bole; His

Library he sold upon his death bed to *Johannes a Lasco*: His medals, antient Coyne, ready money and debpts, with the remain'der of his Watches, Clockes, Rings, Plate, Jewels, and other curiosities of no small value, to his Heir *Amerbachius*, not for his owne use, but to be sold, and the money by advice of the forenamed Overseers, to be distributed: first to the poor infirm Persons, whether through age or sicknesse; Secondly to Portionlesse Virgins, to procure them husbands; and thirdly to poor, but hopefull young Schollers, for advancement of their studies. His heir he restrayned meerly to his Lagacy, which was none of the greatest. Concerning his owne worke, he left nothing in charge, at his death; as modestly doubtfull of their *Geni-uw*, or how they might take with ensuing, and more learned times; whereof notwithstanding *Frobenius* was so confident, that immeadiatly after his death, he reprinted them (to his as infinit cost, as Commendation) in nine great Tomes in folio: with promise of a Tenth (which never came forth) Contaying onely his Animaduersiones, Castigations and Censures upon the *Fathers*, and other *Auibors*: whereof thou mayest behold both the names and number, in this Ensuing Catalogue.

Librorum Erasmicorum Classis prima quæ Grammaticen & Ethicen Spectant.

DE copia verborum ac rerum, libri duo. Syntaxis in usum Scholæ coletanæ. Declamatio Tyrannicidæ Luciani respondens. De ratione conscribendi Epistolas. De pueris statim ac liberaliter instituendis. De Ratione Studii. *Law Medicine*. Similium lib. unus. Colloquiorum lib. unus. De reſta Latini Grætiqve Sermonis pronuntiatione. *Ciceronianus*, sive de optimo dicendi genere. De civilitate morum puerilium. Epitome in *Elegantias* Laurentii valla. Carminum diversæ generis, lib. unus. *Atlagiarum* Cbiliades. Epistolarum, lib. 31. *Apabegmatum*, lib. 8. *Morie*. *Eucomium* sive *laus stultitiæ*. *Panagyricus* ad *Philippum Burgundionem*.

dionum principem. Ad eundem carmen Gratulatorium. Institutio Principis Corisliani. De Morte Declamatio. Declamatiuncula Gratulatoria. Pacis Querimonia. Lingua. De senectute Carmen.

Libri secundæ Classis, qui pietatem spectant.

Euchiridion Christiani Militis. Oratio de virtute amplectenda. Ratio veræ Theologiæ. Paraclesis. Modus confitendi. Enarratio Psalmi, Beatus vir. Enarratio Psalmi, Quare fremuerunt Gentes. Paraphrasis in Psal. Domine quid multiplicasti. Concio in Psal. Cum invocarem. Enarratio in Psal. Dominus regit me. Enarratio in Psal. Benedicam Domino in omnitempore. Enarratio in Psal. Dixi Custodiam vias. Concio in Psalm. 85. De puritate Ecclesiæ Christi. De Bello Turcis inferendo consultatio. De Amabili Ecclesiæ concordia. De Misericordia Domini concio. Virginis & Mareyris comparatio. Concio de Puero Jesu. Epistola consolatoria ad Virgines sacras. Christiani Matrimonii Institutio. Vidua Christiana. Ecclesiastes sine de Ratione concionandi. Modus Orandi Deum. Symbolum sive Catechismus. Precationum, lib. 1. Paxan Virgini Matri dicendus. Oratio ad Mariam in Rebus adversis. De contemptu mundi. De radio & pavore Christi Disputatio. De preparatione ad Mortem, lib. 1. Ode de casa natalicia Jesu. Expostulatio Jesu cum Homine pereunt. Hymni varii. Liturgia Virginis Lauretana. Carmen votivum Genovesæ. Commentarius in duos Hymnos prudentis de Natali & Epiphania pueri Jesu. Christiani Hominis Institutum. Epitaphia in Odiliam.

Libri tertiæ Classis.

Nouum Testamentum cum Annotationibus.

Paraphrases in { S. Mattheum.
S. Marcum.
S. Lucam.
S. Johannem.
Alia Apostolorum.

Para-

Paraphrases in D. Paulum
Epistolas ad

Romanos.
Corinthios 1.
Corinthios 2.
Galatas.
Ephesios.
Philippenses.
Collocenses.
Theſſalonicenſes 1.
Theſſalonicenſes 2.
Timotheum 1.
Timotheum 2.
Titum.
Philemonem.

Paraphraſes in Epiſ-
tolas SS.

Petri 1.
Petri 2.
Jude.
Jacobi.
Johannis 1.
Johannis 2.
Johannis 3.
Ad Hebræos.

Libri quartæ Classis, ſive Polemica.

Epistola Apologetica ad Dorpium. Epist. Apolog. ad Jacobum Fabrum Stapulensem. Epist. Apologetica ad Jacobum Latomum. Ad Atensem pro Declamatione Matrimonii. Adversus sanctium Caranzam. Apologia; de in principio erat Sermo. Apologie tres ad Notationes Edwardi Lei. Apologia adversus ea que in Nono Testam. ab Erasmo Recognito & Annotato, taxaverat Jacobus Lopez. In Natalem Beddam de loco. Omnes quidem returgemus. Adversus Petrum sutorem Carthusianum. Appendix de Scriptis Clitborvi. Declamationes adversus Theologos Parienses. Ad Phimosdomum de Divortio. Ad juvenem Gerontodidascalum. Ad Monachos quosdam Hispanos. Apologia contra Albertum Pium Corporum Principem. De Esu carniū. De libero Arbitrio collatio. Hyperastille Diatribes, libri duo. Purgatio adversus Episto-

lam

lam Lutheri. Detectio Præstigiarum libelli cujusdam. Adversus
Pseudorangelicos. Ad Eleutherum. Ad Grunium. Ad Fratres
Germaniæ inferioris. Spongia adversus aspergines Hutteni.
Pantalabus, sine adversus febricitantem. Adversus Menda-
cium & obreclationem. Antibarbarorum, liber 1. Ad quos-
dam Gracculos Epistola. Responsio ad Petri curtii defensionem. De
Termino. De vita, phrasi & Operibus Originis.

Besides these you have in the University Library at
Oxford; not set forth by Frobenius.

De novo Evangelio novisque Evangelistis judicium. Auris Bata-
na, Vita Coleti. Duo Diplomata Papæ Adriani eum responsionibus.
Detestatio Belli. Precatio ad Jesum cum aliis Ejaculationibus.
De Hollandis.

Translated out of Greeke. *Classis 5.*

- | | | |
|--------------------|---|--|
| | { | Adversus Judeos. Homilie 5. |
| | { | De Lazaro & Divite, Hom. 4. |
| | { | De Visione, Hom. 5. |
| | { | De Philogone Martyre, Hom. 1. |
| | { | De Orando Deum, Libri 2. |
| | { | De Davide et Saul, lib. 3. |
| | { | Quæ Presbyter esset designatus, Hom. 1. |
| Ex S. Chrysostomo. | { | In psalm Cantate Domino. |
| | { | Quam Sarionius et Aurelianus alii
essent in exilium, Hom. 1. |
| | { | De fide Anne, Hom. 2. |
| | { | Commentariorum in Acta Apost. Hom. 4. |
| | { | Commentariorum in 2. dam ad Cor. |
| | { | In Epistolam ad Galatas. (Hom. 7. |
| | { | In Epistol. ad Philipp. Hom. 2. |
| | { | De Spiritu Sancto Epistola, 2. |
| Ex S. Athanasio. | { | Contra Eusebium de Nicæna Sinod. Ep. 2 |
| | { | Apologetici Duo adversus eos qui Calum-
niabantur quod in Persecutione
fugisset. |
| | | De |

Ex S. Athanasio.

{ De Passione Domini, Hom. 1.
De hoc quod Scriptum est in Evan-
gelio. Vicum q. Contra vos
est.
De Virginitate.
De peccato in Spiritum.
De Spiritu Sancto.

Ex S. Basilio.

{ Principium Esaie.
De Spiritu Sancto, lib. 1.
De laudibus Jejunii, lib. 2.

Fragmentum Originis in Evang. S. Matth.

Euripidis.

{ Hecuba.
Iphigenia.

Theodori Gaza Grammatices, lib. 2.

Declamatio & alia quedam ex Libanio.

Ex Plutarcho.

{ De discrimine Adulatoris & Amici.
Quo pacto capi possit utilitas ex ini-
mico.
De Tuenda bona valetudine.
Principi maxime Philosophandum.
An graviores sint Animi morbi, quam
Corporis.
De Cupiditate divitiarum.
An recte dictum sit ab Epicuro.
De cohibenda iracundia.
De Curiositate.
De vitiosa verecundia.

Galenus exhortatio ad bonas literas. Isocrates de Regno admi-
nistrando, ad Nicodem Regem. Tyrannus Zenophonius.

Luciani.

Saturnalia.

Cronosolon, sive leges Saturnaliciae.

Epistolae Saturnales.

De Luctu.

Icoromenippus.

Toxaris.

Pseudomantis.

Somnium sive Gallus.

Timon.

Abdicatus.

Tyrannicida.

De mercede conductus.

Dialogus Cnemonis & Menippi.

Dialogus Zenophontae & Callidemi.

Dialogus Menippi & Mercurii.

Dialogus Menippi Amphilocho & Triphonis.

Dial. Charontis & Menippi.

Dial. Cratetis ac Diogenis.

Dial. Mirei ac Tberstae.

Dial. Diogenis ac Mausoli.

Dial. Symyli ac Polystrati.

Dial. Veneris ac Cupidinis.

Dial. Doridis ac Galatae.

Dial. Martis ac Mercurii.

Dial. Mercurii ac Maiae.

Dial. Diogenis ac Alexandri.

Dial. Menippi & Chironis.

Dial. Menippi & Cerberi.

Hercules Gallicus.

Eunuchus.

De Sacrificiis.

De Astrologia.

Lapitha sive convivium.

Fathers

Fathers and other Authors set forth, Corrected and
Commented upon by *Erasmus*.

Classis 6.

Augustini opera omnia, 10. Tomis. *Hieronymi opera omnia*,
9. Tomis. *Cypriani opera omnia*. *Irenai opera*. *Arnobius*.

Ciceronis.

Officia.
De Amicitia.
De Senectute.
Paradoxa.

Quintus Curtius. *Suetonius*. *Aelius Spartianus*. *Julius Ca-*
pitolinus. *Aelius Lampridius*. *Vulcatius Gallicanus*. *Tre-*
bellius Pollio. *Flavius Vopiscus*. *In Nuncem Ovidii Commenta-*
rii. *In Catonem de Moribus Commentarii*. *Note in Plautum*.
Note in Terentium. *Note in Quintilianum*. *Note in utram-*
que Senecam.

Two Bookes of his *Antibarbarus* was lost in England; ma-
ny of his most elaborate Declamations at Rome: two Books
de *Eucharistia* he finished, but suppressed. He left imperfect at
his death, a just Commentary upon *S. Pauls* Epistle to the
Romans; with many other Treatises, since crept into other
Mens Workes. And it is to be noted that the *Index Excur-*
gatorius hath made more bold with no Mans Bookes then
with his; so that the first Impression are infinitely the best.

This famous and renowned Writer,
Erasmus, Author and Inditer
Of many learned Workes of Worth,
Which, in his life time he set forth;

Was (for his Learning) and rare Parts;
 His Wit, his Wisedome, skill in Arts
 And Languages, and Vertues rare,
 Wherein, he justly might compare
 With his Contemporaries best,
 In such esteeme and high request,
 With all the Princes, Potentates,
 And learned Clerkes of all the States
 In Christendome, which knew or saw him;
 That they contended who should drake him
 To live with them, Him to enjoy,
 And with them, his rare Parts t'employ:
 Sending him many Gifts most great,
 His presence with them to entreat.
 But, crown'd (at last) with honours Bayes,
 In Basil He did end his dayes,
 As full of yeeres, as fragrant fame;
 Leaving behinde, an honoured Name.



The



HULDERICVS ZVINGLIUS.

The life and Death of Huldericus Zuinglius.

In the yeer of our Lord God one thousand four hundred Eighty and seven, *Huldericus Zuinglius* the Angel of the Church at *Tigurnum*, was borne, and on the first of *January* in a little village which in the language of the *Switzers*, is called *Wild-house* : he was descended from pious, vertuous and Religious Parents; his Father also being a man advanced unto great dignity and authority, amongst the *Switzers* in regard of his approved and well deserving parts.

He by daily observation, (without doubt to his great comfort) seeing and perceiving more then an ordinary towardlinesse in his Sonne ; and beholding a future worth to discover it selfe, even from his infancy and cradle : not
only

onely for the advancement of the glory of God, but also for the benefit and profit, of his native soyle and Countrey, (therein conferring a more charitable and friendly censure on him, then that School-master on *Themistocles*) and causing others also to make triall of his ingenious disposition, who beheld his naturall parts with astonishment and admiration : he was very carefull to perfect nature by Art, & for that cause (his age condescending thereunto) he committed him unto the tuition of a certain School-master, living not far from the place of his birth to be instructed & trained up in the elements & grounds of the Latin tongue : with whom in short time, by reason of the vigilancy and watchfulnesse of the one, and the carefulnesse and industry of the other, he attained not without great appeale to that discretion and judgement, that he esteemed those things which were read unto him, as a subject fitter and more convenient for duller braines, then for his quick and ready apprehension.

This proceeding therefore not answering his expectation, he removed thence and being not yet fully ten yeeres old, he was sent unto *Basil* a City in Germany, situate upon the River of *Rhine*, where he obtained for his Tutor *Gregorius Binstzlius*, eminent in those dayes for the excellent endowments of learning and piety wherewith he was invested; under whom this *Huldericus* attained unto that perfection both in civil behaviour and learning, that he seemed alwaies to exceed, out-strip, go beyond, and carry away the victory from those who were his contemporanean School-fellows; and that nothing might seem to be wanting to the perfection of so hopefull a Plant, he reached unto the knowledge of the Scince of *Musick*, wherein he shewed himselfe so excellent, and so compleat an Artiste, that his judgement compared with the tenderesse of his yeeres, enforced his spectators to the greater admiration : and his Master *Binstzlius*, well perceiving that his Studies and learning were incongruous and too mean for so apt and so vertuous a disposition, sent him back againe unto his Father

ther together with his judicious opinion concerning him, advising him to provide otherwise for him, and to search out for such a Master whose learning might be correspondent unto the promptnesse of his naturall disposition.

His Father being joyfull with this approbation of his Master, and also fearfull least these springing vertues should suffer an Eclipse by the interposition of that odious vice of Idleneffe, he forthwith sent him unto *Berna*, a famous City in Switzerland, to be instructed and brought up by *Henricus Lupulus*, a man well learned, and excelling in Poetry; from whom, through the reading of Classe Writers he became a good Orator & got some knowledg in the art of Logickes: having now spent at *Berna* almost two yeers, and longing after the knowledge of Phylosophy, whose ground and Basis was already laid, he removed unto *Vien-na*, a famous City of *Austria*, situate on the river *Danubius*, where he not onely attained to the knowledge of Phylosophy, but he also augmented and perfected those things which in former time he had learned; and having spent here some few yeeres, he returned againe to *Basil*, where he first began to imploy that talent which God had bestowed on him; for here he began first to teach others that which he himselfe had learned; and having spent some time in the instructing of others, and in furnishing himselfe with the knowledge of the Liberall Arts, he was advanced unto the title of Master, which being obtained, he forthwith addicted himselfe (being guided thereunto by the spirit of God) unto the study of Schoole-Divinity, wherein he remained silent for a while, being rather a spectator then an Actor, untill he was called by the *Glareanes* to the discharge of a Pastorall function & office amongst them, where with all alacrity and cheerfulness, he finished that which had beene formerly begun by others.

And by this meanes having received holy Orders, he gave himselfe wholly to the study of Divinity, spent all his time in searching into the old and new Testament, that so he might be able not onely to speake, but also to judge

of

of the Scriptures : as for the writings of the *Ethnicks*, he did not greatly esteeme and accompt, onely he made use of *Valerius Maximus*, who by reason of the variety of his examples, he perceived it would be beneficiall unto him.

But because he well understood, that he could have no sound judgement concerning the Scriptures, nor concerning the writings of pious and learned men, unlesse that he were well skild in the tongues; he forthwith betook himself to the study of the Greek tongue, wherein in short time he so well profited, that the Greek seemed more easie unto him then the Latin, and he better able to judge of a Greek then of a Latin Author; and for the better understanding of the tongue, he used help of the best Lexicons and translations, and with them translated Saint Pauls Epistles, committing them all to Memory, and other bookes of the New Testament. But when he had found it written in Saint Peter, that the Scripture was not of private interpretation : he lifted up his eyes to heaven, beseeching the holy Ghost, and earnestly wrestling with him by prayer, that he would be pleased so to illuminate his understanding that he might rightly and truly understand the sense and meaning of the holy Scriptures : so that he might neither decieve himselfe, nor lead away others with a false image of the spirit.

Having thus in some measure fitted himselfe for the beating down of sin, & advancing & furthering of the truth ; he then first began to condemne the *Helvetian* Penfions, labouring to overthrow them, and to reduce and bring backe againe former sanctity and worship into the Countrey; and hence hatred and reproachfull speeches had and took their beginning against this good, pious and laborious man; who notwithstanding this affront, at the first shewing of himselfe for the glory of God, and that in his owne Country, chearfully proceeded Preaching the Gospel, and endeavouring rather as yet to plant truth in the hearts of his Auditors, and to cause them fully to understand it rather then to open and to discover unto them the vices and wickednesses of the whore of Babilon.

Not

Not long after, occasion being offered and D. *Theobaldus Gerolzeeggius*, desiring or rather earnestly intreating the sam, he departed from *Glarona*, and went to *Eremus*; there intending to continue for a time, but indeed the chiefest cause of his repairing unto that place, was the happy opportunity of preaching Christ and his truth unto diverse remote and forreine Nations, being at that time gathered together unto that place, from all parts of the world.

In the meane time it fell out that the Church of *Tigurum*, was destitute of a Curate or Priest; many there were which greatly laboured to bring in *Zuinglius*, he being altogether ignorant of this matter comes to *Tigurum*; where being demanded, by a certaine Canon who accidentally met him; Whether he could preach the word of the Lord unto those of *Tigurum*: he presently answered, that he could; upon which answer he is called unto the Church of *Tigurum*, not without the great joy of many godly minded persons: and that which he promised, he began with happy successe to performe, (the Lord being with him and giving a blessing unto his labours) in the yeer of grace one thousand five hundred twenty and one: During the time of this happy proceeding of his at *Tigurum*, the Switzers had taken great notice of the name of *Martin Luther*, by reason many of his writings which in all places came unto their hands, these he exhorted them to read and to peruse, that so they might perceive the vinity of the spirit drawne out of those holy writings in them both, and so by that meanes, nothing doubting but that they would be the more willing to consent and to give place unto the truth.

This is also remarkable in the godly man, that notwithstanding his continued paines in the discharging of his Pastorall office, he omitted not his reading of the difficultest Greek Authors for the preserying of that knowledg wch he had formerly gotten, & not cealing here, he adventured on the *Hebrew*; wherein, by the helpe & assistance of some who were his associates he profited so much that he was able aptly to expound the two major Prophets, *Isaiab* and *Jeremiab*.

M m

About

About the same time *Franciscus Lambertus* a Frier Minorite forsaking his Monastery came to *Tigurum*, who disputed publicly with *Zuinglius*, concerning the intercession of the Saints, and concerning the sacrifice of the Masse; but being easily confuted he recanted, confessed his error, and gave thanks unto Almighty God that had prepared so excellent an instrument to open his eyes, and to shew unto him clearly the knowledge of the truth.

This his denial of the intercession of the Saints and sacrifice of the Masse, stirred up *Hugh* Bishop of *Constance*, to make an opposition against him, insomuch that *Zuinglius* was enforced to declare publicly unto the world, that which he beleaved concerning those and other differences betwixt himselfe and the Church of *Rome*; by reason whereof his report, and fame was brought unto *Adrian* the sixt then Pope of *Rome*, who forthwith wrote unto him after this manner:

*Beloved Sonne, greeting and Apostolicall
Benediction.*

We send our venerable brother *Ennius* Bishop of *Verulan* our Domistick Prælate and Apostolicall Nuntio, a man wise and trusty, unto that strenuous and warlike motion which hath bene friendly and faithfull unto us, and to our Apostolicall See: that he may treat with them about serious affaires which concerne not onely us and our See, but also the whole Christian Common-wealth; now although we have streightly commanded him that he shall relate those things in publicke before all in generall, yet nevertheless seeing that speciall notice is given unto us of those excellent vertues wherewith thou art endewed, we cannot but entirely love and greatly rejoyce in thy zeale, reposing a speciall kind of Confidence in thee: wherefore we have commanded the same Bishop our Legate, that he deliver these our letters unto thee in particular, and withall to declare our great affection towards thee; finally, we
exhort

exhort you to be zealous in the Lord, and to repose all your confidence in him : and looke with what affection we tender your honour and preferment, we desire the same from you in respect of our, and the affaires of the See Apostolicall : and for which you shall finde no small favour at our hands.

Given at Rome 23. January 1523. and in the first year of our Popedom.

Letters were also written by the same Pope, unto *Franciscus Zinggus* to this intent, that he should not be wanting to use all meanes to draw and to allure this godly man to the profession of the doctrine of the Church of Rome; which *Franciscus* being demanded by *Mysconius*, what reward the Pope had promised unto him, on condition that he could perswade *Zuinglius* to revoke his opinion; he seriously answered that *Peters* Chaire excepted, he had promised him all things else.

Whence it is evident that the Divell and his members laboured as much as in them lyed to hinder the knowledge of the truth of Christ, and to detaine men in blindness and ignorance.

And hence we may observe the constancy of this holy man, who could not be allured to forsake and fall from the truth of God and of his word, no nor for all the preferments of the world, esteeming with *Saint Paul*, all things as dung in respect of Christ.

The Gospel now with the blessing of God being received and embraced of the *Tigurins* and gathering strength every day more and more, *Zuinglius* began to enter into a serious consideration of changing the forme of things present into a better state and condition, reducing the Monks and Priests unto three orders : some for labour, some for Marriage, some for learning ; because the number of them seeme greater then might serve for the use of Religion.

Being busied about this Reformation, there crept in the Heresie of the Catabaptists, who forbade the Baptizing of

Infants, and did rebaptize themselves; with these *Zuinglius* dealt friendly at the first, disputing with them and convincing them of their errors: but they being obstinate in their opinions, he caused the Senate severely to punish them, some with imprisonment some with death.

But to returne againe, his alteration of the state at *Tigurum* concerning *Priests* and *Monks*, and the decree against Pensioners being by his meanes sealed and confirmed, caused him to be every way surrounded with enemies, who waited daily, and hourly to take away his life: and also in the night season; insomuch that he durst not walke abroad without a strong guard to defend him from his enemies: who used openly in the streets all reproachfull speeches against him; and these wicked and ungratious villaines, when they saw that they could neither prevaile against the Gospel, nor against this good Preacher of the Gospel, then they bent all their forces against those who were obedient to the word of God, imagining nothing but mischief towards them, alwaies intending their destruction and ruine.

Hence it was concluded and resolved on to take up Armes for the defence of the truth of the doctrine of Christ, and they all enter into a new League, the old being notwithstanding no way violated but remaine firme, and that by the great labour and industry of *Zuinglius*: not that he intended any thing hurtfull unto his Countrey but to extirpate and to roote out their vices, and to plant in it firmly the doctrine of the Gospel, both for the glory of God, and also for the good of all Switzerland: for he desired nothing more, then that all Nations might confesse the Lord Jesus, and therefore he exhorted those that were his friends, and which stood up for the truth of Christ, to undergoe the hazard of their lives, in so good a cause with these expresse words following:

That which heretofore I have written unto you, I exhort you unto it still, beseeching you to remaine constant and immovable, and not to be afraid of your enimies; for that
peace

peace which some so greatly urge and presse, is open warre and not peace, and that warre which we are to undertake is peace, and not open warre: for we doe not thirst after any mans blood, neither do we desire to spill it by such tumultuous actions; but this we maintaine and defend, that the nerves and sinewes of an *Oligarchy*, are to be cut off: and unlesse it be the truth of the Gospell and the Ministers thereof, will never have any safe and quiet residence and dwelling amongst us. Alas, it is not cruelty that we thinke of, but our actions are both fatherly and friendly, we desire to be a meanes to save those who are like to perish through ignorance, our greatest ambition is to preserve our liberty: therefore doe not so much estrange your selves from our determinations, you shall find them more peaceable and more just, then some have related unto you; you are apt to beleeve those which speake false of us, who notwithstanding hitherto have had good and sufficient triall of our truth and of their inconstancy, I will not say, lies. In this shew your selves to be men, that ye remaine Constant and immovable as we doe, for our faith towards God and men; In a word, let not feare dismay you, for through the goodnesse of God, we shall so behave our selves in this League, that it shall neither purchase shame nor griefe to your selves.

Thus did he cheerefully animate and encourage these his friends to fight for the glory of God, and to give sufficient testification of his zeale towards God: he was himselfe present in Person in two severall Battels fought betwixt them neare unto *Capella*, a Monastery situate in the fields of *Tigurum*: unto the first he came freely of his owne accord, that he might be present at their Consultations, and to see that there were no declining from truth and equity. This Battell was finished without the shedding of blood, concerning which he was often heard to say, that he had seene more malice and more wicked Counsell in it, then he knew all his life time either by experience or from reading.

Unto the second he was elected and chosen as chiefe Commander, and being unwilling at the first to undertake such a burden; the ground of that quarrell being something displeasing unto him, it being onely *Grameatus denegatio*: yet at the last he resolved to goe, presaging as it were his owne death by the uttring of these words, *Scio, scio quid rei sit, ut ego tollar sunt omnia*. I know, I know, how the case stands now, all these preparations are for my ruine and destruction.

Wherefore being well horsed and compleatly armed, he followed the *Tigurines* in the Reare, being ready to joyne battell; he went not forth as a Captaine or Commander of the Army, but as a good Citizen and faithfull Pastor, who would not forsake his friends in their greatest perill. In this Battell *Zuinglius* was slaine together with three hundred eighty and three of his confederates; it happening on the eleventh day of *October*, in the year of our Lord 1531. after that he had Preached the Gospel of Christ at *Tigurum* the space of 12. yeeres, and at *Glarona* and *Erems* the space of a 11. yeeres; himself being 44. yeeres of age.

They which were neere unto him when he fell, wounded even unto death, heard him utter these words; *What misfortune is this? Well, they can indeed kill the body, but they cannot kill the soule*: being in this misery, he was demanded by his enemies, Whether he would yeeld unto Papistickall invocation of the Saints; being not able to speake, he refused it apparantly by the motion of his head, and by the lifting up of his eyes to heaven, he gave them to understand, that he would invoke and call on none but on the Lord above; wherefore in a raging and cruell manner tooke his life away from him, condemned his body to be cut in foure quarters, and to be burnt unto ashes in the fire.

Some of his faithfull friends greatly lamenting his death, came full of sorrow unto the place where his body was burnt, and lightly moving the ashes, found his heart sound and untouched with the flames; some ascribing it unto the

power of God, who by this miracle would declare unto the world both his innocency and also his zeale : others spending their judgements accordingly as they were affected toward the Person.

And this was the end of the godly Minister of Christ, whose great desire for the advancement of the truth of Christ, will clearly shew it selfe, by those painfull and learned labours of his which are extant in the Church, being comprehended and contained in foure Tomes.

Tome 1.

1. *A worke of Articles.* 2. *An exhortation to the whol State of Switzerland.* 3. *A Supplication to the Bishop of Constance.* 4. *Of the certainty and purity of Gods Word.* 5. *An answer unto Valentine of the authority of the Fathers.* 6. *Institutions for Yowth.* 7. *A good Shepheard.* 8. *Of Justice Divine and Humaine.* 9. *Of Providence.*

Tome 2.

1. *Of Baptisme.* 2. *Of Originall Sinne.* 3. *Of true and false Religion.* 4. *An Epistle to the Princes of Germany.* 5. *Of the Lords Supper.* 6. *Of Christian Faith, written unto the French King.*

Tome 3.

Commentaries on Genesis. 2. *Exodus.* 3. *Isaiah.* 4. *Jeremiah.*
Psalter out of Hebrew into Latin.

Tome 4.

1. *Annotations on the foure Evangelists.* 2. *History of our Saviours Passion.*

Annotations

Annotations on

3. The¹ Romans. 4. Corinthians. 5. Philippians
 6. Collossians. 7. Thessalonians. 8. Hebrewes.
 9. James. 10. John Epist. 1.

They that are willing to engage, and prove
 Themselves true Souldiers in the field of Love
 Must follow Zuinglius, whose ample glozy
 Affords the World an everlasting Story.
 He Prelats of these Times, scope downe and see
 The Wisdome, Valour and the Constancie
 Of this renowned Father; whose deserts
 Dought to be printed in all noble Hearts:
 He fell with Honour, and all those that fall,
 Guarded with Truth, deserbe a Funerall
 Adorn'd with Angels, that all tongues may say,
 Here lyes Relig'ons and the Churches stay.
 Brave Zuinglius dy'd (though it be hard to doe)
 A valliant Souldier, and a Martyr too.



The



JOHN COLET

The Life and Death of John Colet.

John Colet was borne in London, of honest and wealthy Parents : His Father was twice Lord Major of that famous City, to whom, his Mother (a chaste and fruitfull Matron) brought forth eleven Sonnes, and as many daughters : of which numerous off-spring, John Colet was the eldest, and sole Survivor ; the rest dyed before their Father, whereby he became Heir to a very considerable fortune : and yet nature to him was no lesse indulgent then fortune, being indowed with all the Simmetry almost imaginable in a tall and comely Person. In his younger yeeres he gave himselfe to the study of *Phylosophy*, and in the seaventh after his *Matriculation* in the *Vniversity*, obtained his degree of

N n

Master

Master in Arts, an honor not so much given to his *Standing*, as due to his knowledge, in the *Liberall Sciences*; in none whereof he was ignorant, in some exquisitely learned. All *Tullies* works were as familiar unto him as his *Epistles*, neither was he any stranger to *Plato* and *Plotinus*, whom he not onely read, but conferred and paralleld, perusing the one, as a *Commentator* upon the other: As for the *Mathe-matickes*, there is scarce any part thereof, wherein he was not seene above his yeeres, certainly above expectation. Having thus fettered his nest at home, he began to looke abroad, and improve his stock in forreigne Countries: In *France* he added his *Humanity*, what he thought necessary to the study of *Divinity*: which thereafter he effectually prosecuted in *Italie*; amongst the Ancients he was most taken with *Dionysius*, *Areopagita*, *Origen*, *Saint Cyprian*, *St. Ambrose*, and *Saint Hierom*: with *St. Augustine* (whether out of Singularity, or judgement) amongst all the Fathers he seemed most disguised: And yet he did not so mancipate himselfe to *Antiquity*, but that as occasion served he sometimes survayed *Aquinas*, *Scotus*, and other Schoolmen. In a word, he was seene in both *Lawes*; and singularly well read in *History*, both *Civill* and *Ecclesiasticall*. And because he saw that *England* had her owne *Dan's* and *Petrarch's* as well as *Italie*, who have performed the same here, that they there: those and these, he both read and diligently imitated; accommodating thereby his stile to the *Pulpit*, and *Preaching* of the *Gospel*.

After his returne from *Italie*, he made choyse to live at *Oxford*, where he publickly, but freely without stipend, expounded all *Saint Pauls Epistles*; when he was not yet full thirty yeeres of age. At *Oxford*, *Erasmus* and he became first acquainted, who witnesseth (to his no smal commendation) that though at that time, he was neither *Graduat*, nor *Candidat* in *Theologie*; that yet there was neither *Doctor*, *Abbot*, nor *Master* in the whole *University*, who frequented not, and (which is more) tooke notes of his *Lectures*: Howsoever before he left the *University*, they honored

nored him with the degree of *Doctor*, whereof he accepted rather to please the givers, then himselfe. From *Oxford*, and these sacred employments, he was called to *London* by King *Henry* the seventh, who bestowed upon him the Denary of *St. Pauls*; of all the Denaries in *England* the highest in the ranke, but not the deepest in the manger: which *Colet* imbraced rather as aburdensome charge, then honor; And therefore as soone as he had regulated his Colledge of *Canons*, and restored it to its antient Discipline, he resolved (which was not Customary in those times) to Preach every Holy-day in the *Cathedral*, over and above his Sermons at *Court*, and many other Churches in the City, to one or other whereof, the want of able *Predicants*, invited him almost every Lords-day: In his owne Church he expounded the *Scriptures*, not by retale, but whole-sale; running over, sometimes a whole *Epistle*, sometimes a whole *Gospell*; wheresoever he Preached, he was exceedingly followed, both by Courtiers and Citizens. The *Deans Table*, which in former times had been two much prostituted to excesse and luxury, he reduced to temperance and moderated by his frugality: For he restrained himselfe to one meale a day for many yeeres together, both before and after his preferment; which at one blow cut off all his Supper-guests, late dinners not a few, and the more, because his entertainment, though neat, was neither costly nor excessive, his sitting short, and his whole discourse attempterd either to learning or piety, for immediately after grace, his boy red a Chapter, out of which, he himselfe (for the most part) chose the theme or subject of that meales discourse: wherein not onely Schollers, but idiots also his Conviv's had their share, if he perceived their want of learning supplied with a good mother wit, and ready naturall judgement; Casting one bone after another, untill he dilmiffed them with no lesse satisfaction to their minds, then refreshments to their bodies; for although he hated prodigality and scurrility, he was no enemy to good Company; who came more frequently, because with

lesse charge to his Evening Collations, then set Dinners :
 and with whom (commonly) he spunne out a good part
 of the night in ventilating one point of Divinity or other;
 if none came, or such onely as had no great felicity in
 these sacred *Saturnals*, having dismissed them with some
 few complements, his Boy red him a parcell of holy Scrip-
 ture, whereupon he usually ruminated till he went to bed.
 In his travels he was cheerfull, but his chiefe Companion
 was ever some chiefe Booke : Solecisme he accounted the
 worst point of Slovenry, affecting neatnesse in his house-
 hold-stuffe, and cloathes, Books, meat, and all things
 else, magnificence in nothing, much lesse prodigality :
 Black he loved above all Colours, preferring it farre be-
 fore Purple, which preserved his Doctorall robes the long-
 er. His upper garment was alwaies of broad-cloath, and
 that too none of the finest, which against hard frosts, he
 fortified with deep Furres ; whatsoever accrued unto him
 by the Church, he intirely committed to his steward, to be
 spent in House-keeping : His owne hereditary rents and
 profits (which were great, for he was heir to his Father
 and some of his brethren) he himselfe pursed up, and dis-
 tributed to pious uses. But perceiving the manifold dis-
 tractions which accompanied the managing of so plenti-
 full an estate, he called in his Fathers debts, and sold his
 whole Patrimony, which in the totall amounted to a ve-
 ry great masse of money : and wherewith he erected and
 indowed that stately and famous Free-schoole in Saint
Pauls Church-yard : whereunto he joyned a faire dwelling
 house Capable of two School-masters, to whom he assign-
 ed liberall Stipends, because they were to teach *gratis*.
 The whole fabrick he divided into four parts, whereof one
 is (as it were) for your *Catechumany*, and beareth the in-
 scription of *Catechizationis* ; the second for such as are un-
 der the *Usher*, divided from the third part, by a vaile
 drawn upon great Curtaine-rodde, and containeth onely
 such youths as are disciplined by the chiefe School-master ;
 the forth and last part, consisteth of an Oratory or Chap-
 pell

pell for Prayer, and other religious exercises: Above the Masters head (if the Reformation have not pulled it downe, and levelled him with his Crosse) standeth the child *Iesus* curiously ingraven, and as it were in the posture of one reading a Lecture, with this Motto, *Ipsū audite*: whom the Children as they entered the Schoole, were wont to salute with a sacred Hymne, composed (if I be rightly informed) by *Erasmus*: Every Form containeth sixteen, and the Capitaine or *Dux* of every *Classe*, sitteth by himselfe in a Pue or Throne somewhat more eminent then the rest; great respect had wont to be had, both to the *Ingine* and *Ingenuity* of the Intrants; how matters are now carried, I know not? This is certaine, though the whole amounted to an infinit charge, yet *Colet* would therein admit of no Copartners. An hundred pounds left by a charitable Citizen, for advancement of the Structure, he bestowed (with the Bishops licence) upon Books, and sacred Vestments for the *Quire*; And yet though he would permit no Lay-man to have a finger in the building, he intrusted no Clergimen with the over-sight of its *Revenewes*: As all men praised him for this Schoole, so many wondered what he meant to build so magnificent a house for himselfe, within a Curtilage of the *Cartbusians*, and so neer the honor of *Richmond*. But to take both the best & the worst together, He was by nature high minded, impatient of inivries, much given to sleep, and (as he confessed, but not *sub Sigillo*, to his best friend) no stranger to the temptations both of lust and Luxury; a great admirer of witty jests, and inclinable enough unto Covetousnesse; Over all which imperfections, through grace, he became more then conqueror: for his haughtinesse of minde and proud stomake, he levelled even to humility, by the common grounds of reason and Phylosophy: being then best pleased, when he was most freely admonished. Covetousnesse he put to flight, by a charitable profusion of his whole temporall Estate, upon works of mercy & piety: Venery, sleep and Luxury he nobly profligated by holy conferences, fasting, praying,

indefatigable study, and often Preaching : But yet so, that at great feasts, and in his entertainments of Ladies and Gentle-women, where without too much rigidity, he could not but give way to a more free and liberall discourse; a man might easily perceive the recoylments of his owne naturall and exorbitant proclivities : so impossible is it for flesh and blood, not sometimes to discover themselves, even in the most regenerate : which made him almost abstaine from all such meetings, or if he came, he commonly brought with him some learned *Second*, with whom he conferred in *Latin*, *Ne intelligeret Sacerdotes* ; His custome was to begin and end dinner with the same dish, to content himselfe with one glasse of Beer, or two at the most ; and though he loved rich Wines, yet he drank of the best but very sparingly, knowing that all mens eyes then present, were upon him. He had a wonderfull happy wit himselfe, and was much taken with it in others, especially young Boyes and Maids, with whose naturall purity, softnesse, and simplicity he seemed greatly effected, and the rather, because our *Saviour* himselfe, commends in them those qualities, to our imitation. In many things he dissented from those who thought themselves learned, in some, from those who indeed were so : to whom onely he unbofomed himselfe, especially if they were his friends : your *Scotists*, who then seemed to monopolize, and divide the whole stock of wit amongst themselves, he esteemed of all others, the most dull, barbarous, stupid, and insufferable dunces. And yet of *Aquinas* (I know not upon what grounds) he had a worse opinion, then of *Scotus* : In whose defence, when it was objected by *Erasmus* (perhaps ironically, for he was no great friend to either) that of all the ancient Schoolmen, *Aquinas* onely seemed to have read the *Fathers* ; witnesse his *Aurea Catena*, and that some of his Works were highly commended for stirring up mens affections to piety : Colet answered, what tell you me of his reading, or stirring up affections ? unlesse he had bene transported with the Spirit of Arrogance, he had never so rashly,

rashly, and yet so magisterially & peremptorily presumed to define all points of Religion : and if he had not savored too much of the flesh, he had not therewith mixed so much vaine and fruitlesse Philosophy. He was no great admirer of *Monks*, not that he hated the Profession, but because he saw the Professors lived not accordingly : wherefore whilst he lived he gave them little, when he dyed, nothing : And yet his intent and purpose was, to end his dayes in a *Monastery*, if he could have found one qualified to his minde : This, by many, was censured in him, that although he himselfe lived most chastly, and as *Erasmus* verily beleeveth, dyed a pure Virgin, notwithstanding his naturall inclination to the Contrary, yet he had a very charilable opinion of such Priests and Friars, whose greatest fault was their uncleannesse. For said he, these out of the Conscience of their owne imperfection, are (for the most part) humble, modest, and tractable : whereas the divell himselfe, were he not what he is, could hardly abide the pride, avarice and hypocrisie of the other : Not that he thought incontinence a light Sinne, but intractability and pride far more incompatible with piety. And therefore though it was his ill luck to live under a perverse and wrangling Diocesan (of whom we shall say more anon) yet he was a true friend to Episcopacy, by being a mortal enemy to such Bishops, as under an hypocriticall maske of sanctity, prostituted their sacred function to ambition and Luxury : *Relative worship* he held no such spur to Devotion as some would make it ; And was not farre from their opinion, who thinke a notoriously wicked Priest operates nothing by his consecration ; for he abominated irregularity, especially in his owne order, and could not but with indignation looke upon those whose impure and contaminated lives, gave the first rise and ground to this suspicion, whether true or false : In his judgement concerning publike Schooles and Vniversities, he was not onely *heterodox*, but, like the *bird* spoken of in the Proverb, cleerly bewrayed diverse Symptoms of an exulcerated minde : but let that

that passe amongst Moles in the most beautifull faces : Secret *Confession* he generally approved, as that whereby himselfe had received much comfort and benefit, but as much disliked that which was too anxious, and descended to a needlesse enumeration, of what can no more be numbered then the starres in heaven, or sand upon the Sea shore. Priests here, in his time, Officiated once every day, he contented himself with Sundayes and Holy-daies; it may be to set the greater edge upon his Devotion, which by these intervals was the more sharpened, or perhaps to gaine the more time for his private studies, the better to fit himselfe for his Cathedrall or Pulpit imployments. Learning he really loved, and laboured for; onely that *Encyclopedicall* wisdome, which cannot be attained but by knowledge of all Arts, and devouring of all bookes, he esteemed rather a learned sort of madnesse, then any true provocation to Christian simplicity and charity. He deferred much to the *Apostolicall Epistles*, but when he compared them with that sweetnesse, wisdome, and majesty, which is to be found in our *Saviours* owne sayings and Sermons, he thought them saplesse, and scarce to be named the same day; which as one of his *Paradoxes*, I leave to be censured by the Reader, for both proceede from the same Spirit; Howsoever, omitting the former, the latter he intended to *trichotomize* or reduce unto *Ternaries*, but was prevented by death: Gods worship and Service (as much as in him lay) he performed with an equall decency, and magnificence: and was no great approver, either of their zeale, or wisdome, who tyed Priests every day (those wherein they travell, not excepted) to the private repetition of so many and long prayers: which perhaps he knew by experience, they rather mumbled over with their lips, then considerately evaporated from their hearts. He willingly and attentively read over many *Hereticall* bookes, professing he sometimes bettered himselfe more by them, then theirs who without dispute, define what they please, and as they please. He intended not that any man should square his stile by the rules of

Grammer, or Grammarians, but by reading and imitating the most approved Authors; which opinion brought its owne punishmeat with it, for though he was eloquent both by nature, and erudition, yet when he set himselfe to write in *Latin*, he often tript, even in things common and obvious to every School-boy: which did so much discourage him, that he never set forth any thing: it were to be wished, his modesty had not so much stumbled at this straw; for certainly howsoever his expression had taken the eare, his conceptions could not have displeased the understanding: but in this, as in many things else, he dissented from the common Tenets and practice both of his owne and former times; yet so as his private opinions never troubled the publike peace, his friends were as many, as there were men of learning and Candor in the whole kingdome. His greatest enemies were certaine illiterate and irregular Friars: and amongst these his own Bishop, of whose Sophisticall *Scotistry* the Deane made no great account, and the Bishop as little of his *Ciceronian* Divinity; The heart burning went so farre, that at last it broke forth into *Articles*: wherein the Bishop assisted by two of his brethren, almost as learned and Cordat as himselfe, accused him before the Arch-bishop of Canterbury, that preaching, upon the triple *Pasce ous meas*, he expounded the first, by *good example*; the Second, by *Sound Doctrine*, according to the common Interpretation and consent of the *Doctors*. But that in the third, which they expound *Subsidio vite*, he had dissented from them: affirming that something else must be there understood, and that the *Apostles* being extreame poore, could not be bound to feed their flocks with what they had not themselves. Secondly, that in another Sermon he had Preached against worshipping of *images*: and thirdly, that in the same Sermon, he seem'd to tap those, who Preached out of their note books; which the Bishop took to himselfe, for at that time he was aged eighty; and forced by this help to piece out a Senile and decayed Memory. The Archbishop received the accu-

sation, but answered it himselfe; not suffering Colet to be so much as Summoned to his Consistory. Their second attempt at Court succeeded little better, the occasion this. The King being resolved upon a warre with France, Colet was invited to Preach at Court; His Theame was *Christs* victory, in handling whereof, he preferred the most unjust peace, before the justest warre: for, said he, when the evill, out of hatred or ambition fight against the evill, and kill one another, there they fight not under Christs, but the Divels Banner; shewing how difficult a thing it was, to dye like a good Christian, how few followed the Warres, not tainted with envy or avarice: and how almost inconsistent brotherly charity is, with sheathing our sword in the Bowels of our brethern. Concluding, that it was better for Christians, to imitate in their warfare, their blessed Lord and Saviour, then either *Cæsars* or *Alexanders*. At this Sermon (amongst others) were present the Bishop and two Friars Minorites, whereof the one was the chiefe incendiary to the warre, for which his ghostly counsell, he was soone after rewarded with a Bishopricke; the other, an obstreperous & stentorian whorson, who in all his Sermons (which in all were not many) was sure to have a fling at Poets and poetry: intending thereby to mump Colet, who though he had skill in musicke, yet never wrote a verse in his life: But so ignorant was the vulgar of that frye, in those dayes, that they knew not the difference betwixt a peece of *Tully* and *Virgil*, accounting all Poetry that was not meere barbarisme. These three made agrievous complaint of him both to the King & cheife Martialists, as though Colet had done all this of purpose, to weaken the hands of his Majesties Forces, and discourage the Commons, from so noble and necessary expedition; and to speak the truth, the King himselfe was somewhat startled at it. But in the Carthusian gardens at *Greenwich*, he gave his Majesty such satisfaction, that when most men gave him for lost, he never parted from the King, more loaded with promises, both of protection and preferment: who
injoyed

injoynd him onely in his next Sermon, to cleere such misprissions and Scruples, as the Common people, and Souldiery had ignorantly collected from his former ; after wch neither the Bishop nor his *Bricot* durst meddle no more with him. But he lived not long to reape and injoy the fruits of this double victory : for after the third relapse into a pestilentiall Fever (a disease almost peculiar to the English) he fell into a Dysentery, where of he died.

Some of his Physitians judged him far gone in an Hydropsie, but upon his imbowelling, there appeared no such thing to the Anatomists, onely the extremities of his liver seemed (as it were) bearded with certaine rough and curled strings or pendants : he lyeth buried in Saint *Pauls* upon the south side of the Quire ; a place designed by himselfe ; and almost in the eye of all who passe that way.

Behold his Embleme, whose admired worth,
Few Pens can probe sufficient to set forth
Unto the World, and much lesse mine, whose skill
Can be deriv'd but from an Infant Quill.
He had a rare and well innobled heart,
Whose rich endeavours gave a life to Art :
He alwayes was ambitious to embrace,
(Although I were seated in the meanest place)
True vertue ; and he tooke delight to see
Youth well adorn'd with Ingenuitie.
Pauls Schoole can witness that his liberall Purse
Was ever open to reward the Purse
That gave true Wisdome suchke therefore his Name
Shall alwayes ride upon the wings of Fame,



ICHANES OECVLAMPADIVS

The life and Death of John Oecolompadius.

IN the yeere of our Lord God 1482. this worthy instrument of advancing the truth of Christ *Johannes Oecolompadius* was borne at *Weinperge*, a towne scituated in *Germanie*; which yeere also was remarkable for the birth of *Georgius Spalatinus*, who afterwards proved a faithfull and laborious Minister in the Church of God; being sometimes Chaplaine unto the Duke of *Saxonie*.

His Parents were greatly esteemed amongst their neighbours, for their vertuous and civill demeanour, being endowed with a sufficient competency of outward necessities, both for the supporting of themselves and also for the education of such Children as it pleased the Lord to blesse them

them with, and with a great number of these they were for a time beautified; but it pleased God to take againe those which he had given during the life of these Parents; leaving unto them onely this *Oecolampadius*, unto whom he had granted a longer life for the good and benefit of his Church.

Both of them beholding the ingenious disposition of the childe, and finding him to be capable of Learning, they carefully sent him to be instructed and brought up in the rudiment of Learning; his Father intending that after he had attained unto some knowledge and perfection, to place him with a Merchant, supposing that course of life to be the most fittest for him; but his Mother being acquainted with this resolution of her Husbands; and finding it not suitable to her owne will, she never ceased from intreating him to desist from his intent, untill such time as she obtained of him, that he should continue longer in the Schooles, unto which there appeared in him a naturall inclination; the Lord beginning even in his Infancy to frame his minde unto that wherein he afterwards used him as his instrument for the converting of many unto himselfe.

Not long after, his Father yeelding unto the request of his Mother, who was as carefull of *Oecolampadius* as ever *Monica* was of *Augustine*, he sent him unto *Heilbronna*, which place was famous in *Germanie* for an exact training up of Youth in the knowledge of the *Lacine* tongue; where he having remained a few yeeres, he removed him unto *Heidelberg*, an *Accademy* eminent both for the Arts and tongues; here he attained unto that perfection in Learning, that at the age of 14. yeeres he proceeded with great approbation *Bachiler of Arts*. And unto his proceeding in the knowledge of humane Learning, he adjoynd a Religious and civill behaviour, perswading himselfe, *cum, qui proficiat in literis & deficiat in moribus, non proficere sed deficere*. That he which went forward in Learning, without having respect unto an orderly carriage of himselfe, would prove to be retrograde in his motion.

Not long after he was graced with the title of *Maister of Arts*, in the same Academie; after which dignity conferred by the advice of his Parents, he went unto *Bonnonia*, with an intent to apply himself unto the study of the *Civil Law*; but because the alteration of the ayre proved adverse unto his former health, after that he had made triall for the space of halfe a yeere, and in that time finding no amendment, he returned againe unto his Father, with whom he remained until that he had recovered his former health, and then he went unto *Heidelberge* againe, where contrary to the will of his Father, he left the study of the *Civill Law*, and gave himselfe wholly unto the study of *Theologie*, being thereunto led and guided by the spirit of God. In the performance of which Act he imitated the example of that burning Lampe of the Church *John Chrysostome*, the same act being also approved and embraced by *Martin Luther*, *John Calvin*, *Peter Martyr*, *Theodore Beza*, *Lambertus Danæus*, and others.

Here he began to acquaint himselfe with such Schoolemen, whose judgements in points of Controversie were most approved of in that Academie, as *Thomas Aquinas*, *Gerson*, and others; these he prosecuted with an indefatigable labour, studying them day and night, desiring the explanation of such distinctions which he could not understand, &c.

This more then ordinary industry procured unto him a generall approbation, together with a certaine demonstration of his future worth, not onely in *Heidelberge*, but also in the adjacent places; insomuch, that he was recommended unto that illustrious Prince *Phillip, Elektor Palatine*, who sent for him, and committed his yongest Sons unto his tuition, bearing alwayes a reverend respect unto him, for the excellency of those parts wherewith he saw he was endued: After that he had continued a season in this employment, and perceiving that Courtly life to disagree with his naturall inclination, he left it, and returned againe (as one that had been long captivated) unto the study of Divinity.

His

His Parents perceiving that his minde was altogether set on that study, and having no other child but onely him, they made use of that meanes wherewith God had blessed them, for the procuring of a Priesthood for him, in the towne wherein he was borne, unto which was also added the authority of Preaching; unto this place he was called, but finding himselfe after a fortnights performance to be unable to undergoe so laborious an office, he desired leave to returne againe unto *Heidelberg*: for the furnishing of himselfe with a greater measure of knowledge, that then he might returne from thence better fitted for the discharging of that sacred Function.

Having obtained leave, he alters his resolution & shapes his course towards *Tubinga*, and from thence unto *Stutgardia*, where *Reaching* lived, a man famous for his excellent knowledge in the tongues: here he stayed for a short space, during which time, he received from him some light concerning the Greeke, which being increased by daily exercise he so well profited himselfe, that he did set forth a Greeke Grammar, at his returne againe to *Heidelberg*: where he also learned the Hebrew of a Spanish School-master, whose evill nature was to envy that knowledge of that holy tongue in those that were his Schollers.

Finding himselfe somewhat better provided, by the addition of the tongues, he returnes unto his native place, and cheerfully underwent his Pastorall office, Preaching Christ so powerfully unto them, that he was greatly admired of his Auditors, neither was he onely excellent for doctrine, but also for his life and conversation, giving good example unto those unto whom he Preached, being familiar alwayes with the better sort, and especially with *Wolfgangus Capito*, with whom he was acquainted during his residence at *Heidelberg*: their friendship being here renewed it continued firme untill they were seperated each from the other by death.

During his discharge of his Pastorall office, in his native place, *Wolfgangus Capito* was called unto *Basel*, to be
their

their publick Lecturer, which advancement caused him not to forgit his old friend *Oecolampadius*, but rather moved him unto a consideration, how he might be a meanes of promoting him, unto a more eminent place: Pitying that so bright a lampe of piety, should obscure it selfe, by being shut up and confined unto such a narrow and unregarded angle of the countrey; Wherefore he used all meanes to perswade the inhabitants of *Basel*, unto whom he commended the worth of the man, to invite him unto this City, and to conferre a dignity on him correspondent unto his desert; which was no sooner uttered but they consentsed thereunto, and he was called unto the discharge of a Pastorall office in that City, in the yeer of grace 1515. Where after that he had received that Function for the space of a yeer with great applause, he was honoured in the same Academy with the title of Doctor, about the same time that *Erasmus Rotherodamus* came to *Basel*, to set forth his annotations on the New Testament; for the perfecting whereof he used the assistance of this *Oecolampadius* in regard of the eminency of his parts, as he himselfe freely confesseth.

Which worke being finished, he left *Basel* and went unto *Auspurge*, being called by the Comons of the Cathedrall Church to Preach in that place unto the people, but here he remained not long (partly because he feared and had a distrust in himselfe that he was not fit for so eminent a place, and partly by reason of that melancholy humor which was predominante in him, insomuch that he esteemed not the society of men, but would remove himselfe from them into some solitary place) but departed from them and entered into a Monastrey lying without the City of *Auspurge*, and consecrated unto Saint Bridget; yet making his covenant so with the Monks, that he would have liberty to study, & to beleve what he would, and to depart from them when he pleased; for said he, *Etiamsi sexcentis juramentis me obstenixero, nequaquam ea servare potero, si quando utilis ministerio verbi sum futurus.* Although I should bind
my

my selfe by the vertue of six hundred oaths, I shall not be able by any meanes to keepe them, if at any time I shall perceive that any profit will come unto the Church by my Ministry.

The Monkes perceiving his worth joyfully received him into their society, bestowing all things liberally on him that he desired, and also acquainted him with all their privileges and in generall he found such content amongst them, for the space of a few months, that he intended to spend all the rest of his dayes in that lazy manner of life: but it pleased God to call him from this manner of life, and for that cause he stirred up his friends, & amongst the more especially *Capito*, who seriously perswaded & earnestly exhorted him, to give over that Monasticall life; upon which perswasion he intended to forsake the Monastery and to betake himselfe againe unto his former profession, and for a preparation thereunto, being as yet in the Monastery he set forth a booke of confession, wherein in many things he opposed the doctrine of the Church of *Rome*, whereby he brought himselfe not onely into danger of his life, but the Monks also were greatly afraid, lest any inconvenience might happen unto them by reason of his actions, and therefore they greatly laboured to free their Monastery of him; during their plodding, he sharply reprehended them for their errors, perswading them to embrace and lay hold on the truth, whereby they came to be more and more incensed against him, and privately laboured with his friends, to be more earnest with him in the leaving of the Monastery.

Having been resident in this place not fully two yeeres he departed, and went unto *Franciscus Sickingen*, a man nobly descended by whom he was entertained, and in the same house he laboured to put downe the Masse, affirming it to be an Idolatrous worship; but *Franciscus* being at that time greatly distressed with an unhappy warre, he left him and went to *Basel*, in the year of our Lord 1522. to publish such things as he had at vacant times collected.

Here he was againe advanced by the Senats unto a Pastoral office, & an annuall stipend designed unto him, which he performed with great zeale and constancy to the glory of God and good of his Church; here he bouldly discovered unto his Auditors those errors which by continuance had got firme footing in the Church, he opened unto them the perfection and sufficientcy of the Merits of Christ; he declared unto them the true nature of faith, he revealed unto them the true doctrine of Charity; insomuch that the authority of the Popish religion began to stagger in the mindes of many: Whilst he was totally occupied about these things some there were who laboured to draw him againe to the *Pseudo Catholicke* religion, but more especially *Jobannas Cacbleus* who in the yeere 1524. wrote letters unto him, wherein he testified himselfe, to be deeply afflicted with sorrow, to heare that a man so excellently learned, should lay aside his coule, and adhere unto such hzeticall opinions, and withall exhorted him to revoke his opinion, and to returne againe into the Monastery, promising him a dispensation from the *Pope*, and the favour of the *Prior*, which he had formerly enjoyed: but these and such like things were slighted by *Oecolampadius*, who bringing them unto the word of God, found that they would not endure the triall.

In the performance of his Pastoral office an assistant was appointed unt him by publicke authority, and he began to settle a more excellent Reformation in the Church, commanding the Sacrament of Baptisme to be administered in the mother tongue, and the Sacrament of the Lords Supper to be received under both kinds; he taught that the Masse was not a sacrifice, for the living and the dead, or for those who were tormented in their feigned Purgatory; but that perfect satisfaction was obtained for all beleivers by the passion and Merits of Christ: he dissuaded them from sprinkling themselves with holy water, and from the consecration of *Palmes* and the like, declaring unto them that they who did attribute vertue unto any
such

such things did detract from the glory and power of God; which doctrine of his tooke such deepe rooting in the hearts of his Auditors, that it gave a period unto many superstitious actions amongst them.

The foundation of future reformation was no sooner laid, but the old Dragon, began to play his part, and to discover his malicious envy, against such things as make for the glory of God: either by hindring their proceedings, or laying some foule aspersions on them; for at that time broke forth that, yet continued sacramentary dissention, by meanes whereof that good worke begun in the Church was hindred: *Martin Luber* at this time openly opposed and contradicting by writing the doctrine of *Huldricus Zuinglius*, Pastor of the Church at *Tigurum*, concerning the Euchiarist, by reason whereof there was a great dissention betwixt the Churches of *Helvetia*, and *Saxony*; for the taking away of which, *Oecolampadius* set forth a booke concerning the true understanding of these words, *Hoc est corpus meum*; and by many strong arguments he affirmed, that a trope lay therein, and yet his industry and labour therein tooke not away the contention betwixt the Churches.

This intended reformation was againe hindred by *Eccius* and his followers, who taught (1) that the substantiall body and blood of Christ was in the Sacrament of the Altar; (2) that they were truly offered up in the Masse, both for the living and the dead; (3) that the virgin *Mary* and the *Saints* were to be worshipped as intercessours; (4) that the images of *Jesus* and the *Saints* were not to be abolished; (5) that after this life there was a Purgatory.

These positions were vehemently opposed by *Oecolampadius*, at the publicke disputation held at *Baden*: the event whereof was this, some of the *Helvetians* subscribed unto *Eccius*, some unto *Oecolampadius*; and so there remained still a dissention amongst them which could by no meanes be taken away, although attempted by many worthy instruments of Christ, who have undergone many dangers,

for an effectuall performance of the same, yet *Oecolampadius* wrought so with the Saints, that liberty of conscience was granted unto the Citizens as touching religion.

In the year following there was a disputation held at *Berne*, which continued for the space of twenty dayes, wherein *Oecolampadius* labored so powerfully for a reformation that his acts there recorded give a sufficient testimony thereof, unto the world.

In the year 1529. an assembly was appointed by the Lantgraw of *Hassia* at *Marpurge* touching a reformation in the Churches, concerning which more in the life of *Melancthon*.

After the painfull sustaining of so many labours, at home and abroad, he returned to *Basil*, where he spent the residue of his life in Preaching, reading, writing, setting forth of books, visiting the sicke, and having also a care of the adjacent Churches, untill the year 1531. wherein it pleased God to visit him with sicknesse, wherewith he was constrained to take his bed, houely expecting death. And forthwith sending for the Pastors of the same place, he welcomed them with a short & pithy oration, wherein he exhorted them to remaine constant and firme in the purity of the doctrine which they professed, becaule it was conformable unto the word of God: as for other things he willed them to be lesse carefull, assuring them that the All-sufficient God would care for them, and that he would not be wanting unto his Church.

His Children standing before him, he tooke them by their right hands, and afterwards gently stroking their heads, he advised them to love God, who would be unto them in the place of a Father.

A little before his death one of his intimate friends coming unto him, he asked him what newes? he answered, none. But said he I will till thee newes, being demanded what it was, he answered, *Brevi ero apud Christum Dominum*, I shall in short time be with Christ my Lord. In the morning before he died he repeated the 51. *Psalm* of *David*,

at the end whereof he added *Salva me Christi Jesu*; being never heard afterwards to utter any word; those who were present betooke themselves unto their prayers, wherein they continued untill he had surrendered his Spirit unto his Creator: which was willingly and cheerefully performed by him, on the first of December, in the year of our Lord 1531. and in the 49. year of his age, and was buried with great lamentation in the same City.

He died *inest ite, quia ualde conlere, pauper Christi servas non habebat.*

He was of a meeke and quiet disposition, in the undertaking of any businesse, he was very circumspect, and nothing indeed was more pleasing unto him, then to spent his time in reading and commenting: the workes which he left behind him, are these which follow.

- 1 Annotations on Genesis. 2 On Job. 3 Isaiab. 4 Jeremiab. 5. Ezekill. 6 Daniel. 7 Hosea. 8 Amos. 9 Jonas.
10. Micab, Cap. 2. 11. On the three last Prophets. 12. On the Plagues. 13 Matthew. 14 Romans. 15 Hebrewes.
- 16 1 Epistle of John. 17 Of the genuine sense of these words Hoc en corpus meum. 18 An exhortation to the reading of Gods word. 19 Of the dignity of the Eucarist. 20 Of the joy of the resurrection. 21 A speech to the Senat of Basil. 22 ACatechisme. 23 Annotations on Chrysostome. 24 Enchyridion to the Greeke tongue. 25 Against Anabaptists. 26 Annotations upon the Acts and Corinthians. 27 Of Almsdeeds. 28 Against Julian the Apostata. 29 Of true faith in Christ. 30 Of the praises of Cyprian. 31 Of the life of the Moses. 32 Against Vjury.

Reader, behold the rare-adoyned Face
Of him, whose very lookes import a grace;
He was a Man whose constancy to truth,
Ripen'd in age, and blossom'd in his youth:
He was a rocke, whose daring front disdain'd

Papistlike Waves he still oppos'd ; and gain'd
 The upper hand, though threatning danger lin'd
 Each word he spoke, yet would he speake his minde :
 It was not their proffer'd wealth could make him bold
 To sin in Want, and then repent in Gold ;
 Religion was the Starre by which he steer'd
 His well run course, his heart was still end'er'd
 Two solid Principals, he lov'd to court
 The truth, Love was his Ship, and heav'n his port.

The life and death of JOHN FRITH,
who suffered Martyrdome, 1533.

Iohn Frith was borne at *Westrame* in *Kent* ; in whom being
 a child, nature had planted a marvelous love unto learn-
 ing; he had also a wonderful Promptnesse of wit, & a ready
 capacity to receive & understand any thing, neither was
 there any thing wanting in him equall unto that toward-
 ness of disposi ion; whereby it came to passe that he was not
 onely a lover of learning, but also became an exquisite
 learned man. He first begun his study at *Cambridge*, where
 he profited much in all sorts of learning; At last he fell
 into knowledge of and acquaintance with *William Tindall*,
 through whose pious instructions, that seed of the Gospel
 and sincere godlinesse was first instilled into his heart. At
 that time (*Cardinal Wolsey*) prepared to build a sumptuous
 Colledge in *Oxford*, now called *Christs colledge* : And sought
 out for such as did excell in knowledge and learning to be
 Fellowes in the same, and amongst others, *John Frith* was
 appointed one : Now these choice yong men there placed,
 confer-ing together upon the abuses of Religion, which at
 that time were crept into the Church, were therefore ac-
 cused of heresie, and cast into prison, where many of them,
 through the filthy stink thereof dyed : Afterwards *John*
Frith, (with the others remaining alive) being dismissed
 out of prison, went beyond the seas ; and too yeeres after
 returning,

returning, he was taken for a Vagabond at *Reading*, and set in the stocks, where he remained untill he was almost pined with hunger; at length he desired that the Schoolmaster of the towne might be brought unto him, which was *Leoward Cox* a learned man; as soone as he came (in the Latin tongue) he bewailed his captivity unto him: The Schoolmaster being overcome with his eloquence, did not onely take pity and compassion upon him, but also began to love & embrace him, especially when he spake unto him in the Greeke tongue, and reherſed by heart diuerſe Verſes out of *Homer*; whereupon the Scholemaster went with all speed unto the Magistrates and procured his enlargement. Yet this his safety continued not long, through the deadly hatred of *Sir Thomas Moore*, at that time chancellor of *England*, who persecuted him both by Sea and land, promising great rewards to any man that could bring tidings of him. Thus this good man being beset with troubles round about, wandred up and downe, from place to place, untill at the length being betrayed by a seeming friend, he was apprehended, and sent unto the Tower of *London*, where he had many disputes with *Sir Thomas Moore*, and others, touching the Sacrament of the body and blood of Christ. In which quarrell he withstood the violence of three most obstinate enemies, with the Bishop of *Rochester*, *Moore* and *Rastall*, but he fighting with them all three at once, did so refute, and confound them, that he converted *Rastall* to his part. But when neither Scripture, nor reason would prevaile against the fierce and crulty of of these furious foes, the twentieth day of *June*, 1533. he was brought before the Bishops sitting in *Pauls Church*, where they ministred certaine interrogatives unto him, touching the Sacrament & Purgatory; to wch he answered according to his former disputation, and subscribed unto his answer, these words with his owne hand, *J Frith* thus doe thinke, and as I thinke, so have I said, written, taught, and affirmed, and in any Bookes published; So that when as by no meanes he could be perswaded to recant, he was condemn-

ed

ed by the Bishop of *London* to be burned, and so being delivered over unto the Mayor and Sheriffes of *London*, the forth day of *July* he was by them carryed into *Smithfield* to be burned; when he was tyed to the stake, he shewed much constancy and courage, for when as the fire and faggots were put unto him, he willingly embraced the same, thereby declaring with what uprightnesse of minde he suffered those torments for Christs and the truths sake, whereof that day he gave with his blood a perfect and firme testimony; The winde drove away the flame from him, unto his fellow Martyr *Andrew Hewet*, who was burned with him, which made his death the longer, and his paines the greater; But God assisted him with such strength, and fortifyed his soule with such patience, that he seemed rather to rejoyce for his fellow, then to be carefull for himselfe, as if he had felt no paine in that long torment.

There is one thing more very observable concerning this constant Martyr *John Frith*, that whereas the Bishop of *Canterbury* sent two of his servants to fetch him to *Croydon*, there to be examined, they were so convinced upon the way, with his learned & pious discourses, sweet and humble carriage, that they contrived betwixt themselves how to let him escape; and at the length one of them delivered himselfe unto him, in this manner, saying, Master *Frith*, the journey which I have taken in hand to bring you to *Croydon*, as a Sheep to the slaughter, so grieveth me, that I am over-whelmed with care and sorrow; neither regard I what hazard I undergoe, so that I may deliver you out of the Lions mouth. And then made knowne unto him how that they had plotted betwixt themselves to let him escape: to whom *Frith* answered with a smiling countenance, Doe you thinke that I am affraid to deliver my opinion unto the Bishops of *England* in a manifest truth? the Gentleman replied, I marvell that you were so willing to flye the Realme before you were taken, and now so unwilling to save your selfe. Master *Frith* answered, before I was attached I would fain have enjoyed my liberty for the benefit of the Church

of

of God; but now being taken by the higher power, and by the providence of almighty God delivered into the hands of the Bishops, to give testimony to that religion and doctrine, which under paine of damnation I am bound to maintaine & defend; if I should now start aside, and run-away, I should run from my God, and from the testimony of the Word, and should be worthy of a thousand Hells; therefore I beseech you to bring me where I was appointed to be brought, or else I will goe thither all alone.

In all past ages and preceding dayes,
Heaven (to his honour, and eternall praise)
Hath never left his Church, yet destitute
Of faithfull Witnesses, both to dispute,
And dye, too, for his spotlesse Verity,
(If cal'd therto) with all Sincerity,
And admirall fortitude of minde;
In which rare Role of Martyrs we do finde
Famous John Frith, an English man by nature;
Who, from his youth, adorn'd his education
With promptitude of wit, and other parts,
Wherby he flourish both in Tongue and Arts.
And to conclude let all rejoyce and say,
Religion was Friths prop, and he her stay.

The Life & Death of THOMAS BILNEY,
who suffered Martyrdome, Anno Christi 1531.

Thomas Bilney, an English-man by birth, was brought up in the University of Cambridge from a childe, where he profited so much in all the liberall Sciences, that he in a short time commensed Bachelor of both Lawes; But the holy Spirit of Christ by secret inspiration, endewing his heart with the knowledge of better things, he lefte the study of mans lawes, and set himselfe wholly a part for the study of

Divinity, accounting godlinesse his greatnest gaine; And as his owne heart was enflamed with a sincere love to Christ and the Gospell of Christ, so his great desire was to bring others to embrace the same; and his labour was not in vaine, for he converted many of his fellowes to the knowledge of the Gospell, and amongst the rest Master *Hugh Latimer*, (who afterwards sealed to the truth of Christ with his blood) Master *Latimer* being crosse-keeper at that time in *Cambridge*, bringing it forth upon procession dayes: At the last *Bilney* forsaking the University, went up and downe, Preaching the Gospell, where ever he came, sharply reproveing the pride, and pompe of the Clergie, and striving to overthrow the authority of the Bishop of Rome. *Cardinall Wolsey* at that time being in great authority, and well knowing that the pride and hypocrisie of the Clergie could not long continue against the word of God, if once the light of the Gospell should open the eyes of men, he therefore caused *Bilney* to be apprehended, and cast into prison; And on the 25. day of November 1537. Master *Bilney* was brought before the said *Cardinall* and many other Bishops sitting at *Westminster*, and there examined whether he had not taught unto the people, the opinions of *Latimer*, or of any other condemned by the Church; *Bilney* answered that wittingly he had not taught any thing contrary to the *Catholique Church*. Hereupon he was delivered over to the Bishop of *London*, to be further examined: being brought before him, he exhorted him to abjure and recant; *Bilney* answered, that he would stand to his conscience saying, *fiamus iusticia, et iudicium in nomine domini*. Then said the Bishop of *London*, with the consent of the rest, read part of the sentence against Master *Bilney* but respites the rest of it untill the morrow, to see if he would recant; then he was brought before them againe, but still he refuseth to recant: yet at the last, through infirmity, rather then by conviction, he recanteth the seventh day of December 1527.

After which abjuration made, he went againe to *Cambridge*, but he had such conflicts within himselfe upon the consideration

consideration of what he had done, that he was overwhelmed with sorrow, and was neere the point of utter dispaire, so that his friends were afraid to let him be alone, but continued with him day and night, striving to administer some comfort unto him; But he was in such an agonie for the space of a whole yeer after, that he could receive no comfort, yet at the length, having bin thoroughly humbled for his sinne, through the goodnesse of God he came unto some quiet in conscience, being firmly resolved to spend his dearest blood in giving testimony to that truth which before he had renounced. Having thus determined in his minde, he tooke his leave of his friends in *Trenity-hall*, and said that he would goe to *Jerusalem* and so should see them no more (alluding to Christs going up to *Jerusalem* before his passion.) And immediatly he departed into *Norfolke*, and there Preached, first privatley in houses, and then openly in the fields, bewailing his former subscription, and owning that doctrine for truth which before he had abjured, willing all men to be warned by him, and never to trust to their fleshly friends in causes of religion; wherupon he was apprehended, and carryed to prison, while he there remained, Doctor *Call* and Doctor *Stokes*, with many others, were sent to dispute with him, the forme of which, by meanes of *Bilneies* doctrine, was somewhat reclaimed; After many tedious disputes, seeing that by no meanes they could not withdraw Master *Bilney* for the truth, he was condemned to be burned.

The night before his execution, many of his friends resorted unto him, found him eating hartly with a quiet minde and cheerefull countenance, where upon they told unto him, that they were glad to see him thus to refresh himselfe, being shortly to suffer such painefull torments; He answered, *I imitate those, who having a decaying house to dwell in, hold it up by props as long as may be.* Continuing with his friends in heavenly discourses, one of them said, that although the fire which he should suffer the next day, would be of great heat unto his body, yet it would be but for a

moment, but the Spirit of God would refresh, and coole his soule with everlasting comfort; At these words Master Bilney put his finger into the flame of the candle then burning before them, and feeling the heat thereof, said, I finde by experience, and have knowne it long by *Philosophy*, that fire is naturally hot, yet I am perswaded by Gods holy word, and by the experience of some Saints of God therein recorded, that in the flame we may feele no heat, and I constantly beleeeve, that however the stubble of this my body shall be waited by the fire, yet my Soule and Spirit shalbe purged thereby; and although it may be somewhat painfull for a time, yet joy unspeakable followeth there-upon.

As he was led forth to the place of execution, one of his freinds spake unto him, and desired him to be constant, and to take his death as patiently as he could; to whom Master Bilney answered with a quiet and milde countenance; *When the Marriner undertakes a voyage, he is tossed on the billowes of the troubled Seas, yet in the midst of all perils he beareth up his spirit, with this consideration, that ere long he should come unto his quiet Harbour; so saith he, I am now sayling upon the troubled Sea, but ere long my Ship shall be in a quiet Harbour; and I doubt not, but through the grace of God, I shall endure the Storme; only I would entreat you to help me with your prayers.*

As he went along the streets, he gave much almes to the poore, by the hands of one of his friends. Being come to the Stake, he there openly made a long confession of his faith in an excellent manner, and gave many sweet exhortations to the people; and then earnestly called upon God by prayer, and at the end rehearsed the 143. *Psalme*.

Then turning to the Officers, he asked them if they were ready, whereupon the fire was kindled; he holding up his hands, and crying sometimes *Jesus*, sometimes *Credo*: but the winde did blow away the flame from him, which made his paine the longer, yet he patiently endured it; continuing to call upon God, untill he gave up the ghost.

Just such another Saint-like singing Swan,
Was blessed Bilney, born an English-man;
Brought up in Cambridge University,
Famous for Arts, and Parts, and Piety:
Where by powerfull preaching, he converted
Holy Hugh Latimer, then much perverted
To Popery, made many a proselyte,
Of's fellow-Students, by the Gospels light.
At last by Card'nall Wolsey, prosecuted;
Who, and his Havelings, with him oft disputed,
They by their subtil treats and threats at length
Tript up his heeles, and soyld his humaine strength,
And caus'd him to recant: In which sad case,
This blessed Saint abode a twelbe moneths space,
In bitter anguish and perplexity
Of Soul, in danger, in despaire to dye.
At last, again, by Gods all-guarding grace,
Recovered comfort did despaire quite chase,
And fill his Soul with such redoubled joy
As all his former precious parts t' employ,
In constant and courageous preaching down
The odious errors of Romes tripple Crown;
For which our tongues may never cease t' expresse
That Bilney's Crowned with true happynesse.





WILLIAM TINDALL :

The Life and Death of William Tindal.

William Tindal was borne about the borders of *Wales*, and brought up from a child in the Univerſitie of *Oxford*, where he grew up, and encreaſed in the knowledge of the Tongues, and the Liberall Arts, but eſpecially in the Scriptures, whereunto his minde was ſingularly addicted : inſomuch as being in *Magdalen-Hall*, he read privately to ſome Fellows, & Students ſome parts of Divinitie, inſtructing them in the knowledge and truth of the Scriptures : his life alſo was ſo blameleſſe, that he acquired much love, and eſteem thereby : After he had profited exceedingly, and taken his degrees there, he removed to *Cambridge*, and being well ripened in the knowledge of God's Word, he went to live
with

with one Master *Welch* in *Glocestershire*, where he was Tutor to his children : and many Abbats, and Doctors resorting thither, Master *Tindal* discoursing with them of *Luther*, *Erasmus*, &c. shewing them plainly his judgement in Religion, proving the same by the Word of God, & confuting their errors ; which caused them to bear a secret grudge in their hearts against him : and afterwards they took occasion to rail, and rage against him, charging him with Heresie, and accusing him to the Bishop and Chancellor, whereupon the Chancellor appointed those Priests, and Master *Tindal* also to appear before him, and Master *Tindal* suspecting the matter, as he went prayed heartily unto God to give him strength to stand fast to the truth : when he came the Chancellor threatned him grievously, reviling & raging of him, as though he had been a Dog, accusing him of many things whereof no proof could be brought, and so dismissed him for the present : not long after Master *Tindal* happening into the company of one that was esteemed a learned Doctor, in disputing with him, he drave him to that issue, that the Doctor burst out into these blasphemous words, *Wee had better be without God's Lawes, then the Pope's.* Master *Tindal* hearing this, full of Godly zeal, replied ; *I desire the Pope and all his Lawes, and if God spare me life, ere many yeers, I will cause a Boy that drives the plough to know more of the Scriptures then you do.* The rage of the Priests encreasing, Master *Tindal* told Master *Welch*, that he well perceived that he could stay there no longer with safetie, and that his stay might be prejudicial to that Family also, and therefore with his good leave he departed and went to *London*, where he preached a while, as he had done in Countrie before : and then hearing a great commendation of *Cuthbert Tunstall* Bishop of *London*, he endeavored to get into his service, but the Lord saw that it was not good for him, and therefore he found little favour in the Bishop's sight : remaining thus in *London* about the space of a yeer, and being desirous, for the good of the Countrie, to translate his New Testament into English, he found that there was no place for him to do it

in

First Bible
translated.

Great af-
fections.

Charity.

Papish lies

in England, and therefore being assisted by Master Humphrie Munmoth, and other good men, he left the land, and went into Germany, and there set upon that work: translating the New Testament Anno. Christi 1527. and then setting upon the Old, he finished the five books of Moses, with sundry most learned, and godly Prologues prefixed before every one of them: the like also he did upon the New Testament: besides divers other godly Treatises which he wrote there; which being published, and sent over into England, became exceeding profitable to the whole English Nation. At his first going over into Germany, he went into Saxony, and had much conference with Luther, & other learned men in those quarters, and then returning into the Netherlands, made his greatest abode at Antwerp: when he had finished his translation of Deuteronomy, minding to print it at Hamborough, he sailed thitherward, but by the way upon the coast of Holland he suffered shipwrack, by which he lost all his bookes, and writings, and so was compelled to begin all againe to his great hinderance and doubling of his labours: yet afterwards he went in another ship to Hamborough, where he met Master Coverdal, who assisted him in the translation of five the books of Moses; the sweating sicknesse being in the towne all the while, which was Anno Christi 1529. and during their imploiment in that work, they were entertained by a religious Widow, Mistresse Margaret Van Emerson: when his English Testament came abroad, Satans and the Popes instruments raged exceedingly, some saying that there were a thousand Heresies in it: others that it was impossible to translate the Scriptures into English: others that it was not lawful for the Lay people to have it in their owne language, &c. and at last the Bishops, and Priests procured of King Henry the eight a Proclamation prohibiting the buying or reading of it: yet not satisfied herewith, they suborned one Henry Philips to go over to Antwerp to betray him: who when he came thither, insinuated himselfe into Master Tindal's company, and pretended great friendship to him; and having learned where his abode

was,

was, he went to *Bruxels* and there prevailed so far, that he brought with him the Emperors Attourney to *Antwerp*, and pretending to visit Master *Tindal*, he betrayed him to two Carchpoles, which presently carried him to the Attourney: who after examination, sent him to prison in the Castle of *Filford*, 18. miles off, and seized upon all his writings, and what else he had at his lodging: the English Merchants at *Antwerp*, who loved *Tindal* very well, did what they could to procure his release, also letters were sent by the Lord *Cromwell*, and others out of *England* in his behalf: but *Philips* so bestirred himselfe, that all their endeavours came to nothing: and *Tindal* was at last brough to his answer; and after much reasoning although he deserved not death, yet they codemned him to die:& being brough forth to the place of execution, whilest he was tying to the stake, hee cryed with a fervent and loud voice, *Lord open the King of Englands eyes.* And so he was first strangled by the hangman, and then burn't, *Anno Christi 1536.* The power of his Doctrine, and the sencerity of his life was such, that during his imprisonment (which was about a yeare and an halfe) hee converted his keeper and his daughter, and some others of his household: and *Philips* that betrayed him, long enjoyed not the price of innocent blood, but by God's just judgment he was devoured by lice.

Master *Foxe* in his History of Martyrs sayes, he might becalled *Englands Apostle.* The Workes which he writ, besides the translation of the Scriptures are these that follow.

1. *A Christians obedience.* 2. *The unrighteous Mammon.*
3. *The practice of the Papists.* 4. *Commentaries on the seventh Chapter of Saint Matthew.* 5. *A discourse of the last will and testament of Tracij.* 6. *An answer to Sir Thomas Mores Dialogues.* 7. *The Doctrine of the Lords Supper against More.* 8. *Of the Sacrament of the Altar.* 9. *Of the Sacramentall signes.* 10. *A foote-path leading to the Scriptures.* 11. *Two letters to John Frith.*

All these are extant together, with the workes of two Martyrs, *Barnes* and *Fribb*, in English, in Folio : and thus after much labour and persecution, this worthy member of Christ, yeilded to the flames, expecting a joyfull resurrection.

Zeale crown'd his heart. and made him to out vie
 P:risticke stocks of Hell-bred Tyranny ;
 He feard them not, but boldly would dispute
 Against their swelling Errours, and confute
 Their P:inciples with a most dexterous art ;
 His tongue was never Traptor to his heart ;
 Truth was the hand that pointed to the way,
 Where full content and rich Salvations lay :
 It was not a loathsome prison could devorse
 His ready lipps from the profound discourse
 Of true Religion, nothing could prevent
 His iust endeavours, Time, he thought mispent
 If not implov'd to god ; Reader, admire,
 His body flam'd to make his soule a fire.

The life and Death of URBANUS REGIUS,
who died Anno Christi 1541.

U Rbanus Regius was borne in *Arga Longa*, in the territories of Count *Minisfort*, of honest parents, who princip'd him in the rudiments of Learning, & from school sent him to *Friburg*, where he lived with *Zasius* an excellent Lawyer, who loved him dearly for his diligence and industry : from thence he went to *Basil*, to study other Arts, and from thence to *Ingolstadt*, where, after a while, he read privately to divers Noble-men's sons, whose parents desired him to furnish their children with books, and all other necessaries, for which they would take care to pay him againe quarterly : but when he had run into debt for them, they neglected

lected to returne their money, which caused him to thinke of departing, and having an opportunity, he lifted himselfe a souldier under a Captaine that went against the Turkes, leaving his books, and other furniture, to be divided amongst the Creditors : being now amongst the souldiers, it happened that *John Eccius* (who was Governor of the Univerſity) coming forth to see the souldiers, he espied *Regius* amongst them, and enquired the cause of his so sudden a change ; he told them how those Noble men had served him, whereupon *Eccius* got him released from his Captain, and by his authority procured the Debts to be paid by the parents of those youths, which had been with him ; whereupon he returned to his studies againe, wherein he growing famous for his wit and learning, *Maximilian* the Emperor passing through *Ingolſtade*, made him his Laureat-Poet and Orator : afterwards he was made Professer in that Univerſity : Then he fell hard to the study of Divinity, and a while after, the controversie growing hot between *Luther* and *Eccius*, *Rbegius* favoring *Luther's* doctrine, because he would not offend *Eccius*, to whom he was many wayes bound, he left *Ingolſtade*, and went to *Augusta*, and there, at the importunity of the Magistrates and Citizens, he undertooke the Government of the Church, and being offended at the grosse Idolatry of the Papiſts, he joyned with *Luther*, and Preached against the same : and having written to *Zuinglius* to know his judgement about the Sacrament and Originall Sin, he received such satisfaction, that he joyned in opinion with him about the same. At that time the *Anabaptists* crept into *Augusta*, and held private conventicles to the disturbance of the publicke peace, for which the Magistrates imprisoned the chiefeſt of them, and afterwards for their obstinacy punished them. *Rbegius* Preaching against Purgatory and Indulgences, the malice and cruelty of the Papiſts prevailed at length to the driving of him out of that City : but after a while, by the earnest prayer of the Citizens, he was called back again to his former Charge, where also he married a wife, by whom he

had thirteen children: *Eccius* also came thither, and sought by all meanes to turne him from the truth, but in vain: he sent also *Faber* and *Cochleus* with flatteries, and large promises, who prevailed as little as the others.

Anno Christi 1530. when the *Diet* was held at *Augusta* for quieting of the controversies about Religion, the Duke of *Brunswick* coming thither, by importunity prevailed with *Regius* to go to *Luneburg* in his Country, to take care of the Church there, in which journey at *Goburg* he met with *Luther*, and spent a whole day in familiar conference with him, about matters of great moment, of which himselfe write's, That he never had a more comfortable day in his life. *Erenestus* Duke of *Brunswick* loved him dearly, and esteemed him as his father; insomuch as when the City of *Augusta* sent to the Duke, desiring him to returne *Regius* to them againe; he answered, that he would as soone part with his eyes as with him: and presently after he made him Bishop, and over-seer of all the Churches in his Country, with an ample salary for the same: afterwards going with his Prince to a meeting at *Haganaw*, he fell sick by the way, and within few dayes, with much cheerfulness yeelded up his soule into the hands of God, *Anno Christi 1541*: he often desired of God that he might dye a sudden and easie death, wherein God answered his desires. He was of an excellent wit, holy of life, and painfull in the worke of the Lord.

Reader, this serious Fathers well-spent dayes
 Were fill'd with love, and love was fill'd with praise;
 He was abjured by a Noble race
 Which made him onely debtor, but not base;
 Heav'n was his port. to which he saild through tears.
 Steer'd by his faith, blowne by the winde of prayers;
 Let his example teach us to invest
 Our hearts with wisdom, and we shall be blest,
 With him, who now enjoys the life of pleasure.
 Whose comforts know no end, whose joyes no measure,
 He

He that shall choose true vertue for his guide
May march on boldly, and not feare a slide.

The Life and Death of CARALOSTADIUS
who died Anno Christi 1541.

Andreas Bodenstein Caralostadius was borne in France, in a towne called *Caralostadium*, by which he received his name: he was brought up at Schoole there, where afterwards he went to Rome, and having spent sometime in the study of Divinity, he went thence to *Wittenberg*, where he commented Doctor in Divinity, and was a publicke Professor Anno Christi 1512. afterwards he became an earnest assertor of Luther's doctrine, and a defender of it against *Eccius*, both by disputation and writing: at the time of Luther's being in his *Pathmos*, Caralostadius obtained of the Elector the abolishing of private Masse, Auricular confession, Images, &c. at *Wittenberg*; which Luther being offended at, returned presently thither, and Peeached eagerly against that alteration, whereupon Caralostadius wrote in justification of it, which was the first beginning of greater differences betwixt them about the Sacrament; whereupon he left *Wittenberg* 1524. and went to *Orlamund*, being called to a Pastorall charge there: but after a while he was called back to his place in *Wittenberg*; yet before he went, Luther being sent by the Elector to *Jene*, and *Orlamund*, in a Sermon where Caralostadius was present, he enveighed bitterly against the Anabaptists, and said withall, That the same spirit reigned in the Image-haters, and Sacramentaries; whereupon Caralostadius, being much offended, went to his lodging to confer with him about it: afterwards Luther coming to *Orlamund* went not to salute Caralostadius, but in his Sermon quarrelled with their abolishing of Idols: and shortly after he procured the Elector to banish Caralostadius; whereof Caralostadius afterwards complained in a letter to his people in *Wittenberg*, that unheard and unconvicted

he was banished by *Luther's* procurement : from thence he went to *Basil*, where he printed some books that he had written about the Lord's Supper, for which the Magistrates (being offended with the novelty of the Doctrine) cast the Printers into prison, and the Senate of *Tigurine* forbade their people to read those books : but *Zuinglius* in his Sermon exhorted them first to read, and then to passe judgement on them, saying, That *Carlostadius* knew the truth, but had not well expressed it : afterwards *Carlostadius* wandring up and downe in upper *Germany*, when the sedition of the boorish *Anabaptists* brake out, (unto which they were stirred up by *Muncer*, and for which many of them were brought to punishment) *Carlostadius* also escaped very narrowly, being let downe in a basket over the walls of *Rottenberg* : & being in great streights he wrote to *Luther*, and purged himselfe from having any hand in those uproars, entreating him to print his book, and undertake his defence, which also *Luther* did, desiring the Magistrates that he might be brought to his just triall, before he was condemned : *Carlostadius* wrote againe to him a Letter, wherein he said, That for his opinion about the Sacrament, he rather proposed it for disputation sake, then that he positively affirmed any thing, w^{ch} many imputed to him for levity : but *Luther* thereupon procured his return into *Saxonie* : yet he finding little content there, went to *Tigurine*, and taught in that place till the death of *Zuinglius*, and then he went to *Basil*, where he taught ten yeers, and *An. 1541.* he died there of the plague, and was very honorably buried.

This grave Divine teas'd not from taking paines
More for the Churches good, then his owne gaines ;
Yet were his gaines as great as his desire,
He that obtaines true vertue need require
No greater profit, he that studies how
To live here-after, must not set his brow

On Earths loe things : the pleasure of the Earth
 Prov'd this grave Fathers sorrow, not his mirth ;
 His thoughts were all divine, he could not hide
 Within his Season'd breast, the flames of pride ;
 He was an Image-hater, and would not
 Let them be worshipp'd and his God forgot ;
 'Twas not a Prison could his heart apale,
 He that has virtue, needs no other baile.

The life and death of CAPITO, Who
 died Anno Christi 1541.

Wolfgangus Fabricius Capito was borne at Hagenaw in
 Alsatia : his Father was of the Senatorian ranke,
 who bred him in learning, and sent him to Basil, where he
 studied Physick, and proceeded Doctor of it : after his Fa-
 ther's death, he studied Divinity Anno Christi 1504 ; and
 under Zasius (a great Lawyer) he studied Law also, and pro-
 ceeded Doctor of it : He was a great lover and admirer of
 godly Ministers : at Heidleberg he grew into acquaintance
 with Oecolampadius, and there was a neer tye of friendship
 betwixt them all their lives : after with him also he studi-
 ed Hebrew, and became a Preacher, first in Spire, and thence
 was called to Basil : from thence he was sent for by the E-
 lektor Palatine, who made him his Preacher and Counsellor,
 and sent him of divers Embassies : also by Charles the fifth
 he was made of the order of Knights : from Mentz he fol-
 lowed Bucer to Argemine, where he was called to a Pastoral
 charge : he was a very prudent and eloquent man, a good
 Hebrician, and studious of Peace ; concerning the Sacra-
 ment he said, *Mittendus esse contentiones, & cogitandum de usu
 ipsius cene : & fidem nostram pane, & vino Domini, per me-
 moriam carnis, & sanguinis illius, pascendam.* Anno 1525. being
 called into his owne Country, he Preached and admini-
 stred the Lord's Supper to his owne Citizens, and Baptized
 without the Popish Ceremonies ; he was present and dis-
 puted

puted at *Berne* against the Popish Masse, &c. He was with others chosen by the Protestants to goe the to *Diet* at *Ratisbone* for the settling of Religion; and returning home, in a great and generall infection he died of the Plague *An. Christi* 1541: of his Age 63.

Industrious Capito at first inclin'd
Himselfe to cure the body, next the minde;
Bring endow'd with most excellent parts
He did (as t' were) monopolize the Arts:
He lov'd Religion and was alwayes free
T' extoll the worth of practis'd piety:
He honor'd peace; his heart was fill'd with hope
That he might live to contradict the Pope,
And so he did, he labour'd to prevent
The Ceremonies of their Sacrament:
And to conclude, he labour'd to confute
Their babling Masse. He's blest without dispute.

*The Life and Death of LEO JUDE, who
died Anno Christi 1542.*

Leo Jude was born *Anno Christi* 1482. brought up at Schoole, and from thence sent to *Basil*, where he joyned in study with *Zuinglius*, was an hearer of Doctor *Wittenbach*, by whom he was instructed in the knowledge of the Gospel: there also he was made a Deacon, and from thence he was called into *Helvetia*, where he set himselfe to the study of the Orientall Tongues, and to read the Fathers, especially *Hierom*, and *Augustine*; as also he read diligently the books of *Luther*, *Erasmus*, and *Capito*: at length being called to a Pastorall charge at *Tigure*, he opposed the Popish doctrine and Ceremonies, both in the Pulpit and Presse: there he continued eighteen yeeres, and spent much of it in expounding the Old Testament out of the Hebrew; wherein (being growne very skilfull) he set upon (at the importunity

importunity of his breathren of the Ministry) the translation of the Old Testament out of the *Hebrew*, wherein also he was much holpen by the industry of other learned men: but this worke proving very great, he was so wasted with labor, and old age that he died before he finished it *Anno Christi* 1542. and of his Age 60. leaving undone *Job*, the forty last *Psalmes*, *Proverbs*, *Ecclesiastes*, *Canticles*, and the eight last Chapters of *Ezekiel*, which he commended to *Theodore Bibliander* to finish, who accordingly did it: and he left all to *Conradus Pellican* to peruse, and put to the Presse, which he carefully performed.

Four dayes before his death, sending for the Pastors and Professors of *Tigre*, he made before them a Confession of his Faith concerning *GOD*, the Scriptures, the Pertion and Office of *CHRIST*, concluding, *Huic Jesu Christo Domino, & liberatori meo, &c. To this my Lord and Saviour Jesus Christ, my hope, and my salvation, I wholly offer up my soule, and body; I cast my selfe wholly upon his mercy, and grace, &c.*

Heaven was the object where he fixt his eyes,
Truth was his Marke, Religion was his Prize,
His studious heart was active to contrive
How to keepe other pining Soules alive
With heavenly Food; he never lov'd to feed
In secret Corners, and let others need;
He never us'd to sweepe away the Crums
From his pooze Flock, and feed their soules with Hums
Like our new-babbling Pastors, which infuse
Illiterate Words, patch'd up with flattering News.
He would not blind them with the inticing charms
Of Falseties, or bid them take up Armes
Except for heaven, within whose Tent he sings
Anthems of Pleasure to the King of Kings.

*The Life and Death of MYCONIUS, who
died Anno Christi 1546.*

F*Ridricus Myconius* was borne in *Franconia*, of religious parents, and bred up at Schoole till he was thirteen yeeres old, and then he was sent to *Arneberg*, where he studied till he was twentye, and then entred into a *Monastery* there, without the knowledge of his parents: the first night after his entrie, he had a dream, which proved propheticall. In that place he read the Schoole-men, and *Augustine's* Workes. He read also at meal-time the Bible with *Lyra's* notes on it, which he did seven yeeres together, with so much exactnesse, that he had it almost by heart: but despairing of attaining to learning, he left his studies, and fell to Mechanicall Arts: About which time *Tecelius* brought his Indulgences into *Germany*, boasting of the virtue of them, and exhorting all as they loved their owne and their dead friends salvation that they should buy them, &c. *Myconius* had been taught by his father, the Lord's Prayer, the Creed, the Decalogue, and to pray often: and that the blood of Christ onely could cleanse us from sin: and that pardon of sin & eternall life could not be bought with money, &c. Which caused him to be much troubled whether he should beleive his father or the Priests; but understanding that there was a clause in the Indulgences that they should be given freely to the poore: he went to *Tecelius*, entreated him to give him one, for he was a poor sinner, and one that needed a free remissions of sins, and a participation of the merits of Christ: *Tecelius* admired that he could speake Latine so well (which few Priests could doe in those dayes) and therefore he advised with his Colleagues, who perswaded him to give *Myconius* one: but after much debate, he returned him answer, That the Pope wanted money, without which he could not part with an Indulgence: *Myconius* urged the aforementioned clause

in

in the Indulgences : whereupon *Tecelius* his Colleagues pressed againe that he might have one given him, pleading his learning, and ingenuity, poverty, &c. And that it would be a dishonor both to God and the Pope to denie him one : but still *Tecelius* refused : whereupon some of them wispred *Myconius* in the eave to give a little money, which he refused to doe, and they fearing the event, one of them profered to give him some to buy one with, which he still refused, saying, That if he pleased he could sell a book to buy one, but he desired one for Gods sake, which if they denied him, he wished them to consider how they could answer it to God, &c. but prevailing nothing, he went away rejoycing, that there was yet a God in heaven to pardon sinners freely, &c. according to that promise ; *As I live (saith the Lord) I desire not the death of a sinner, &c.* Not long after he entred into Orders ; and read privately *Luther's* books, which the other Friars tooke very haynously, and threatned him for it. From thence he was called to be a Preacher at *Vinaria*, where at first he mixed some Popish errors with the truth, but by the illumination of Gods Spirit, and by his reading *Luther*, he at last began to preach against Popery, and to hold forth the truth clearly ; which spread so swiftly, not onely through *Saxonic*, but through all countries, as if the Angels had been carryers of it. Afterwards he was called to *Gotha* to teach and govern the *Thuringian* Churches, where he lived with his Collegues twenty yeeres in much peace, and concord ; of which himselfe saith, *Cucurrimus, certavimus, laboravimus, pugnavimus, vicimus, & viximus semper convinctissime, &c.* In the tumult of the Boores he tooke much pains to pacifie their mindes, and to keepe them quiet : Yea, he so quieted with an Oration some that were pulling downe some Noble mens houses, that they went away in peace : that yeere also he married a wife, by whom, through Gods blessing, he had a numerous posterity. He accompanied the Elector of *Saxonic*, in many of his journeyes into the *Low-Countries*, and other places, where he preached the Gospel sincerely, though

sometimes to the hazard of his life. About this time *Henry* the eighth King of *England*, fell out with the Pope, for not divorcing of him from his wife *Katharine* of *Spain*, sister to *Charles* the fifth, by reason of whose greatnesse the Pope durst not doe it: whereupon the King of *England* sent over to the *Germane* Princes (especially to the Duke of *Saxonie*) to confederate against the Pope, and to joyn with them in an agreement about Religion; upon which occasion *Myconius* was sent over into *England*, partly about matters of Religion, but especially about a match between *Henry* the eighth, and *Anne* of *Cleve*: but coming thither, he discovered the Kings hypocrisie about Religion, not onely by the six Articles about that time established, but also by his imprisoning of *Latimer*, and cutting off the Lord *Cromwell's* head, and burning of *Master Barnes*, &c. and by his seizing upon all the Abby-lands: whereupon he left *England*, and being come home, he was called by *Henry* of *Saxonie* to visit and reforme the Churches of *Misnia*, together with *Luther*, *Jonas*, *Cruciger*, &c. Which fell out upon this occasion, *George* Duke of *Saxonie*, lying on his death-bed, sent to his brother *Henry* (all his owne sons being dead before) desiring him, that succeeding him, he should innovate nothing in Religion, and withall promised him golden mountains by his Ambassadors if he would assent thereto: to whom *Henry* answered, *This Embassie of yours is just like the Devils dealing with Christ, when he promised him all the world if he would fall downe and worship him: but for my owne part I am resolved not to depart from the Truth which God hath revealed unto me: but before the returne of the Ambassadors, Duke George was dead: whereupon this Henry* (notwithstanding all the oppositions of the *Papists*) made this Reformation in the Churches: which worke being finished *Myconius* visited all the Churches in *Thuringia*, and with the help of *Melancthon*, and some other, he provided them Pastors and Schoolmasters, and procured stipends to be settled upon them for their maintenance.

Anno Christi 1541. he fell into a Consumption, whereof he wrote

wrote to *Lutber*, That he was sicke not to death, but to life: which interpretation of the text pleased *Lutber* excellently well; unto whom he wrote back, I pray *Christ* our Lord, our salvation, our health, &c. that I may live to see thee, and some others of our Colleagues to die, and goe to heaven, and to leave me here amongst the Divels alone, I pray God that I may first lay down this drie, exhausted, and unprofitable tabernacle: farewell, and God forbid that I should beare of thy death whist I live: Sed te superstitem faciat mihi Deus: hoc peto, & volo, & fiat voluntas mea, Amen; quia hæc voluntas gloriam nominis Dei, crete non meam voluptatem, nec copiam querit. A while after *Myconius* recovered according to this prayer, though his disease seemed to be desperate, & out-lived it six yeers, even till after *Luthers* death; whereupon *Iustus Jonas*, speaking of *Lutber*, saith of him, *Iste vir potuit quod voluit*, That man could have of God what he pleased. A little before *Myconius* his death, he wrote an excellent Epistle to *Joan. Fredericke* Elector of *Saxonie*, wherein he praiseth God for raising up three successively in that Family, viz. *Fredericke*, *John*, and *John Fredericke*, to undertake the patronage of *Lutber*, &c. He was a man of singular piety, of solid learning, of a dextrous judgement, of a burning zeal, and of an admirable candor and gravity. He died of a relapse into his former disease, Anno Christi 1546. and of his Age 55.

Myconius was a man that lov'd to pry
Into the bosome of Divinity;
His heart was alwayes fiercely inclin'd
To what was god; he had a golden minde
That would not bend to dross, but still aspire
To heaven, and faith gave wings to his desire;
He was belov'd of all that lov'd Gods name.
The trumpet of his voice would still proclaim
The word of God to those that would endure
To have their wounds be brought unto a cure:
By whose examples we may learne to thrive
In grace; His present worth is still alive.

*The life and Death of John Diazius, who
died Anno Christi 1546.*

John Diazius was borne in Spaine, brought up at Schoole, afterwards he went to *Paris* to study the Arts, where he continued thirteen years; but it pleased God that whilest he read over the holy Scriptures, and some of *Luthers* bookes, and other Protestant Divines, he began to see and abominate the errours of Popery; and therefore to further himselfe in the knowledge and study of the Truth, he went to *Geneva*, where he spake with *Calvin*, and was very dear unto him: From thence he went to *Argentine*, where *Martin Bucer* observed his learning, piety and diligence in his studie, obtained of the Senate, that he should be joyned with him to goe to the Disputation at *Ratisbone*; and when he came thither, he went to *Peter Malvinda* a Spaniard, the Popes Agent in *Germanie*; who when he knew that he came in the company with *Bucer*, and the other Protestant Divines, he was much astonished, and admired how he was so much changed from that which he knew him to be at *Paris*: and withall, he fretted exceedingly that they had gotten a Spaniard amongst them, presuming that they would triumph more in him then in many *Germans*: whereupon, he left no meanes untried to draw him backe againe to the Church of *Rome*; sometimes making large proffers and promises to him, other sometimes threatening severe punishments, and mixing both with earnest entreaties: but when by no meanes he could prevaile to divert him from the Truth, he sent for his brother *Alphonsus Diazius*, one of the Popes Lawyers, from *Rome*, who hearing that his Brother was turned Protestant, came speedily into *Germanie*, bringing a notorious cut-throat with him, resolving either to divert or destroy him: when he came to *Ratisbone*, *Diazius* was departed to *Neuberg* about the Printing of *Bucers* Booke; which *Alphonsus* hearing of, followed him
chither;

thither ; where, after long debating of matters of Religion between the two Brothers, *Alphonſus* ſeeing the heart of his Brother *John* to be ſo conſtantly planted on the ſure rocke of Gods Truth, that neither Preferments could allure him, nor threats terrifie him, both having beene uſed by the Popes Agent, nor he by perſwaſion nor love could perſwade him to returne to Popery ; he feigned himſelfe friendly to take his leave of him, and ſo departed : but ſhortly after he returned againe with this ruſſianly murder-er, and by the way they bought an Hatchet of a Carpenter ; and *Alphonſus* ſending this man diſguiſed with letters to his Brother, he himſelfe following after, as *John Diazeus* was reading the letters, this bloody murder-er cleſt his head with the Hatchet, and taking Horſe they both rode away, *Anno Chriſti* 1546. and this inhumane *Cain* was highly commended by the Papiſts for it. But the Lord would not ſuffer ſuch an unnaturall villanie to goe unpuniſhed ; for not long after, he was ſo dogged and haunted by the Furies of his own Conſcience, that being at *Trent*, when the Council was held there, he hanged himſelf about the neck of his own Mule.

Diazeus in his youthfull dayes had cloath'd
His heart with Popery, and after, loath'd
What he had done ; for when he was inspir'd
By Heaven, he ſearcht for truth, and ſon untyr'd
Himſelfe ; and having found the pathes of truth,
He hated what he acted in his youth.
Thus being turn'd from thoſe wayes that lead
To utter ruine, Fame began to ſpread
Her wings abroad, and hover in the eare
Of the diſtaſted Pope, who could not heare
Godneſſe without impatience, but ſtrobe
To win him with reward of promis'd love :
But finding t'was in vaine, he chang'd his minde
From Love to Murther, and with ſpeed inclin'd
Himſelfe to miſchiefe ; being bond of grace,
Put out that light which ſhin'd ſo much in's face.

*The Life and Death of CRUCIGER,
who died Anno Christi 1548.*

GAfter Cruciger was born at *Lipsich* in *Misnia*, Anno 1504. of religious Parents, who carefully brought him up in the knowledge of God, and in learning. He was melancholy by nature, and of a retired disposition, much in meditation, and of few words: being principled in the Latine, he learned Greek, and profited much therein, and so went to the University of *Wittenberg*, that having studyed Divinity there, he might be more usefull to the Church: he studyed also the Hebrew tongue, and grew very exquisite therein: from thence was called to govern the School at *Magdeburg*, where he taught with much profit and applause till 1527. and then being called back to *Wittenberg*, he preached and expounded the Scriptures with so much dexterity, that he was graced with the degree of a Doctor; in that University he studyed and practised Physick also. He was very helpfull to *Luther* in his Translation of the Bible. He wrote so swiftly, that he was chosen Scribe at the disputation at *Worms*, and yet withall suggested to *Melancthon* many things for answer to *Eccius* his subtilties, insomuch that *Glanvell* (who supplied the Emperors room) said of him, That the *Lutherans* had a Scribe that was more learned then all the *Pontificians*. He alwayes opposed the Anabaptistickall errors, and was very careful to preserve the Truch from corruptions: he alwayes hated new, and ambiguous expressions, which often caused much troubles in the Church: he often contemplated the foot steps of God in Nature, saying with *Paul*, That God was so near unto us, that he might be almost felt with our hands. He studyed the Mathematicks in his later time, and grew so skilfull therein that few excelled him: he was excellent also in the Opticks: but

but with excessive pains, and incessant studies night and day, he contracted to himselfe a mortall disease, whereby he wasted away, and yet his intellectuals decayed not: he lay sick for above three moneths, all which time he gave forth cleer & notable demonstrations of his Faith, Patience and Piety: he called up his two young daughters, and caused them to repeat their prayers before him, and then himselfe prayed with great fervency for himselfe: the Church, and those his Orphans, concluding, *Invoco te quam languida & imbecilla fide, sed fide tamen credo promissioni tue, quam sanguine tuo, & resurrectionis obsignasti, &c.* I call upon thee with a weak, yet with a true Faith; I beleefe thy promises which thou hast sealed to mee with thy blood, and resurrection, &c. In his sicknesse he intermitted not his studies; for during the same, he turned into Latine *Luthers* books concerning the last words of *David*: he read the *Psalms*, and other Autors: his ordinary discourse with his friends was about the Principles of Religion; the admirable government of the Church; Immortality, and our sweet Communion in heaven. Upon the sixth of November there was a great *Cbasm*, or opening in the heavens, and in some places fire fell to the earth, and flew up into the ayre againe; this *Cruciger* saw, as he lay in his bed in the night, and thereupon much bewayled the great commotions, and dissipation in the Church, which he foresaw by this Prodigie: He spent the few dayes which remained in prayer, and repentance, and so quietly ended his dayes November 16. Anno Christi 1548. and of his Age 45. Considering the mutabilitie of all earthly things, he used often to say,

Omnia prætereunt, præter amare Deum.

Besides God's love nothing is sure,

And that for ever doth endure.

Grave *Cruciger*, was in his life

A hater of corruding strife;

His soule was fill'd with Heaven, and he

Was alwayes constant, alwayes free

In his deuotions, all his dayes
 He spent to give his maker praise;
 Religions stocke did still encrease
 Within his heart, and crown'd his peace.
 He was a wonder to all Nations
 For Piety, and disputations.
 The Anabaptists felt the force
 Of his patheticall discourse.
 Truth alwayes shined in his brest;
 All men speake truth, that 'speake him blest.



PAVLVS FAGIVS.

The Life and Death of Paulus Fagius.

IN the yeer of our Lord God 1504. *Paulus Fagius*, alias *Bucblin*, was borne in a Town situate in the *Palatinate*, not farre from *Bretta*, which in the *German* language, is called *Rhein-taberne*; his Father was called by the name of *Peter*

Bucblin.

Buchlin, being chiefe Schoole-master of that Towne, his Mother by the name of *Margaretta Jager*, daughter unto *Henricus Jazger* of *Heidelberg*: who was much beloved of *Fredericke* the Prince Elector *Palatine*, by reason of his excellent knowledge in the art of War.

He was first acquainted with the grounds of Learning in the same Towne, and that through the carefulnesse and paines of his Father, which indeed seemed pleasing unto him, because of the sharpenesse of wit and quicknesse of apprehension which he saw in the childe; and therefore for the better perfection of his naturall parts (when he had reached unto the age of eleven yeares) he sent him unto *Heidelberg*, and committed him unto the tuition of *Johannes Brentius* and *Martinus Frechtus*, two learned men; by whose meanes he was furnished with an excellent insight in humane Learning.

When he had continued with these learned men for the space of seven yeers, and being now eightene yeers of age, and longing for a greater perfection of learning; he left *Heidelberg* and went unto *Stratsburge*; and because poverty thwarted the good will of his Parents, so that they could not afford him such maintenance as they were willing, he framed himselfe unto the teaching of Youth, during his abode in that place; by which meanes he defended himselfe from that miserable condition which was likely to ensue, and also furnished himselfe with money for the procuring of such Bookes as he had most use of for his Studies.

About this time the study and profession of the tongues began to appeare and to shew it selfe in *Germanie*, and *Wolfgangus Capito* set forth two Bookes, containing solid instructions for the obtaining of knowledge in the *Hebrew* language, a thing worthy of admiration in those times; and there were also some *Jewes*, who wandring up and downe did impart the grounds of that knowledge unto many in *Germanie*. *Fagius* laying hold upon this opportunity, gave himselfe wholly unto the study of this tongue, and for that cause he happily insinuated himselfe into the familiarity

of *Capito Hedio*, *Bucer*, *Zellius*, and other learned Professours, who were the first planters of the Church of Christ in those places.

Having here indifferently furnished himselfe with learning, and with the knowledge of the tongues, in the yeere 1527. he left *Strasburge*, and betooke himselfe unto *Isna*, a towne in *Algaria*, (being thereunto constrained with his poverty, and also with the small regard that those people had of learned men) where, by the intreaty and furtherance of his friends, he underwent the painfull office again of a Schoolemaster; wherein he used such diligence that he gained the love of all that knew him, but finding within himselfe a naturall inclination unto the Ministry, he left his Schoole and returned againe unto *Strasburge*, to furnish himselfe with sufficient knowledge, for the discharge of that function: here he continued for the space of two yeeres, spending them altogether in the study of Divinity, at the end whereof, he was called from *Strasburge* by the Senate of *Isna*, to undergoe a Pastorall office in the same towne, which he performed for the space of five yeeres, with the great approbation of his Auditors; when he gave himselfe again unto the study of the Holy tongues, wherein in short time he proceeded beyond expectation, so that he was adjudged to be the most absolute in those dayes; for the attayning unto this perfection he used the helpe of *Elias Livita*, a most learned Jew.

Petrus Buserus one of the Senators of *Isna* having notice of his perfection in the holy tongue, and of his naturall inclination unto the Arts, at his owne cost and charge erected a Printing house; to the end that *Fagius* might publish some works for the futur good of that Nation, & for the credit and good fame of himself; but the event not answering their expectation, *Fagius* came at last, to be deeply indebted unto his friend *Petrus*; whereby he was disheartned, and kept from proceeding any further; which being perceived by *Buserus* he encouraged him againe to goe forward, and for that cause he lovingly forgave him all the debt

debt, which amounted unto the summe of one thousand Crownes and more.

But he finding by experience that *Isna* was not a place for his purpose, he resolved to remove; and opening the same unto the Inhabitants, they seemed unwilling, yet afterwards they consented: receiving *Johannes Marbachius* into his roome. Before his departure, the towne was greatly afflicted with the Pestilence, and he understanding that many of the wealthiest of the Inhabitants intended to forsake the place, without having any respect or care of such as laboured with that disease, and that the houses of such as were infected, were commended to be shut up by the Magistrate; he openly admonished them, either to continue in the towne, or liberally to bestow their almes before their departure, for the reliefe of such as were sicke: and during the time of the visitation, he himselfe in person would visit those that were sicke; he would administer Spirituall comfort unto them, pray for them, and would be present with them day and night, and yet by the providence of God he remayned untouched, and was preserved by the al-powerfull hand of God.

At the same season the Pestilence was hot in *Strasburge*, and with many others, it tooke away *Wolfgangus Capito*, by reason whereof he was called by the Senate, and designed to be his successour in the same City, where he continued Preaching untill the beginning of the *German* warres; for then *Fredericus Secundus*, the Prince Elector *Palatine*, intending a reformation in those Churches which were subject to him, he called *Fagius* from *Strasburge* unto *Heidelberg*, being then reputed to be a most eloquent and learned man, and constituted him the publicke Professor in the same place; but the Emperour prevailing against the Elector, & triumphing in *Germany*, that which was begun in *Germany*, touching reformation, fell againe to the ground and became extinct: during his residence here, he set forth many books, but more especially such as he adjudged would be most profitable for such as intended to study the Hebrew

tongue; which were so approved of by *Bucer* Martyr, and *Hedio*, then ordinary professors of Divinity, that he was advanced to the reading of a Divinity Lecture on the week dayes, and designed to discharge their Pastorall functions, in case they were restrained either with sicknesse, or any other serious imployments; and in this course he remained for the space of six yeeres.

At the end of which time, the Church was greatly afflicted in *Germany*, and banishment was threatned unto such as would not adhere unto the doctrine of the Church of *Rome*, and in the beginning of these troubles, it pleased God to stirre up *Thomas Cranmer*, Arch-bishop of *Canterbury* and Metropolitane of *England*, to call for him out of *Germany*, who together with *Bucer* was honorably entertained by the said Arch-bishop and disposed of, &c. *vide Bucer*.

He died in *Cambridge*, in the yeere 1550. and was honorably buried in the Church of *Saint Michael*; his bones together with *Bucers* in the dayes of *Queene Mary*, were digged up and burned, because he was condemned of heresie; Amongst many Epitaphs which were set forth in the commending of this man, that of *Gulielmus Day* deserveth impression, that his worth might be manifested unto future times:

*Bucero primas, dedimus tibi Paule secunda,
& damus, Hebraea, gloria prima scholae,
Hoc uno inferior Bucero, Paule, fuisti*

Quod prior extremum cernis adesse diem,

Verum illo major Bucero, Paule, fuisti

Quod prior aeterno iussus adesse Deo,

In reliquo similem duxisti tempor vitam

Ambo salutiferi buccina fida, dei

Ambo stilliferi sparsisti semina regni

Semina proventu non caritura suo,

Unde utrumque Deus magno dignatus honore

Utrumque ad superi transtulit astra poli

*Felices animæ superas licet iistis ad oras
A nobis vestrum nomen abrie negint
Eximia semper viretis laude perennes
Quam canit Aoniis nostra Thalia modis.*

Our first applauses unto *Bucer* wee
Ascribe, the second we bequeath to thee,
Whose knowledge in the holy dialect,
A fame eternall will to thee erect.

In that thou first didst bid the world godnight,
Thou seem'st inferior to that burning light,
But being first with heavens glory croud
Thou dost appeare a Saint more worthy found ;

In other things both fitly did agree
Both faithfull preachers of his veritie,
Both painfull Sowers of the heavenly graine,
Both blest with good successe, it sprung againe.

Wherefore God blest you both with honor high
And cloath'd you both with immortality.

O happy soules though heaven keepe you there
Your fame shall ever be intombd here.

Your worthy praises all the earth shall know,
Divulged by our Muses here below.

He was of a tall stature, somewhat blacke. visaged ; his countenance appeared outwardly severe, extorting reverence ; but he was inwardly of an affable and courteous disposition, loving, meeke and lowly : he was an excellent Orator, a great Student, as appeares by his Workes here inserted.

1 A worke called *Thysby*. 2 *Apothegmes of the Fathers*. 3 *Morall Sentences of Ben Syra*, alphabetically digested. 4 *The translation of Tobias the Hebrew*. 5 *Hebrew Prayers*. 6 *A literall exposition of the Hebrew sayings on the foure first chapters of Genesis*, with a *Calde Parapbrase*. 7 *Of the truth of Faith*. 8 *Commentaries*

mentaries on certaine Psalmes by Kiracbi. 9 An Hebrew Preface to Elias Levila his Chalde Lexicon: 10 Targum. 11 An Introduction to the Hebrew tongue.

Reader, behold, here stands before thine eye,
 The perfect Embleme of true gravity :
 Turne from his face, then read, and thou shalt finde
 The rare endeavours of a serious minde.
 He was a man, whose ever active heart
 Was allwayes digging in the Mines of Art ;
 And (like a Bee) he labour'd every houre
 To sucke some Honey from each spreading Flowre.
 It was not the face of poverty could fright
 His soule from godnesse ; Heaven was his delight,
 And earth his scoyne : he study'd how to give
 A life to Language, and make Vertue live.
 It is not unfit, that he, whose Works affords
 So many Languages, should want for words.





MARTINVS BVCERVS

The Life and Death of **MARTIN BUCER.**

IN the year of our Lord 1491. *Martinus Bucer* was born at *Selesladt*, a towne in *Germanie*, famous for many learned Schollars, which it hath afforded unto the World in these latter times: amongst which this *Bucer* deserveth not the meanest approbation, if we shall but consider those excellent vertues wherewith he was endewed, or his learned and laborious acts for the propagation of the truth of Christ.

In his youth he was trained up in the knowledge of the liberall Arts and Sciences in his owne Countrey, wherein he profited beyond expectation, to the great credit of his Master, and to the unipeakable comfort of his friends.

About the yeer of our Lord 1506. and about the fifteenth yeer of his age, through the advice and perswasion of his friends, he adjoynded himselfe unto the order of the *Dominicans*, where he manifested and gave them so singular a glympse of his industry and towardnesse, that the most judicious and best eye-sighted Fryers conceived him to be set apart for the performance of more then ordinary Acts.

Being now a *Dominican* he greatly desired to take a view of *Heidelberg*, which was granted unto him by the Pryor: here he earnestly gave himselfe to the study of *Rhetoricke* and *Physiophie*; and not to these Arts onely but also to *Divinity*; but when he found by experience that the knowledge of the Tongues was so necessary unto the study thereof, that without them it could not by any meanes possible be attained to any perfection, he forthwith bent all his forces for the gaining of the knowledge of the Greeke and Hebrew tongues.

About that time came forth the Workes of *Erasmus Roterodamus*, in the reading whereof *Bucer* greatly delighted, and was by them first instructed (God opening his eyes) in the grounds of Evangelicall truth; and happening also on some of *Luthers* Workes newly published, and comparing the Doctrine therein delivered and taught with the holy Scriptures, he fell into a suspicion of the truth of the doctrine of the Church of *Rome*.

Bucer having now attained unto some perfection of learning, and notice being taken of those excellent qualities wherewith he was adorned, upon the commendation and approbation of *Franciscus Sickingen*, he was entertained by *Fredericke* Prince Elector *Palatine*, to be his Chaplaine; and forsaking that profession which he had formerly taken, he professed himselfe to be a Protestant, and Preached the word both privatly and publickly, as occasions were offered and given unto him, being much strengthened and animated thereunto, by hearing the disputation of *Luther* at *Heidelberg*, concerning Free will, whereby he became better satisfied in the point of justification.

And

And this was the first acquaintance which he had with that burning light of the Church, by whom it pleased God to worke an alteration in his heart, and an earnest intent to beat downe the sinnes of the times, to dispell the foggie mists of darkenesse and ignorance, that the glorious light of Christs Gospel might the better appear. For the Prince Elector having urgent occasions to goe into *Belgiuno*, and taking him with him as his associate, he sharply reprov'd in his Sermons and Exercises the superstitious impieties of those places; wherein he proceeded with that eagernesse of spirit, that the Monkes and Fryers there living, were much offended at his Doctrine, as a thing prejudiciall to their lazie manner of life: Wherefore to prevent his proceeding, they intended secretly to take away his life (an old practise of that hellish brood) but the providence of God would not suffer this light to be thus extinguished; for he having notice of the snares which were laid for him secretly fled away, and went unto *Franciscus Sickingem*, of whom he was kindly and lovingly entertained, promising him safety untill that the times were better quieted as touching Religion; with whom he remained untill such such time as *Lutber* was called unto *Wormes*, unto whom he went, and having spent many dayes in conference with him, he departed from him, not without he embracing of his Doctrine, with an intent to make publicke profession of the same, for the glory of God, untill he had finished that time which was allotted unto him here on earth: and resolving to take his journey for *Wittenberge*, he was stay'd by the intreaty of the faithfull Pastors of the Church at *Wissenburge*, where he continued Preaching for the space of halfe a yeere, not without the great benefit of the Church, untill that he with *Henricus Matthererus* were with great sorrow compelled to depart that place, through the means of the Vicar of *Spire*, which at that time was a great enemy and an opposer of the truth of Christ.

Now although the Word of God had no good successe in this place, yet it pleased God that it flourished in *Stras-*
burge

burge, by the pains of *Matthias Lellius* and *Casper Hedio*, faithfull labourers in the Lords Vineyard, hither came *Bucer* in the yeere of our Lord 1523. and was by them with all joyfulness received, as one who laboured with them for the converting and wining of Soules unto Christ, and for the propagation of his truth: and was by them appointed to Preach publickly in the Church, and to teach openly in the schoole, so that within short time the doctrine of the Gospell tooke firme rooting in many places of the City, and they altered many things in the Church, concerning Masse, the Sacraments, holy dayes, images, and the like, rendering strong reasons for what they did, in a booke set forth by them, and dedicated unto *Frederick* the Prince Elector *Palatine*.

Now because there was a difference betwixt the professors of the Gospell, concerning some important matters, therefore a meeting was appointed at *Marpurge*, where *Bucer* and *Hedio* had conference with *Lutber* and *Zuinglius*, where they agreed in all points, the Sacrament of the Lords Supper onely excepted, wherein Consubstantiation was affirmed on the part of *Lutber*, yet they departed each from the other friendly, intending to abstaine altogether on both sides from strife and contention, and to pray unfainedly unto the Lord that he would vouchsafe to instruct and guide them with his holy Spirit in the way of truth. But *Bucer* hearing that this dissention amongst them concerning the Supper of the Lord, was very gratefull unto the Papists; he went unto *Lutber* againe, to urge him to a reconciliation in that point; from whom he received such an answer, that forthwith he went to *Zuinglius* and the *Switzers*, to perswade them to adhere unto the same Doctrine, for well he foresaw what great hurt that Sacramentary dissention would bring unto the Church, if it were not quickly cut off, and taken away.

In the yeere of our Lord, 1531. it pleased God to open the eyes of the Inhabitants of *Vimes*, so that they greatly desired a reformation in their Churches, and for that cause they

they requested the Senate of *Strasburge*, that *Bucer* might be sent over unto them to lay the ground of so happy a building, which was faithfully performed by *Bucer*, together with the helpe and assistance of *Oecolampadius*, and a forme of Divine worship prescribed unto them; but perceiving still the course of the truth, to be hindered and stopped by this difference about the Sacrament, with the consent of the Elector, he repaired againe to *Luther*, being resident at *Wittenberge*, where after some discourse; conclusions concerning the Sacrament were agreed on betwixt the Divines of *Wittenberge* and *Higbec Gumanie*, in the yeere 1536. yet after some consideration, *Bucer* renounced the opinion of *Luther* concerning *Consubstantiation*, (although he had subscribed unto it at *Wittenberge*) and taught the Contrary; wherefore *Bucer* with many others were there detained by the Lantgrave of *Hassia* untill they came to an agreement amongst themselves, the chiefe heads whereof were sent unto *Basil*, which were not approved of by the Senate; then *Bucer* returned to *Strasburge*, went forward in his exercise of Preaching and Teaching, not only in the Church, but also in a publick schoole, wch had been newly erected at the proper cost and charges of the Senate, where he remained unto the yeere 1541. about which time the Emperor *Carolus Augustus* returned into *Germany*, and commanded a publick conference at *Reinspurge* a City in *Bavaria* concerning the reformation of Religion, and through the meanes and intreaty of *Frederick* Prince Elector *Palatime*, and other Protestants and Princes, he appointed *Julius Aulugius*, *Johannes Eccius*, *Johannes Gropperus*, Papists, and *Philipp Melancthon*, *Martinus Bucer*, and *Johannes Pistorius* Protestants for the performance thereof; the Emperor himselfe greatly charged them, (in so weighty a matter to have respect onely to the glory of God and of his truth, and not to be carryed away with any other favour or affection whatsoever; but in their conferences such disagreements were found amongst them, that by no meanes their opinions could be reconciled, & because also that *Germany* at that time

feared the approaching of the *Turkes*, the assembly was dissolved.

In this Assembly *Gropperus* tooke great notice of *Bucer*, much applauding him for his lenity, conjoynd with a comely gravity, and withall commended him unto *Heirmannus*, then Arch-bishop of *Colen*, who at that time endeavoured also a reformation in the Churches, and told him that he was a man most fit for such a purpose, being excellently learned, a lover of peace, and a man of an unspotted life and conversation: wher upon *Hermannus* sends for *Bucer*, who in the yeer 1542. came unto him, who wth exceeding joy received and entertained him, where together with *Melancthon* he wrote the manner of reforming Churches, which they dedicated unto the same Archbishop; many of the inhabitants approved of the worke, and willingly yielded unto a reformation, but the Clergy and those of the Colledge, were mightily incensed against *Bucer*, greatly reproaching and reviling him, affirming that they had rather lead their lives under the *Turk*, then under a Magistrate, who intended to settle that reformation, and therefore they desired that *Bucer*, and all those new Doctors (as they termed them) might be far removed from that City, shuting as it were the gates of mercy against their owne soules, and *Gropperus* who formerly had shewed and professed much love unto him, came now to be his greatest enemy; and the Archbishop for his desire of a reformation, was excommunicated by the Pope and deprived of his function and government, by the Emperor, and all those parts returned againe, like dogs unto their vomit.

In the yeere 1546. there was another assembly appointed by the Emperour at *Kenisfurge*, unto which also *Bucer* was called, who at that time had a great conflict with *Petrus Malvanda* a Spaniard, touching the justification of a sinner before God, but in regard of diverse troubles which did accompany these times nothing could be concluded.

In the yeere 1548. *Julius Pflugius*, *Michael Heldingus* and *Johannes Agricola*, by the commandement of the Empe-

our, wrote a forme of Ecclesiasticall reformation, little or no way differing from the opinions of the Church of Rome; which worke was approved by the Emperour, and Bucer was craftily called by a Magistrate of *Brandenburge* unto *Auspurg*, to subscribe unto the same worke, perswading him that it was collected out of the most learned writers; but Bucer understanding the matter fully, told him after a freindly manner, that he could not approve of it, because it favored too much of the doctrine of the Church of Rome, neither would he be drawne thereunto, although the same party promised to confer large benefits upon him.

This Booke, by the command of the Emperour, was thrust upon the Reformed Churches, and those who withstood it were severely punished, either with imprisonment or banishment; and as it happily fell out, the same of Bucer and hard fortune of his painfull contemporaneans came into England, in the reigne of that vertuous Prince of blessed memory *Edward the sixth*, even when a Reformation began to be established in the Church: wherefore *Thomas Cranmer* Archbishop of *Canterbury*, perceiving that he would be advantagious in that behalfe, sent over letters unto him, wherein he perswaded him with *Paulus Fagius* to come into England; assuring them both of kinde entertainment and a sufficient stipend, if it would please them to continue amongst them.

These Letters comming to their hands (because they saw little or no hopes of doing any good in *Germanie*) they resolved to visit England; and Bucer taking his leave of the Senate of *Strasburge*, after he had supplied a Pastorall office amongst them the space of twenty yeeres, he with *Fagius* went for England in the yeer of grace 1549. where they arrived in good health, and were most courteously entertained, and a place provided for them in the University of *Cambridge*, for the expounding of the holy Scriptures, and a large Stipend allotted unto them for the maintenance of their Families; the University conferring one priviledge on him, which was not given unto any before him; being
this

th is that according to his desire, he was inaugurated into his Office without any publicke Ceremony. He was much admired of in the Univerſity for his learning, for the integrity of his life and converſation ; for his plaineneſſe in his apparell, for his temperateneſſe in his dyet, for his conſtancy in his labours, and for his patience in his ſickneſſe.

Within ſhort time after they came hither, they both fell into an irrecoverable ſickneſſe, by reaſon of the change of the ayre and dyet ; *Fagius* was the firſt that yeelded his ſoul into the hands of God ; *Bucer* followed ſhortly after, who before his death prayed unto almighty God, that he would not ſuffer *England* to fall into thoſe ſinnes, which had brought *Germany* unto great miſery ; and withall, deſired that thoſe things which he had written unto the King concerning the diſcipline of the Church, might take firme footing in the Kingdome. Maſter *John Bradford* coming to him in the time of his ſickneſſe, and telling him that he would remember him in his prayers, being that day to Preach, he uttered theſe words, *Ne abiicias me Domine in tempore ſenectutis mee cum defecerit virtus mea ;* forſake me not O Lord in the time of my age, and when my ſtrength faileth me. Being admoniſhed in his ſickneſſe that he ſhould arme himſelfe againſt the aſſaults of the Divell ; he answered, that he had nothing to doe with the Divell, becauſe he was wholly in Chriſt, and God forbid ; God forbid, but that I ſhould have ſome experience of his heavenly comfort.

After Sermon *Bradford* came to him againe, and after ſome words, declared unto him the great feare which the Phyſicians had to preſcribe any thing unto him, by reaſon of the weakneſſe of his body, which he apprehending, with his eyes fixed towards heaven, he uttered theſe words : *ille, ille regit & moderatur omnia,* he, he it is, that ruleth and governeth all things ; and ſo in the miſt of many goodly prayers he quietly yeelded his ſoul unto the hands of God, on the 27. of February, in the yeere of our Lord 1551. being 61. yeeres of his age, he was buried with great ſolemnity in Saint *Maries* in Cambridge, to the grieve of many ſtudents,

students; before his buriall a Funerall Sermon was delivered by *Gualterus Haddon*, at his buriall by Doctor *Parker*.

After the death of *Edward the sixth*, his sister the Lady *Mary* comming to the crowne, she restored the doctrine of the Church of *Rome*, and in her dayes Cardinall *Poole*, the Popes Legate being a man of great Authority, laboured with might and maine, for the rooting out of hæresie and hæretick (for so he termed the Gospell and the professors thereof) and for that cause he appointed five Inquisitors, for the reformation of the University of *Cambridge*, these obtained that the bones of both these faithfull Ministers of Christ should be digged up, condemned of hæresie, and delivered to the Magistrate to be burnt, together with all the bookes of theirs which were extant in the kingdome; but in the raine of *Queene Elizabeth*, this sentence was not approved but rejected, and they were reckoned amongst the number of Martyrs which had suffered for the truth of Christ.

The labours which he left behind him, as so many witnessnes of his sufficiency and worth, are these which follow.

- 1 *The Psalmes done out of Latine into Hebrew.*
- 2 *Enarrations on the four Evangelists.*
- 3 *Metaphrases on the Epistle of St. Paul.*
- 4 *A reconciling of hard places of Scripture.*
- 5 *Commentaries of the Romans and the Ephesians.*
- 6 *A Commentarie on Sophonus, done out of Hebrew.*
- 7 *A peface to the fourth Tome of Luthers postils.*
- 8 *Of the true doctrine, discipline and Ceremonies of Churches.*
- 9 *A Gratulatorie letter unto the Church of England.*
- 10 *An answer to the two Epistles of Stephen Gardiner Bishop of Winchester concerning the single life of Priests.*
- 11 *Of the best way to have Counsels.*
- 12 *A treatise of restoring Church good.*
- 13 *An Epistle to the University at Marburg.*
- 14 *To those of East Friezland.*
- 15 *The confession of the foure Cities Strasburge, Constance, Menning, and Lindere.*
- 16 *An Apologie against Brentius, that images are not to be had in Churches.*
- 17 *Of the Baptisme of Infants.*
- 18 *Of the Eucharist.*

rist. 19 *Of a Nationall Synead.* 20 *Of a Councell against Coceneus and Gropperus.* 21 *Of the false and true administration.* 22 *Of the Lords Supper.* 23 *Of offering Masses.* 24 *Of care for the dead.* 25 *Of Purgatorie.* 26 *Causes of the absence of Divines from the councell of Trent.* 27 *Of the kingdom of Christ unto Edward the sixth King of England.* 28 *Lecturers at Cambridge, upon the Ephesians.* 29 *Of the power and use of the ministry.* 30 *An admonition to the Ministers at Switzerland.* 31 *Psalter translated into Dutch.* 32 *An admonition to the Ministers at Strasburge.* 33 *Of the true office of a Pastor.* 34 *Of the Jewes, how far to be suffered amongst Christians.* 35 *A Confutation of the new faith set forth at Loran.* 36 *A defence of the Colenish reformation.* 37 *A defence against Gropperus.* 38 *An answer to a dialogue against Protestants.* 39 *Of Church-goods, and who are the right possessors of them.* 40 *Against the Bul of Paulus the third, and his Legates demands.* 41 *A godly admonition to the Emperour, Princes, and other states of the Empire assembled at Wormes.* 42 *Against the restoring of the Masse.* 43 *Impediments of Reformation.* 44 *Against the Sophistes of Colen.* 45 *Of the conference at Reinsburge.* 46 *An exposition of the 120. Psalme.* 47 *A treatise of Afflictions.* 48 *A refutation of Calumnies.* 49 *A Sermon at Berne.* 50 *Of the Ministers and Sacraments.* 51 *Luthers commentaries on the two Epistles of Peter.* 52 *Some writings of Sturmim.* 53 *Retractions, with Commentaries on the Gospell.* 54 *A treatise that none ought to live to themselves.*

**That light of truth which shined in Bucers breast
 Enlightened others, and restor'd much rest
 To many, whose unquiet souls did lye
 Under the burthen of Idolatry.
 He was laborious, striving every houre
 To sucke some honey from each pleasing flowre;
 He was belov'd of all that lov'd to pay
 Into the bosome of Divinity:**

Sweet

Sweet was his life, and death; his well spent dayes
Began in goodnesse, and expir'd with praise.

The Life and Death of CASPER HEDIO,
who died Anno Christi 1552.

Casper Hedio was born at Eiling, in the Marquisat of Baden, of honest Parents, and educated in learning at Friburge, where also he Commenced Master of Arts; and from thence went to Basil, where he studied Divinity, and Commenced Doctor: whence he was called to Preach in the chiefe Church at Menz, but some, not liking such plain Preaching, and the Monkes raising a persecution against him, he went thence to Argentine, Anno Christi 1533. where he was a great assistant to Capito, and Bucer in reforming of Religion by the command of the Senate: there also he married a wife Anno Christi 1533. and though the Papists raised a great persecution in that City, yet he Preached boldly against Masses, Indulgences, Auricular Confession, &c. and wrote against them also. Anno Christi 1543. when Herman Archbishop of Collen began a Reformation, he sent for Bucer, and Hedio, to assist him therein, whence (after he was driven by Cesar, and his Spaniards) escaping through many difficulties and danger, he returned to Argentine; what time he could spare from his Ministeriall employment, he spent in writing Commentaries, and Histories. Anno Christi 1552. he sickened and died.

It was not the rage of Papist could remove
The heart of Hedio from the real love
Of true Divinity; he still enclind
Himselfe to Preach with a resolved mind.
Let his example teach us to repose
Our trust in God in spite of threatening foes

The Life and Death of GEORGE PRINCE
of Anhalt, who died Anno Christi 1553.

GEORGE Prince of Anhalt was born *An. Chr.* 1507, his Father was Prince Ernest, who was carefull to bring him up in the fear of God; and for that end he placed him with George Fardeme, who was eminent for training up of youth, under whom he profited exceedingly, both in humane literature, and in principels of Divinity: then he was set to the study of the Law, wherein he profited very much also: having attained to the age of twenty two yeeres, he was chosen by Albert, Elector of Mentz to be one of his Councill, wherein he carried himselfe with high commendations, in managing the greatest State-affairs: But the Controversies about Religions waxing hot at this time, and *Luthers* books coming abroad, he fell to reading of them, and suspecting his owne injudiciousnesse, he would often pray with tears to God to encline his heart to the Truth, saying, *Deal with thy servant according to thy mercy, and instruct mee in thy righteousnessse.* He was frequent in reading the Scriptures, Ecclesiasticall Histories, *Augustine*, *Hierom*, and *Lombard*: he studied also Greek, and Hebrew: and discoursed with learned men about the Controversies: and after all, upon mature deliberation, he embraced the Reformed Religion, and reformed the Churches with the counsell of his brethren, within his owne jurisdiction. *Anno Christi* 1545. he was called to the Government of the Churches within the Diocesse of *Mersburge*, where he was carefull to have the Truth Preached to the people; he lived with much continencie in a single life: he took much pains both in writing, and Preaching: he was very charitable, a great promoter of Peace amongst Princes: very free from ambition, hatred, and revenge: he used often to say, *Subditus esto Deo, & ora eum, &c.* Submit thy selfe to God, and pray unto him; for he is near to those that are of a contrite heart, and will

save

save the bumble in spirit. He employed his time so well, that he left none for pleasures; and used to say, *That nothing refreshed him more in his sorrows, then conference with learned and godly men.* Falling sick of a most troublesome disease, he was frequent in holy prayer, for himselfe, for all the Princes of that family, for his country, and for Germany; he had some portions of holy Scriptures daily read to him: he made his Will, wherein he set downe the Confession of his Faith, and commended the defense of his Churches to his brother: he added something to the stipends of all the godly Ministers under his charge: He often ruminated upon those texts, *God so loved the world, that he gave, &c. No man shall take my sheep out of my hand. Come unto mee all yee that are weary, &c.* and so in holy meditations, and prayer hee resigned up his Spirit unto God *Anno Christi 1543.* and of his Age 47.

A Prince by birth, and of a Princely minde,
Full fraught with vertues, of each severall kinde
Is here presented; ornaments of grace,
Such as doe challenge, not the second place,
But first by merit: here you may behold
One, whose rare vertues no Pen can unfold.
In pious duties he did strive to be
Transcendant; who was by nature free,
For to the Poore he reliefe did give,
During the time that he on earth did live.
Read but his life, and then at large youle see,
Monopoliz'd in him most vertues be.

*The life and Death of Justus Jonas, who
died Anno Christi 1555.*

Justus Jonas was born at Northusa *Anno Christi 1493.* where his Father was a Senator; who falling sick of the Plague, and

and having applyed an Onion to the Soare, and taking it off, and laid it by him, this little *Jonas* coming, tooke the Onion and eat it up, yet without any prejudice to himself, God miraculouly preserving of him. He was first brought up at Schoole, afterwards he studied Law, and made a good progresse therein: But upon better thoughts he studied Divinity, and proceeded Doctor, and embraced the Reformed Religion, and was called *Anno Christi* 1521. to a Pastoral charge in *Wittenberg*: he was present at most of the Disputations about Religion, where he defended the truth strenuously, and endeavoured to promote peace: he was also made a Professor in that Universitie: He, with *Spalatine* and *Amsdorfius* was employed by the Elector of *Saxonie* to Reforme the Churches in *Misnia* and *Thuringia*: From thence he was called unto *Hale* in *Saxonie*, where he Preached and promoted Religion exceedingly: *Luther* sometimes resorted thither to him, and tooke him along with him in his last journey to *Melen*, where he dyed: after whose death he remained a while in the Duke of *Saxonies* Court, and was a constant companion of *John Frederickes* sons in all their afflictions: and lastly, he was set over the Church in *Eisfield*, where he ended his dayes in much peace, and comfort, *Anno Christi* 1555. and of his Age 63. Being once under temptations, and in great agonie, he shewed much despondencie, but his servant, partly by comforting of him and partly by chiding of him, cheared him up; and at last, through Gods mercy, the Spirit prevailed against the Flesh.

Justus by name, no popson sure could kill,
 God so protected him, from what was ill:
 The venome of the Plague did seeme to be
 No popson unto him, for he scap'd free;
 Although the Dupon he by chance did eat,
 That popson'd was, by the Plagues strong heat;
 Nor was his body, but his minde as free
 From the contagion of hels leprosie.

¶ all his study was, how to obtaine
That happy treasure, whereby he might gaine
Heaven at the last; and sure unto that place
He's long since gone; who was his Countreys grace.

*The Life and Death of John Rogers, who
died Anno Christi 1555.*

John Rogers was borne in England, and brought up at the
Univerſity of Cambridge; where he profited very much in
good learning; and from thence was choſen by the Mer-
chant Adventurers to be their Chaplaine at Antwerpe, to
whom he Preached many yeeres, and there falling into ac-
quaintance with William Tindall and Miles Coverdale (who
were fled from perſecution in England) he, by their meanes,
profited much in the knowledge of Jeſus Chriſt, and joyn-
ed with them in that painefull and profitable worke of
Translating the Bible into Engliſh: there he married a wife,
and from thence he went to Wittenberg, where he much pro-
fited in learning, and grew ſo ſkilfull in the Dutch tongue,
that he was choſen Paſtor to a Congregation there, where
he diſcharged his Office with diligence and faithfulneſſe
many yeeres: but in King Edwards time, he was ſent for
home by Biſhop Ridley, and was made a Prebend of Pauls, in
which place he Preached faithfully till Queen Maries days;
and in the beginning of her Reign, in a Sermons at Pauls-
Croſſe, he exhorted the people conſtantly to adhere to that
Doctrin which they had been taught, and to beware of pe-
ſilent Popery, &c. for which he was called before the Lords
of the Councill, where he made a ſtout, witty and godly
anſwer, and was diſmiſſed: but after the Queens Procla-
mation againſt True-Preaching, he was again called (the
Biſhops thiſtling for his blood) and committed priſoner to
his owne houſe, whence he might have eſcaped, and had
many

many motives, as his wife, and ten children, his friends in Germany, where he could not want preferment, &c. But being once called to answer in Christs Cause, he would not depart, though to the hazard of his life: from his own house he was removed by Bonner to Newgate amongst thieves and murderers: he was examined by the Lord Chancellor, and the rest of the Councell, and by them was re-committed to prison: he was much pressed to recant, but stoutly refusing, was first excommunicated and degraded; and then condemned: after which he desired that his wife (to whom he had been married eighteen yeeres, and by whom he had ten children, and she being a stranger) might be admitted to come to him whilst he lived: but Stephen Gardiner, then Lord Chancellor, would by no meanes suffer it. February the fourth Anno Christi 1555. he was warned to prepare for death before he rose: If it be so, said he, I need not tie my points, and so he was presently had away to Bonner to be degraded, of whom he earnestly requested to be admitted to speake with his wife, but could not prevaile; from thence he was carryed into Smithfield, where scarce being permitted to speake to the people, he briefly perswaded them to perseverance in that truth which he had taught them, which also he was now ready to seale with his blood: then was a pardon profered to him if he would recant, but he utterly refused it; his wife, with nine small children, and the tenth sucking at her brest came to him, but this sorrowfull sight nothing moved him, but in the flames he washed his hands, and with wonderfull patience took his death; all the people exceedingly rejoycing at his constancy, & praising God for it. He was the Protomartyr in Queene Maries dayes. The Sabbath before his death he dranke to Master Hooper, who lay in a chamber beneath him, bidding the messenger to commend him to him, and to tell him, That there was never little fellow that would better stick to a man, then he would to him; supposing they should be both burned together, although it happened otherwise.

Though

Though this grave Father was enfor'd to dye
His envious Countrey for security,
Yet his undaunted courage would not move,
That alwayes stood (as Sentinell) to loke,
'Twas not a prison could affection swage;
He, like a Bird sung sweetest in a cage.
When first the Bible, with great paines and care,
He into English did translate so far,
That knowing men did admire the same;
And justly did extoll his lasting fame.
Who did containe the fury of all those,
Who both to us and him were mortall foes.

The Life and Death of Laurence Saunders,
who died Anno Christi 1555.

Laurence Saunders was borne of worshipfull Parents,
brought up in learning at *Eaton Schoole*, and from
thence chosen to *Kings Colledge in Cambridge*, where he
continued three yeers, and profited in learning very much;
then by his Moether, who was very rich, he was bound to a
Merchant in *London*; but not affecting that course of life,
his Master gave him his Indentures, and he returned to his
studies in *Cambridge*, where also he studied Greeke and He-
brew, but especially the holy Scriptures: he was frequent,
and very fervent in Prayer, and when assaulted by tempta-
tions, he still found much support, and comfort in prayer,
whereby he gained such experience, that he became a great
comforter of others: he Commenced Master of Arts, and
stayed long after in the University. In the beginning of
King Edwards Raign he began to Preach (being first Or-
dained a Minister) and that with such generall approbati-
on, that he was chosen to read a Divinity Lecture at *Fo-
tberingay*, where by his Doctrine and life he drew many to
God, and stopped the mouths of the adversaries: about

which time he married a wife : and from thence he was removed to the *Minster of Leichfield*, where also he, by his Life and Doctrine, gat a good report, even from his adversaries : from thence he was removed to *Church-Langton* in *Leicestershire*, and from thence to *Alballowes* in *Breadstreet London* ; and after his admission there, he went backe into the Country to resign his Benefice, which fell out when *Queen Mary* raised stirs to get the Crown : In his journey he preach'd at *Northampton*, not meddling with the State, but boldly delivered his conscience against Popish Doctrine, and errors ; which (said he) are like to spring up againe, as a just plague for the little love which *England* hath borne to the true Word of God, so plentifully offered to them : And seeing the dreadfull day approaching, inflamed with godly zeal, he Preached diligently at both his Benefices, not having opportunity to resign either, but into the hands of the Papists : and notwithstanding the Proclamation to the contrary, he taught diligently the Truth, at his Country-place where he then was, confirming the people, and arming them against false doctrine, till by force he was resisted : some counselled him to fly out of the Kingdome, which he refused ; and being hindred there from preaching, he traveled towards *London*, to visit his flock in that place, coming near *London* Master *Mordant* one of the *Queenes* Counsell overtooke him, asked him if he did not Preach such a time in *Breadstreet* ? he said, Yea: And will you, said *Mordant*, preach so again ? Yes, said he, to morrow you may hear me there, where I will confirme by Gods Word, all that I then Preached. I would counsell you (said the other) to forbear. *Saunders* said, if you will forbid me by lawfull Authority, I must then forbear : Nay, *Mordant*, I will not forbid you, and so they parted. *Mordant* went presently to *Bishop Bonner*, and informed him of Master *Saunders* his purpose to Preach the next day : which accordingly he did, and at his lodging being somewhat troubled in his thoughts, a friend of his asked him how he did ? truly said he, *I am in prison, till I be in prison* :

In the afternoon he prepared himselfe to Preach again, but Bonner sent an officer for him, who carried him to the Bishop, where was Mordant also: the Bishop charged him with Treason, Heresie, and Sedition: and required him to write his judgment about Transubstantiation; which he did, saying, *You seek my blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath blood sucking, and become a better man:* then Bonner sent him to Gardiner, where he waited four hours before he was called in: and after some discourse with him, Gardiner sent him to prison, to whom he said, *I thanke God that at last he hath given me a place of rest, where I may pray for your conversion.* He continued in prison one yeere, and three months: in a letter to his wife he writes, *I am merrie, and I trust I shall be merrie, maugre the teeth of all the Divels in hell: Riches I have none to endow you with, but that treasure of tasting how sweet Christ is to hungrie consciences (whereof I thanke my Christ, I doe feel part) that I bequeath unto you, and to the rest of my beloved in Christ, &c.* Being at last brought again to examination, and life being promised if he would recant; he answered, *I love my life and libertie, if I could enjoy them without the hurt of my conscience: but by Gods grace I will abide the most extremitie that man can doe against mee, rather then doe any thing against my conscience.* Being condemned, he was sent to Coventrie to be burned: when he came near the place of execution, he went chearfully to the stake, kissing of it, and saying, *Welcom the Crosse of Christ; welcom everlasting life;* and the fire being kindled, he sweetly slept in the Lord.

Doctor Pendleton, and this Master Saunders meeting together in the beginning of Queen Maries reign, and speaking of the Persecution that was like to ensue, about which Master Saunders shewed much weaknesse and many fears. Pendleton said to him, *What man? there is much more cause for mee to fear, then for you, forasmuch as I have a big and fat body, yet will I see the utmost drop of this grease of mine molten away, and the last gobbis of this flesh of mine consumed to ashes, before I will forsake Jesus Christ, and his Truth which I have professed: yet not long*

after, upon triall, poore, feeble, faint hearted *Saunders*, by the power and goodnesse of God, sealed the Truth with his blood: whereas proud *Pendleton* played the Apostate, and turned Papist.

He from inferior Parents did not spring,
But such, as noble were in every thing;
Nor did his life, but to their splendor adde,
Which make both them and all that knew him glad;
For he in knowledge did so high excell,
That passeth out of man almost to tell:
Whether his knowledge or his vertues were
The more resplendant, yet a holy feare
Did seem to equall both; and which doth crown
Him all triumphant, he past martyrdom
With such high courage, and so rare a sale,
That I want words his worth to reveale.

*The Life and Death of John Hooper, who
died Anno Christi 1555.*

John Hooper was a Student, and Graduate in the University of Oxford, where having abundantly profited in the study of other Sciences, he was stirred up with a fervent desire to the love and knowledge of the Scriptures; in which study he joyned earnest prayers to his diligence, for the better understanding of the same: but the six Articles coming out at that time, he was so hated by some, especially by Doctor *Smith*, that he was compelled to leave the University, and went to live with Sir *Thomas Arrundel*; and danger approaching there also, he left the Kingdome, and went to *Paris*, yet after a while he returned again, and lived with one Mr. *Sexton*; but understanding that snares were again laid for him, with much difficulty and danger he escaped
the

the second time into *France*, and from thence travelled into *Germanie*: at *Zurick* Master *Bullinger* became his especiall friend, where he studied *Hebrew*: and hearing that King *Edward* the sixt was come to the Crowne, he was desirous to returne into *England*; and when he tooke his leave of *Bullinger*, he, with hartly thanks for all kindneses, promised to write often to him of all his affaires: but, saith he, the last news of all I shall not be able to write; for where I shall take most pains, there shall you bear of me to be burned to ashes. Returning to *London*, he preached twice, but at least once every day: the people so flockt to him, that the Churches could not containe them: in this pains-taking he continued to his lives end, neither did his labour breake him, nor promotion change him, nor dainty fare corrupt him: he was of a strong body, sound health, pregnant wit, and of invincible patience: spare of dyet, sparer of words, and sparest of time: a liberall house-keeper, and very grave in his carriage. Being by King *Edward* made first Bishop of *Glocester*, then of *Worcester*; he carried himselfe so uprightly and inoffensively, that his enemies had nothing to say against him: He used to goe about from town to towne, and from village to village to preach unto the people: he governed his house so, that in every corner of it there was some smell of vertue, good example, honest conversation, and reading of the Scriptures: In his Hall there was daily a table spread with good store of victuals, and beset with poore folke of the City of *Worcester* by turns, who were served by four at a Messe, with whole and wholesome meat: and when they were served (being before examined by himselfe or his deputies, of the Lords Prayer, Creed, and ten Commandments) then he himselfe sate down to dinner, and not before. In the beginning of *Queen Maries* dayes he was sent for by a Purfivant to *London*; and though he had opportunity, and was perswaded by his friends to flye, yet he refused, saying, Once I did flye, but now being called to this plate and vocation, I am resolved to stay, and to live and dye with my sheepe. By *Winchester* when he came to *London*, he was railed upon and committed

to prison; afterwards also at his examination, they called him Beast, Hypocrite, &c. which he bore without answering againe: in the *Fleet* where he was prisoner, he had nothing but a pad of straw for a bed, and a rotten covering, till good people sent him a bed to lye on: of one side his chamber was the sinke and filth of the house, on the other the town-ditch, enough to have choaked him. After he had laien thus a while, falling sick, the doors, bars, hasps and chaines being all made fast, he both mourned, called and cryed for helpe; yet the Warden hearing, would suffer none to go to him, saying, *Let him alone, if he dye, it were a good riddance of him, &c.* At last being degraded and condemned, he was sent to *Glocester* to be burned: the night before his death he did eat his meat quietly, and slept soundly; after his first sleep, he spent the rest of the night in prayer; the next day Sir *Anthonie Kingston* coming to him, told him that life was sweet, and death bitter; to which he answered, *The death to come is more bitter, and the life to come more sweet: I am come hither to end this life and suffer death, because I will not gain-say the former Truth that I have here taught unto you: also a blinde Boy coming to him, after he had examined him in the grounds of Religion, he said, Ah poor Boy, God hath taken from thee thy outward sight, but hath given thee another sight much more precious; having endued thy soule with the eye of knowledge and faith.* Being delivered to the Sheriff, he said to him, My request to you Master Sheriff, is onely that there may be a quick fire, shortly to make an end of me, and in the mean time I will be as obedient to you as you can desire; if you thinke I doe amisse in any thing, hold up your finger, and I have done: I might have had my life with much worldly gaine, but I am willing to offer up my life for the Truth, and trust to dye a faithfull servant to God, and a true subject to the Queen: when he saw the Sheriffs men with so many weapons, he said, This is more then needs, if you had willed me, I would have gone alone to the stake, and have troubled none of you all: as he went to the stake he was forbid to speake to the people: he look-
ed

ed chearfully, and with a more rusty countenance then ordinary : being come thither, he prayed about half an hour : and having a box with a pardon set before him, he cried, *If you love my soul away with it, if you love my soul away with it.* There Irons being prepared to fasten him to the stake, he onely put on an Iron-hoop about his middle, bidding them take away the rest, saying, *I doubt not but God will give me strength to abide the extremity of the fire without binding.* When reeds were cast to him, he embraced and kissed them, putting them under his arm, where he had bags of gun-power also : when fire was first put to him, the faggots being green, and the winde blowing away the flame, he was but scorched : more faggots being laid to him, the fire was so supprest, that his nether-parts were burned, his upper being scarce touched : he prayed, *O Jesus the son of David have mercy upon me, and receive my soule :* and wiping his eyes with his hands, he said, *For Gods love let me have more fire.* A third fire being kindled, it burned more violently, yet was he alive a great while in it ; the last words which he uttered, being, *Lord Jesus receive my spirit.* In one of his Letters he wrote, *Imprisonment is painfull, but liberty upon evill conditions is worse : the Prison stinkes, yet not so much as sweet houses where the feare of God is wanting : I must be alone and solitary ; its better to be so, and have God with me, then to be in company with the wicked : Losse of goods is great, but losse of grace and Gods favour is greater : I cannot tell how to answer before great and learned men ; yet it is better to doe that, then stand naked before Gods tribunall : I shall dye by the hands of cruell men ; be its bless'd that looseth this life, and findeth life eternall : there is neither felicitie, nor adversitie of this world that is great, if it be weigh'd with the joyes and paines of the world to come.*

Reader, behold, and then admire

Hoopers most rich Seraphicke fire :

His constancy was great . his heart

(Balsom'd by heav'n) out-b'd all smart :

Rare was his life. rare was his death ;

Whilst time remains his same shall want no breath.

The

*The Life and Death of Rowland Tailor, who
dyed Anno Christi 1555.*

Rowland Tailor was Doctor in both the Laws, and Rector of Hadley in Suffolke, where Master Thomas Bilney had formerly been a Preacher of the Word, and in which place there were few either men or women that were not well learned in the holy Scriptures; many having often read over the whole Bible, and could say a great part of Paul's Epistles by heart. Here this Doctor Tailor Preached constantly on Sabbaths, Holy-dayes, and at other times when he could get the People together. His life also, and conversation was very exemplary, and full of holinesse: he was meek and humble, yet would stoutly rebuke sin in the greatest: to the poore, blinde, lame, sick, bed-ridden, or that had many children, he was a father, causing the Parishioners to make good provision for them, besides what of his owne bounty he gave them: he brought up his children in the fear of God, and good learning. In the beginning of Queen Maries reign, two Popish persons suborned a Priest to come and say Masse in his Church; he being at his study, and hearing the Bell to toul, went to Church, and finding this Priest guarded with drawn swords, in his Popish robes, ready to begin the Masse, he said unto him, *Thou Divell, who made thee so bold to enter into this Church, to profane and defile it with this abominable Idolatrie; I command thee thou Popish Wolfe in the name of God to avoid hence, and not to presume thus to possesse Christs flock: but the standers by, forcing Doctor Tailor out of the Church, the Priest went on with his Masse: and shortly after, the Bishop being informed hereof, sent his letters Missive for Doctor Tailor; whereupon his friends earnestly entreated him to flye, telling him that he could neither expect justice nor favour, but imprisonment and cruell death: to whom he answered, I know my Cause to be so good and righteous, and the Truth so strong upon*

my side, that I will by Gods grace appeare before them, and to their beards resist their false doings; for I beleeeve that I shall never be able to doe God so good service as now, and that I shall never have so glorious a calling, nor so great mercie of God profered me as I have now; wherefore pray for me, and I doubt not but God will give me strength, and his holy spirit that all my adversaries shal be ashamed of their doings: and so preparing himselfe, he went to London, and presented himselfe to Stephen Gardiner, Lord Chancellor of England; who railed upon him, asked him if he knew him not, &c. to whom he answered, Yea, I know you, and all your greatnesse, yet you are but a mortall man: and if I should be affraid of your Lordly looks, why feare you not God the Lord of us all, &c. But after other discourse, he sent him to the Kings Bench, commanding his Keeper to keep him strictly. In Prison he spent his time in prayer, reading the Scriptures, Preaching to the prisoners, and to others that resorted to him: he was diverse times examined of his Faith, and witnessed a good Confession before his adversaries, for which at last he was condemned to dye: when his sentence was read, he told them that God, the righteous Judge, would require his blood at their hands, and that the proudest of them all should repent their receiving againe of Antichritt, and their tyranny against the flocke of Christ.

He was sent down to Hadley to be burn'd, and all the way as he went, he was very merrie as one that went to a banquet, or Bridall. In his journey the Sheriff of Essex perswaded him much to return to the Popish Religion, &c. to whom at last he answered, I well perceive now that I have been deceived my selfe, and shall deceive many in Hadley of their expectation: when the Sheriff desired him to explain his meaning, hoping that he would recant, he said; I am a man of a very great carke-ss, which I had hoped should have been buried in Hadley Churchyard, but I see I am deceived, & there are a great number of worms there, which should have had jollie feeding upon this carrion, but now both I and they shall be deceived of our expectation: when he came within two miles of Hadley he desired to alight, and being downe he leapt, and set a frisk,

or two, saying God be praised I am now almost at home, and have not past a mile or two, and I am even at my fathers house: at Hadley townf-end a poore man with five children met him, crying, O dear father, and good shepheard, God help and succour thee, as thou hast many a time succoured me, and my poore children: The streets were full of people weeping, and bewailing their losse; to whom he said, I have preached to you Gods Word and Truth, and am come to seal it with my blood: He gave all his money to the poore, for whom he was wont thus to provide formerly: once a fortnight at least he used to call upon Sir Henry Doil, and other rich Clothiers to goe with him to the Almshouses to see what the poore lacked in meat, drink, apparell, bedding; and other necessaries: withall exhorting, comforting, and rebuking as he saw occasion. Comming to the place of execution he was not suffered to speak to the people, who much lamented his death, yet he was very chearfull, saying Thanks be to God, I am even at home, and when he had prayed, and made himselfe ready, he went to the stake and kissed it: the fire being kindled, he held up his hands, called upon God, saying, Mercifull father of heaven, for Jesus Christ my Saviours sake receive my soul into thy hands, and so stood still without moving, till one with an halberd strook out his brains.

Among the many Champions of the Lord,
 Who with their blood to Truth did beare record,
 And feared not in furious flames to fry,
 That the Christs Gospels light might magnifie,
 Was pious precious Doctor Tailor stout;
 Who did the sight of Faith to th'death fight out.
 A very learned, vainfull Pastor grave;
 Who to his flock full testimony gave
 Of his great wth soome charity and love,
 And all soul saving graces from above:
 Who for opposing R^{omes} impiety,
 Being apprehended and condemn'd to dye,

He kist his Stake, being bound to it in chaines ;
Burning, a Popish wretch beat out his braines.
And thus this blessed Martyr cheérfully,
Went to his heavenly home triumphantly.



JOHN BRADEFORD

The Life and Death of John Bradford.

NExt to this last mad Septenary of unchristian liberty, and unparalled distractions, the Devill never seem'd to enjoy more chaine in this Kingdome, then in the time of Queene Mary : wherein, laying hold on the weaknesse and supersticion of a silly woman, bred up in Popery ; and by reason of the bar interpos'd betw^x her and the Crowne, by her Royall Brother Edward the sixth, wholly subjected to the violent and bloody counsels of that faction, which finally prevailed in her restitution and

establishment; he kindled more *Bonfires* in the space of three or four yeeres in *England* then the world had at any time beheld, in so few yeeres, and in one Kingdome, since the last of the first ten *Persecutions*. I dare not upon Master *Foxes* bare report (who was sometimes, and perhaps of purpose, by the adversaries themselves, miserably abus'd in his informations) acknowledge all for *Martyrs*, whom I finde in his Catalogue. But what will *Stapleton* or any other *Papist* get by that? The Church of *England*, as it was of late reformed, & the Reformation by *Law* established, hath produced & added as many genuine, knowing & valiant Champions to that *Noble Army*, as within these thousand yeers, any Church in Christendome: which is glory enough, without hooking in either Heretique or Schismaticke, or any other, who suffered for nothing lesse then well doing. And from a chiefe place amongst those holy men, and witnesses to the truth of the Gospell of *Jesus Christ*, all *Stapletons* exceptions, bitter rayling, and intemperat scoffes, can not, ought not, exclude this blessed Saint and servant of God, *John Bradford*; as shall evidently appeare to as many, as without prejudice shall peruse, and ponder his insuing History; which God willing we will drive throuh the whole Course of his life, from his Birth to his Martyrdome: But to take our rise from his Birth.

He was borne in *Manchester*, the quality of his Parents (though their meanes be not recorded) may be easily gathered by his *Education*, which was the best that either that place, or those times could afford; for he arrived very early at the knowledge of the *Latin Tongue*: and for *Arithmeticke*, he had few equals in those parts, both which being adorn'd, and helped forward by a faire, and speedy hand, he became fit for employment abroad, before any great notice was taken of him at home: which moved Sir *John Harrington*, a noble Knight, and in good esteem both with King *Henry* the eight, and his Son *Edward* the sixt, to assume him into the number of his fellowes: and employ him in his most private and and urgent affaires both at home,

home and abroad. For at *Bulloigne* he was *Treasurer* at warres, and here he had the charge and oversight of all his Majesties buildings : In both employments, he found the service of young *Bradford* (who besides his honesty and diligence, had a notable dexterity in casting up, and Auditing accountps) of such importance, that where ever he employ'd him, he committed all to his trust, and own'd whatsoever he did, as immediatly done by himselfe. And truly therein he more favored himselfe, then *Bradford*, who in the whole course of his employment, so acquitted himselfe, as it is hard to determine, whether therein he used greater diligence, or integrity. But having spent diverse yeeres in this honest and thrifty course of life ; wherein if he had persisted, he was in a faire way both of wealth and worship : he began to Elevate his thoughts above these temporary things, and aspire to a service lesse profitable, but much more honorable : wherefore making up his accountps with his Master (who neither would nor could diswade him from what he had once resolved) he gave himselfe wholly to the study of Divinity, and reading of the Scriptures. But perceiving how usefull and necessary a Hand-maid Humanity is to Divinity, and how short he came of those Tongues and Sciences, without which it was improbable, if not impossible for him, to attaine any perfection in the noblest, and most supereminent of all other Sciences, at which he chiefly aimed : leaving the Temple at *London*, where he usually bestowed some few houres every day in hearing the Reader of the *Common-Law* ; he betooke himselfe to the University of *Cambridge*, as neither able nor desirous, to suppress that which inwardly moved him, to fit himselfe for an able workman in a more spirituall building. After a yeere and some few moneths spent in the University, he attained his degree of Master in Arts, whereunto others are hardly admitted, after long examination, and seven yeeres painfull study : But such was his Carriage, diligence and proficiency, that this favour, though extraordinary and insolent, was

Z z 3

thought

thought well bestowed upon him by the whole University : And least any man may thinke, it was rather (out of Charity) defer'd to his yeeres, then abilities : he was immediately hereafter, without any interposall of time, chosen Fellow of *Pembroke Hall* : which first brought him to the eye, and afterwards to the bosome, of that learned and notable stickler in the reformation, *Martin Bucer*, by whom he was again encouraged, and sti'd up to the worke of the Ministry ; not that he found him stagger in his Resolution, or fall from his principles : but because the greater measure of knowledge he attained, the longer he deferred the performance of his promise, as ever thinking himselfe, the more insufficient for so high and laborious a Calling : Being one time (amongst many) moved by *Bucer*, to defer the imployment of his Talent no longer, and he pretending (as formerly) his present inability. If thou canst not attaine unto *Manchett* (said *Bucer*) mayest thou not therefore feed this poore and Soul starved People with Barly loaves; which proceeding from a man he so sincerely lov'd, and upon whose iudgment he so much relyed ; made him lay aside all his former tergiversations, and in good earnest buckle himselfe to the worke : But because no man can take upon him that function, unlesse he be called, as was *Aaron* ; though he doubted not of his inward vocation by God, yet would he by no meanes thrust his shackle into that sacred harveft, before he was called by the Church, and seperated thereunto by *Imposition of Hands* : which, with a Licence to Preach, and a Prebend in *Saint Pauls*, he obtained from that renowned Bishop, and glorious Martyr, Doctor *Ridley*, Bishop of *London* : For three yeeres together, he Preached faithfully and diligently, in season and out of season, being a sharpe and impartiall reprovcr of vice, a vehement exhorter to vertue, no man opposing Heresies with greater animosity, or asserting the truth with more evidence and perspicuity : whereby his fame spread it self almost over the whole kingdome ; And yet all this was but an Introduction, to that which followed. For King *Edward*

ward the sixt (of blessed Memory) expiring with the last of these three yeeres : and his sister *Queen Mary*, contrary the his last will and Testament, advanced to the Crown, though not without some opposition, which she easily overcame : he was suddenly deprived both of his livelyhood and and liberty, upon an occasion which deserved much rather reward then punishment : And this it was :

In the first yeere of the *Queenes Raigne*, and not long after her Coronation, *Master Bourne*, who was shortly thereafter by the favour of *Secretary Bourne*, consecrated Bishop of *Bath and Wells*, made a most invective and seditious Sermon at *Pauls Crosse* : wherein he not onely cast dirt upon his late deceased King *Edward the sixt*, but vented and maintained many *Popish* tents, contrary to the orthodox Religion then established : which drove the Common People into such a fury & tumult, that neither the reverence of the place, the perswasion of the Bishop, nor the authority and presence of the Lord Major, could stop them from pulling him out of the Pulpit; gladly he would have ended his Sermon, (for belike his greatest strength and confidence to lead his auditors hood winkt into their old *Mumpsimus*, lay in his peroration) but perceiving by a drawne dagger, (which amongst other implements) was flung at him, and missed him but very narrowly, that the multitude were in good earnest, and his life in jeopardy, he turned himselfe about, and perceived *Master Bradford* standing at his backe within the Pulpit; whom he earnestly intreated to supply his place, and save his life, by pacifying the People. He no sooner appeared in the others room, but the people joyfully ingeminated with a loud voice, *Bradford Bradford* : and by that time he had a litle enlarged himselfe in the point of obedience, the Tumult seemed more then halfe appased. But the Sermon ended and *Bourne* (as he had reason) not yet daring to commit himselfe to the so lately intraged multitude, notwithstanding he was backt by the Lord Major and Sheriffs, besought *Master Bradford* not to leave him, untill he brought him into some place of security;

rity; whereunto he willingly consented, and when the multitude (for the greater part) were dispersed, under the covert of his owne gowne, he conveighed him into the next house, which was the Scholemasters; effecting that by the *Word*, which the Major could not doe for him by the *Sword*: many were sore grieved at his escape; and some stuck not to Prophecie (I know not by what Spirit) that bysaying this willing *Rashabab* from death, he had given a deadly blow to his owne life. Howsoever *Bradford*, committed the issue to almighty God, nothing repented his Charity, which he was sure would finde reward with him, what acceptance soever it found amongst wicked and unthankfull men; yea so far was he from being afraid or sorry for what he had done, that in his afternoones Sermon at *Bow Church*, he sharply reprehended his Auditors, for their forenoones tumultuous Carriage and sedition: And yet such was the malice of the common adversary, and iniquity of the times, that about three dayes after, for this very fact he was summoned to appeare before the Councell, and by the Lords Committed to the *Tower*, from whence within few weeks, they removed him to the *Kings Bench*; where (through the Keepers connivance) he had often conference with Master *Laurence Saunders*, at that time a prisoner in the *Marshalsey*. Bishop *Farrar* he found in the *Kings Bench* before him, where having indured a close and tedious imprisonment, he began at length, through humane infirmity, to recoyle in the point of Transubstantiation, in so much that he undertooke to Communicate under one *Kinde* at *Easter* following. But *Bradford* dealt so effectually with him, that he revok'd this promise, and resumed his former principles. His occasions of escape were as many as the dayes of his imprisonment, whereby any man may see, to save in life, he would not break his word with his Keepers; being asked what course he would take, if God should deliver him out of prison: he said, he would not fly out of the Kingdome, but there Preach, though secretly, as the times would permit him. During his long restraint, he was oftentimes examined;

amined first by the Lords of the Councell at what time he was clapt up in the Tower; which was in *August* 1553. but of that examination there is nothing now extant, except onely one passage repealed in the second. After that by the Bishop of *Winchester* Lord Chancellor of England, and other select Commissioners, *January* 22. 1555. The things laid to his charge were principally these: That he was the Author of the tumult at *Bournes Sérimon*, because (forsooth) he so readily and dextrously appeased the same: That he presumed to Preach without Licence, though he had been a Divinity Lecturer at *Pauls* two yeeres before that tumult. And that upon his first Comittall to the Tower, he had answered the Queens Councell peremptorily and saucily in the point of Religion: As that he was now more then ever confirm'd in the same, as it was reform'd and professed under *Edward* the sixt. The first and last of these Articles he denied, saving the words last repeated; the second he laboured to justify, as not requisite from them, by any law at that time in force, when he Preached; in the conclusion, they twitted him in the teeth with Heresie, and accused him of writing from the Tower seditious letters into *LANCASTER*: whereto, because they defended not to particulars, he gave them onely generall answers. The whole conference was larded with an often repealed tender of the Queens Mercy, in case he would confesse his sedition, acknowledge and abjure his Heresies, and returne to the boosome of the *Romish* Church after their example. To the first he said, he could not acknowledge himselfe guilty of what he neither Committed, nor intended. To the second, that he never Preached or Patronized any error to his knowledge: being ready to abjure whatsoever he was not able to defend. To the third, that he willingly embraced the Queens Mercy, though he neither needed, nor could accept thereof, as they were pleased to Clog it with Conditions repugnant to the word of God, & the cleer light of his owne Conscience. The 19. day of *January* following, he was the third time convented in *Saint Mary Overies*, be-

fore the same *Winchester*, and diverse other Bishops his fellow Commissioners; where, at first the same things were againe objected unto him, and received the same Answers. After much jangling and a second offer of mercy upon the former Condition, they required a Peremptory & positive account of his faith, concerning Christs Corporall presence in the *Eucharist*. To which he replied, that during a yeere and eight moneths imprisonment, they had never prest him with that question, but now, that by altering the state of Religion, they had made the Contrary opinion unto theirs, Hereticall, and all Heresie interpretatively, and by consequence, Capitall; it is more then Evident, what thereby they hunted after. This drove the Lord *Chancellor* into a long Apologeticall Oration of his owne innocency and notorious lenity in that kind; which ended without expecting what *Bradford* would reply; upon some intelligence from the *Kitchin*, he adjured the Court, and went home to dinner. The day following which was the fourth & last of his apparence, he was brought to the same place, and before the same judges; where after many Interrogatories and answers concerning the corporall presence, the *Pope* and *Queenes* authority, and other Emergent questions (which if here inserted, would swell the processe of his death to thrice the length of his life, but may be found at large in the *Martirologie*) he was finally condemned for worshiping the God of our fathers, after that way which those bloud-suckers called Heresie, excommunicated, and delivered over to the Secular powers, (*January 31. 1555.*) who first committed him to the *Clinke*, and afterwards to the *Counter*: where he remained to the first of *July* following, & had many hot Disputes & sharp Conflicts. 1. with *Bonner* Bishop of *London*. 2. with Master *Wollerton* the Bishops Chaplen. 3. *Percivall Creswell* and Doctor *Harding*. 4. Doctor *Harpfield* and Doctor *Harding*. 5. with *Herb* Archbishop of *Torke* and *Day* Bishop of *Chichester*. 6. with two Spanish Friars, *Alphonfus a Castro*, and King *Philips* Confessor. 7. Doctor *Weston* and Master *Coillier* Warden of *Manchester*.

Manchester. 8. Doctor *Pendleton.* 9. with Doctor *Weston*, and others. 10. with Doctor *Weston* alone ; for many visited him after condemnation, some as the Divell did our blessed Saviour, to tempt and pervert him, and some to receive instruction & comfort by him: for in his two last prisons he Preached constantly twice every Lords day, & frequently administred the Lords Supper to his fellow prisoners : visiting them all, almost every day, even to the thieves and cutpurves in the Grate, and almost (if he had it) as often relieving them. At first, they resolved to burn him at *Manchester*, where he was borne, but altered that resolution, I know not upon what occasion. The Saturday at night before he suffered, he dream'd his chaine was brought to the Counter gate, that the next day being Sunday, he should be had to *Newgate* and burned at *Smithfield* the Munday ensuing, which after many frightfull awakings, still recurring to his troubled fancy, he arose, and communicating what he had dreamed to his Chamber-fellow, fell to his old exercise of reading and praying. The next day after dinner, whilst he discoursed of the ripenesse of sinne, of death, and the kingdome of heaven, up came the Keepers wife halfe beside her selfe, and said unto him with tears in her eyes, O Master *Bradford*, your chaine is now a hammering, to night you will be removed to *Newgate*, and to morrow burned at *Smithfield*: having heard her out, with hands and eyes lifted up unto heaven, he blessed God who had thought him worthy, and made him willing to suffer for his trnth; thanked the good woman for her Compassion, but more for her news, and so went up to his Chamber, where he spent some houres in prayer, and then called up his Chamber-fellow, to whom he gave som things privately in charge, and dilivered certaine papers, but of what concernment I cannot finde; the rest of that afternoon he spent in prayer and other heavenly exercises, which he performed with admirable adhesion to God, and abstraction from the world, being often times so transported and elevated in his raptures, that he seemed already

in possession of that *Crowne*, which for the present, through fire and faggots, he but aspir'd to: to the great admiration and comfort of as many of his friends, as that day had the happinesse to visit him. Having blest, and distributed such things amongst the servants of the house, as he thought fit, he made a most fervent & pachericall farwell-prayer in the company of his fellow prisoners, with such ravishment of Spirit, and abundance of tears, that the hardest hearted amongst them, could not choose but Simpathize with him. In the midst of this prayer, when he put on the *shirt* wherein he was to be burned, he enlarged himselfe in a most sweet meditation, of the *Wedding Garment*, and after that, about twelve a clock in the night, came downe into the Court, where the prisoners tooke their finall leave of him, as he went from the *Counter* to *Newgate*, (though it was about midnight, yet) great multitudes of people were gathered together in the streets, who much lamented, and earnestly pray'd for him; to whom he returned their curtesie in both kinds, with interest. About nine in the morning he was led forth to *Smithfield* with a very great Guard, as he came downe the staires, he espied an old friend whom he called unto him, imbraced, and after some private whisperings bestowed upon him his velvet night-cap, handkerchiefe, and some other trifles. And yet *Roger Beswicke* his brother in law had his head cruelly broken by *Seriffe Woodrofe*, for but offering to speake to him: for which, and other his barbarous inhumanities, committed against the Saints, and faithfull witnesses of *Jesus Christ* at such times, a heavy and visible judgment overtooke him, within few yeeres thereafter; for besides the *Palsie*, which for eight yeeres together, disabled him from riding, walking, or turning himselfe in his bed, he fell into a most devouring, and insatiable *Bulimy*. As soone as he approached the stake, he fell flat on the ground, intending there to power forth his private prayers (for he was not permitted to do it publickly) unto almighty God: But *Woodrofe* the *Sheriffe* commanded to him arise and dispatch, for that the people increased,

ed and pressed upon him ; whereat es:soone he got up, and when he had imbraced the stake, and kissed it, he put off his Cloathes, which he intreated might be given to his servant, because he had nothing else to leave him : being tyed to the stake he comforted the stripling that was burned with him, and earnestly exhorted the people to repentance : which so enraged the Sherieffe, that (which was not usuall) he commanded his hands should be tyed. His last audible Words were those of our Saviours ; *Strait is the way, and narrow is the gate that leadeth to Salvation, and few there be that finde it* : He indured the flame as a fresh gale of wind in a hot Summers day, without any reluctance ; confirming by his death the truth of that doctrine, which he had so diligently and powerfully Preached, during his life ; which ended, *July* the first 1556. in the prime, though in what yeere of his age, is not certainly knowne. He was, for his stature, tall but slender : of a faintish sanguine Complexion, his heir and beard auburne, his countenance was full of sweetnesse mix'd with reverence and austerity : He spent the whole time of his imprisonment in reading, Preaching and praying : eating but once every day, and that but sparingly ; scarcely ever rising from that meale, wherein his tears did not largely bedew his trencher. He slept not (commonly) above four hours a night, from the time he went to bed, till dead sleep lock'd up his senses, his candle went not out nor his booke out of his hand. Halfe an hour he sent usuall after dinner in discourse, (which was all the recreation he used) the rest of his time, in his owne private devotions and studies : His death was generally lamented by all who knew, or bus heard of of him ; yea many Papists themselves, being convicted with his innocency of his life, or taken with the quicknesse and modesty of his answers ; but especially considering the implacable malice and cruelty of his enemies, heartily wished his deliverance ; for all men observid, how they had first committed him without law, and then after a yeers imprisonment made one to take away his life : He denied indeed the

Popes authority over the Church of England, and so had his judges done but the yeeere before: And for Christs corporall presence in the Sacrament, (which was the Artickle wherupon they chiefly condemned him) he never denyed it in the worthy Receiver, *as to the eye of Faith,* & no man yet, whether Papist or Protestant, could never discover it, through the accidents of Bread and Wine, by the eye of the body. We are inform'd by Master Fox, that he wrote many comfortable Treatises, especially during his imprisonment, of which these onely have had the fortune to reach our times.

1 Two Sermons, the first of Repentance, the second of the Lords Supper. 2 Some letters to his fellow Martyres. 3 An answer to two letters, desiring to know whether one might goe to Mass or not. 4 The danger ensuing the bearing of Masse. 5 His examination before the officers. 6 Godly Meditations made in Prison, cald his short Prayers. 7 Truths Complaints. 8 Melancthon translated, of Prayers.

See how undaunted Bradford hath display'd
Truths golden Colours; nothing could invade (cause
His heaven fill'd thoughts, but heaven, in whose just
He liv'd, though murder'd by Papistick lawes.
Religion told him that his cause was good,
He need not feare to signe it with his blood
And seal it with his heart; Bradford agreed
To signe, whilst Heaven was witness to the deed.
Insulting Papists, what can ye declare
But this, your foulness made our Bradford faire;
Your fire refin'd his heart, and made it prove
A perfect lover of the God of love.



NICOLAS RIDLEY

The Life and Death of Nicolas Ridley.

AN other *Paul* otherwise in diverse respects, save that we finde not that he ever persecuted the flock or faith of Christ, may this choise instrument of God *Nicolas Ridley* be not unfitly, nor unworthily be stiled. For he was for a long time a maintainer and practiser of Popish superstitions, which his adversaries also twicing him with in the time of his troubles, he denyed not, but freely confessed; yet withall professing, that he had since that time repented him thereof, and God, he trusted had in mercy pardoned upon his repentance, what in ignorance he then did: But after it pleased God to reveale his truth to him more clearly, he laboured as earnestly as any of his fellow labourers
in

in the propagation of it; being indowed with as eminent parts as any of them for that purpose, and at length sealed it up, as did some others of them also, with his blood.

He was borne in *Northumberland*, as some say, or as others, in the Bishopricke of *Durham*, descended of a worshipfull Family bearing that name, and trained up in the first rudiments of literature in the Grammer schoole at *New-castle* upon *Tine*; which towne situate upon that river, which divideth those two Counties, though standing within *Northumberland*, is by a bridge joyned unto the Bishoprick of *Durham*: from the schoole there he was first transplanted into the University of *Cambridge*: and from thence, as it seemes, removed upon some occasions to *Oxford*; for that learned and industrious Bishop, who hath compiled a Catalogue of our English Prelates, doth of his certaine knowledge assure us, that he was some time fellow of University Colledge there. Those of *Pembroke Hall* in *Cambridge*, among whom he was first placed, could not, it seemes well be without him, or he without them: with whom, if he continued not at first, yet he returned shortly againe to them, whither of his owne accord, or invited by them, doth not appeare. But certaine it is that he was head of that house, and there tooke his degree of Doctor in Divinity: Before which, or after I cannot certainly say, being desirous to see what Schooles of learning are abroad, and to try if better meanes for the improving of himselfe and his excellent parts elsewhere be found, he left these parts for a time, and visited the University of *Paris*, being the prime place of note for schoole-divinity in those dayes: But there he made no long stay, not finding peradventure what he looked for; but returned againe to his own Country and his former place of abode.

Upon his returne, or not long after, especiall notice being taken of him, as his good parts well deserved, he was called to be Chaplaine unto King *Henry* the eight, and was in proesse of time preferred to the Bishoprick of *Rocheſter* becoming vacant by the translation of *Henry Holbeach* thence

to *Lincolne* : Concerning which his preferment I find different relations; for Mr *Fix* in his Martyrologie affirms that he was by & under King *Henry* promoted to that See; whereas the forementioned compiler of the Catalogue of Bishops, (who seemes to have followed the authentick records) referreth both the removall of *Holbeach*, and the advancement of *Ridley* his successor to the first of King *Edward* in the yeere of our lord 1547. However, in that seat he sat not long, for in the third of King *Edward*, upon the deprivation of *Bonner*, that bloody persecutor of Gods people and butcherer of Christs flock, he was translated to the Bishoprike of *London* : wherein how he demeaned himselfe, shall hereafter be related.

Before these his latter times, having long walked in the dark, he came at length to see better and clearer light, in the points then questioned, especially concerning the blessed Sacrament of Christs body and bloud; first by reading that worthy & (for these times especially) learned works of *Bertram* written long since of that argument; w^{ch} is to this day such a mote in the Papists eyes, that they know not well how to handle it, or which way to dispose of it, though they wish it out of the world, not out of their eyes onely, as appeareth by their long disput about it in their *Index Expurgatorius* : and afterward by conference with *Cranmer* and *Peter Martyr*, two other of Christs champions who confirmed him in the same : and lastly, as himselfe solemnly calling God to witnesse, seriously protested, upon due enquiry and diligent examination, finding the doctrine he after that maintained to be not onely grounded upon Gods word, but agreeable also to the writings of the ancient Fathers.

Nor was he lesse zealous & forward in the profession and propagation of the truth and faith of Christ once knowne and embraced, then ever he had been in any erroneous or superstitious way before, and carefull by a godly religious course of life to adorn it in himselfe, and commended it to others; for being passing well learned (which his adversaris

B b b

themselves

themselves neither doe nor dare deny, of great reading and endued with dexterity of wit, strength of memory, and a very gracefull elocution; he imployed diligently these his talents to his Masters behoofe, for the instructing and winning of as many to God as he might. And to this purpose following the Apostles instructions to *Timothie*, to preach the word instantly and constantly, in season and out of season, he suffered no Lords day lightly, nor other Festivall, to passe over his head, but that he preached on it in some place or other, unlesse some other very weighty and urgent occasion (which unlesse such indeed, he gave not way to) cast a rub in his way: with his Sermons the better sort of people were so taken, that they swarmed about him like bees, allured by the sweet flowers & pleasant joyce of that wholesome doctrine, which was in them by him in a very plausible, and yet no lesse powerfull and profitable manner delivered.

Besides that for his owne family, while he resided at *Fulham*, his manner was to read to them every day at the time of morning prayer, a lecture out of the New Testament, which he constantly performed, beginning with the *Acts* of the Apostles, and so going on through all Saint *Pauls* Epistles: to those of his family he used also to read over the hundred and first *Psalme*; thereby to admonish them, what they ought to be, and what he expected from them, should they continue in his service, or such of them as could read, he bestowed Testaments; hiring them also with rewards to get some principall Chapters thereof by heart, and especially that of *Acts* the thirteenth. By this his care came his house to be so well ordered, that it seemed a schoole or nursery of vertue, and patern of piety and good life unto others, as himselfe also was to it.

For he was a man of so holy, just, sober, continent, and life generally unblamable, that his most malicious and mischievous adversaries could find nothing therein to tax him withall, though challenged solomly so to doe. His very outward making, promised a well-composed inside;

for

for he was a very comely person, and of well proportioned limbs and lineaments; nor did his outside deceive those that then conjectured well of him: it pleasing God est even outwardly to imprint in the face and frame of his body, a living portraiture of those endowments, wherewith the inner man he hath adorned, yea what his looks testified, his life gave witness to, wherein all manner of sound piety and true vertue did most illustriously shine forth.

For matter of piety, he was much addicted to contemplation and prayer, wherein his common and constant course (if not otherwise interrupted) was this; So soone as he was up in the morning, (nor was he any sluggerd, a little sleepe served him) and his apparell once on, he retired himselfe againe to his bed-chamber, and there on his knees he spent some halfe an houre in prayer: That done he betook himselfe to his study, where he continued till ten of the clock, at which time he came to the common prayer, which was used daily in his house: After that he dined, feeding temperately, not using much talke at table, but that he used, sober, grave, wise and discrete, sometimes also not unpleasant, if occasion were. After dinner (which he sat not long at) he spent about an houre usually either in conference with others, or in a game or two at chesse, the onely recreation he made use of for the refreshing of himselfe: Then he returned againe to his study, where he sat, unlesse suiters or some other affaires knockt him off, untill five of the clock, his constant houre for the afternoone Common prayer. That finished, he supped, and after supper having passed over about an houre before, he returned the third time to his study, continuing there untill eleven of the clock at night, his usuall bed houre, which yet he went not to before he had spent some time, as in the morning in private prayer by himselfe. Thus used he to make his religious addresses unto God, both as a key to open the door in the morning to his daily employments, and as a bolt to shut and close them up all at evening againe.

For his other vertues, he was a man of a very patient spirit; which *Salomon* pronounceth a principall point and part, not of wisdom: onely, but of true valour & honour; though zealous in Gods cause, when occasion was, yet in his owne very moderate and temperate, taking all things in good part; nor retaining rancor against any, but very prone and ready to forgive and forget wrongs, and those no small ones, and offred by those, as whose hands he had deserved better usage.

To his kindred very kinde, as nature it selfe required: but without partiality or preposterous affection to all, his brother and sister not excepted, nor bearing with them in ought not agreeable to right; but giving them this generall rule, that if they did evill, they should looke for nothing at his hands, but they should be as meere strangers and aliens to him; and those in their steed as his brother and sister, that carryed themselves honestly and followed a godly course of life. Nor was his kinde carriage such to them alone, but so lovingly and courteously demeaned he himselfe to his people, that never was any good child more deerely beloved of its naturall parents, nor gentle and kind parents of their naturall children, then he was of his flock and those both of his diocesse and others that had occasion to know him, and take notice of his kinde disposition, and demeanour. That which extended it selfe even to those also of the other side, who for his Religion brooked him not, yea to the neere kindred and friends of those that for the same most maligned him. For not by rage and harshnesse, but with much mildnesse and gentlenesse, he laboured to reduce such as remained obstinate Papists, seeking by kind carriage rather to woe and win them if it might be, then by harsh courtes and rough dealing, either to force them, or to exasperate them, and so make them the more obstinate.

This appeared, among other instances whereof many might be given, in that friendly usage of Bish-

op Heatb ; who continued for a twelve moneth as prisoner in his house ; as prisoner, I may well say, rather then prisoner indeed ; and yet not a prisoner neither, for he could not have enjoyed more liberty, or better respect and attendance, then he found and had there, had he been a free man in his owne.

But above others in this kind most remarkable (which I shall therefore adde onely letting passe all others) and the more remarkable, because so far otherwise relatiated, is this that insueth. Being in *Bonnors* room created Bishop of *London*, so oft and so long as he made his aboad at *Fulham*, he made the Mother of the said *Bonner*, (whom he used also to call his Mother, and indeed used her as if she had been his owne naturall Mother) his daily guest constantly at meat and meale, dinner and supper (which bounty and courtesie he afforded oft also to one *Mistres Mungey Bonner* sister and her daughter) placing her continually in a chaire at the upper end of the table ; nor suffering her to be displaced, whatsoever guests he had else at board, albeit they were Noblemen or of his Majesties privy Counsell, as oft as it fell out ; in way of excuse telling them, that by their Lord-ships favour, that place of right and custome was for his Mother *Bonner*. But know this his kindnesse was by *Bonner* & others after requited, in his and their carriage both to this man of courtesie himselfe, and to another of his neere kindred, the sequell will in part shew, and those that list further to see, may take notice from Master *Fox* his relations, in that his laborious and usefull workes of Acts and Monuments, that shineth so much in Popish stomacks ; though it be not fraught with such ridiculous legens and notorious lyes, as *de Voragine*, *Vjuardus*, and some others of theirs are.

In these workes and exercises, of piety, charity, pity, mercy, and Christian clemency, did this worthy Prelate passe his time, during the short, overshort raign of King

ward, working the harder in Christs Vineyard, the later he came unto it. But the wheele being turned, upon the decease of that almost matchlesse Princeesse of his yeeres, as well for piety as other excellent parts; shortly after the entrance of *Queene Mary*, the rather for a Sermon, which by the Counsels appointment, he had formerly made against her, and in favour of the Lady *Jane*, he was with the first of these that suffered, clapt up in prison, and deprived of his bishoprick, and *Bonner* reinvested in it. After repairing to *Fremingham*, where the *Queene* then abode, he was from thence on a lame halting jade sent up to the *Tower at London*. Where during the time of his reſtraint ſome conference he had with *Fecknam* and others about Christs preſence in the Sacrament: But from thence, not long after, by the *Queenes* appointment, he was together with *Craumer* and *Latimer* his fellow priſoners, conveyed firſt to *Windſor*, and then ſent to *Oxford*; where they were laid in the common ſoale, commonly called *Bocardo*: whereupon in one of his letters he ſaith merrily, that *Bocardo* was now become a Colledge of *Quondams*; that is, ſuch as had once been Biſhops, but then were not.

After that they had been detained ſom ſpace of time there, downe came a Commiſſion for a diſputation to be held betweene the ſaid three priſoners Christs champions, but a part, on the one part, and certaine Doctores and Divines of either Univerſity, thereunto deſigned, on the other part; whereupon they were ſevered one from another, that they might not have any help either from other; and Biſhop *Ridley* was committed to the houſe of one *Jriſh* then Major of the City; whence being convented, as the other two alſo were before certaine Commiſſioners, he had certaine Articles tendred him to ſubſcribe unto, concerning the reall preſence of Christs naturall body and blood, and the utter abolition of the ſubſtance of bread and wine in the Sacrament of the Eucharift, and concerning the Maſſe, as containing in it a ſacrifice propitiatory for the quick and dead; which reſuſing to ſubſcribe to, and affirming them to be falſe,

false, and such as sprung from a soure and bitter rooe, he was willing to deliver in writing his mind of them the night following; and being withall demanded, whither he were willing to dispute of them or no, he made answer very roundly, that so long as God gave him life, he should have, not his heart onely, but his tongue and his pen to defend his truth: but required, as was meete and equall, to have time and books: Howbeit no further respite could be obtained then to write his mind against the next day, and to prepare for disputation against Tuesday following, it being then Saturday at even: meane space it was told him he should have what books he pleased, but could not be suffered to have any of his owne books or notes: Howbeit notwithstanding all disadvantages, neither few nor small, and the dispute it selfe most partially & tumultuously carryed, many baiting him at once, interrupting him ever anon in his speeches and answers, reviling and railing in steed of reasoning and arguing, and enciting the rude multitude to hisse and clap their hands at him. How well and worthily he quieted himselfe in the same, may to any indifferently and unpartially affected appeare by the Acts of it, so much as for clamor and confusion could be taken of it, yet extant. It is no unfiting censure, that a reverend Prelate gives of the three disputants, that *Craumer* answered very learnedly and gravely, *Ridley* very readily and acutely, *Latimer* merrily and yet solidly, beyond the expectation of his age. Yet if taking somewhat from his sentence concerning either of the other, not as denied unto them, but imparted and applyed unto him, I should say, that he answered very readily & learnedly, acutely and yet solidly, I should neither wrong them at all, and doe him but right; for he was a man of sharp wit, a sound judgement, a strong memory, well versed in Schoole learning; and indeed seemed to have been one of the learnedst of those that then maintained Christs cause against the malicious enemies and oppugners of the maintainers of it, and of it in them. That which themselves were not ignorant of, but in a
manner

manner acknowledged, when they openly gave out in their examination of him, that *Latimer* leaned to *Cranmer*, & *Cranmer* to *Ridley*, and *Ridley* to the singularity of his owne wit, whom therefore if they could prevaile against, they hoped to have removed a principall prop, that the other party relied upon. But they were herein deceived, both he and they being both built upon a firmer and sounder foundation then they were able to undermine, much lesse to blow up.

After this disputation thus had for a shew, that they might seeme to have don somewhat, for the satisfaction of such as had little need of any, save that they would have somewhat to say for themselves, and their owne turning from the truth, and against those that stuck to it, and stood in the defence of it; on the Friday following, together with the other two his copartners therein, he was againe convented before the Commissioners, and upon refusall to recant, being condemned for an heretike, was returned to the Majors house, where he was more strictly kept and restrained then either of the other two, in the places of their restraint. That which he imputeth most to the wayward and superstitious and disposition of his keepers wife, being a woman as naturally very waspish, so withall extreamely Popish, and perswaded therefore that she pleased God the better, the worse she dealt with such a one as she deemed him to be; her husband otherwise a man mildly disposed, yet durst not doe what he otherwise desired, over-awed either by his wife, who ruled him as he the town, or els by authority and charge from the Commissioners; whose power there was so dreadfull, that not one of the University had the courage to repaire to the prisoners even then when access was more free.

But all the strict and hard usage shewed him, he endur'd with much patience, comfort, contentment and cheerfulness, as by his letters then written may evidently appeare. In the custodie of this *Prish* he aboad from the time of the disputation in *April Anno 1554.* unto the thirtieth
of

of September 1555. at which time being againe convened together with these two other before mentioned, before some other Commissioners authorized by Cardinall Poole the Popes Legate, and haveing stood uncovered in their presence, till he heard the Legate and Pope named, he then put on his Cap, professing withall that he so did, not in derogation any way from the person and worth of the Cardinall, whom he honoured and revered as one of the bloud Royall, and as a personage endowed with excellent parts both of learning and vertue; but in regard of his Legateship and deputation for the Pope, whose usurped supremacy and abused authority he refused and renounced, and thereby defied the same. But his Cap being taken from him, after some dispute about the See of Rome and the Popes power, there were certaine Articles propounded to him, much in effect with those that had formerly bin disputed of; concerning the Sacrament of *Eucharist*, and the Sacrifice of the *Masse*, unto which he was required to give in answer the next day by eight of clock in the morning, haveing Pen Inke and Paper, with such bookes as he pleased to require for the accomplishment of the same; but withall they required from him an answer by word of mouth at present, who thereupon told them that hee presumed of their gentlenesse, that they would have given him time as they had before said, untill the morrow, that upon good adviement he might make a determinite answer. And they replying, that his answer then should not be prejudiciall to ought that he should after give in, but he should have liberty to adde, detract, alter and change what he pleased; he tho withall challenging them with former breach of promise concerning the disputation, that he should have a copie of what was there done; see what the notaries had taken, have liberty within a certaine time to alter what he would in. his answers, or to adde thereunto, whereof no part was performed; yet condescended to answer by word of mouth at present, and so did according to that which formerly he had done, maintaining dispute with them a-

bout the same for some good space of time, untill he was committed againe to the Major; and Master *Latimer* called in to be baited by them, as he had bin.

The next day appearing againe before them, with such gesture as before, and so againe entertained, he delivered up his answer in writing, concerning a protestation against their authority and jurisdiction as delogated and derived from the *Pope*, and his judgement concerning the Articles exhibited, explained and confirmed not by Scripture alone, but by the testimonies also of the Fathers; which he required to have read, but could not obtaine it, save a line or two here and there as they pleased: they affirming that it contained words of blasphemy; and he averring, that a line or two excepted, there was nothing in it but the sayings of the auncient Doctors, confirming his assertions; hardly could he have leave to utter a few words, and that not without oft interruption, and with telling on their fingers ends how many words he had spoken. At length they excommunicated him with the greater excommunication, and having passed sentence of condemnation against him, turned him over to the Secular power.

On the fifteenth day of the same moneth he was by *Brookes* Bishop of *Glocester* assisted by some other degraded, at which time he requested the said Bishop to second his petition to the *Queene*, that such Tenants as he had made Leases to, while he was possessed of the Bishoprick of *London*, & his Sister among the rest might quietly enjoy the same: this he promised to do, acknowledging it to be agreeable to equity and right, but it seemes it could not be obtained; for that cruell bloud sucker, whose Mother and Sister he had so kindly delt with, thrust his Sister and her Husband, against all Law and conscience out of the keeping of a Park, which he had conferred upon them: nor is it likely that the rest fared much better then they did.

The day following he suffered together with Master *Latimer*: who much strengthened him as by conference before, so at the Stake then. The evening before he suffered he washed

washed his Beard and his Feete, and bad those at board that supped with him to his wedding the next day: demanded of his brother Master *Shipside*, whether he thought his sister his wife could find in her heart to be there; and he answering, that he durst say she would with all her heart, he professed to be thereof very glad. At suppertime he was very cheerfull and merry, desiring those there present that wept (of wch number Mrs *Iris* his Hostesse tho a blind and eager Papist was one) to quiet themselves, affirming that tho his breakefast was like to be somewhat sharp and painfull, yet his supper he was sure should be pleasant and sweet. His brother offered to watch all night with him. But he refused it; telling him, that he intended to go to bed, hoping to sleepe as quietly that night as ever he did in his life.

So on the next day being the sixteenth of *October*, this meeke Sheepe of Christ, and yet a stout Bel-weather of his flock, faithfull and constant to his blessed shephard and soveraign owner unto death, yea unto paines and torments worse then death, was together with his copartner, both in defence of the Faith, and of afflictions for the defence of it, brought out to the place of their Martyrdome, in a Ditch or low parcell of ground lying on the North side of the City behind *Baliol* Colledge; where Doctor *Smith*, who had before in King *Edwards* time recanted, instead of a Sermon made a bitter invective against them; which they offered to answer: but when they could not be permitted to speak, they committed their cause to God, commended their souls into his hands, and with much readinesse and resolution yeelded their bodies to the mercilesse flames, and such cruel torments therein as other their breathern and fellow-witnessees of Christ had before them undergone; wherein this our worthy and valiant spirituall Champion, through the indiscretion of those that composed the pile, and managed the fewell about him, hindring there where they thought to helpe, and lengthening his torments by those meanes whereby they hoped to have shortened them, endured

dured a long time in grievous paines, to the heart grieve of the behoulders, burning in a manner by piece-meale; till at length having passed this fiery triall, his soule was as in a flaming Chariot with Elias, carried up into the highest Heaven. Some works of his though not many remaine.

1 *A Protestation or Determination delivered in the Schooles at a Disputation in King Edwards dayes.* 2 *His Disputations at Oxford in Queene Maries time.* 3 *An assertion of the true faith concerning the Lords Supper against Transubstantiation, translated after into Latine, and Printed at Geneva.* 4 *A Treatise concerning the right forme of Administration of the Lords Supper.* 5 *A Treatise against setting up and adoring of Imagis.* 6 *A Conference betweene him and Master Latimer in Prison.* 7 *A large Farewell to his faithfull friends; together with a sharp Admonition to obstinate Papists.* 8 *An other Farewell to the imprisoned and exiled for the Gospel.* 9 *A Treatise containning a Lamentation for the change of Religion, and a comparison of the Romish doctrine with that of the Gospell.* 10 *Divers pious Letters written to divers persons.*

Read in the progresse of this blessed story
 Romes cursed cruelty, and Ridleys glozy :
 Romes strons song, but Ridleys carelesse eare
 Was deaf. They charmd; but Ridly would not heare:
 Rome sung preferment, but brave Ridleys tongue
 Condemn'd that false preferment which Rome sung :
 Rome whispred wealth; but Ridly (whose great gaine
 Was godlinesse) he wad'd it with disdain :
 Rome threatned Durance, but great Ridleys mind
 Was too too strong for threats or Chaines to binde :
 Rome thundred death, but Ridleys dauntlesse eye
 Star'd in deaths face, and scowd death standing by :
 In spite of Rome for Englands faith he stood,
 And in the flames, he seald it with his Blood.



PETRVS MARTYR.

The Life and Death of Peter Martyr.

THe yeere from Christs birth 1500. is for many matters of much moment very remarkable. Among others for the Jubilee, that Pope *Alexander* the sixt (whose hellish life and dismall end the stories of those times relate) held that yeere at *Rome*, and the terrible tempest that ensued the same, wherein the Angell that stood on the top of the Pops Church was overthrown; and the Pops owne Chamber by the fall of a tunnell so beaten downe upon him, that diuerse of those were slain that attended then upon him, and he himselfe so buried in the rubish, that he was hardly got out alive. The same yeere (amids this height of Popish imposture, together with these direfull presages

of its downefall) was born to *Philip* King of *Spain* his fon *Charles* after Emperor, the first of that name, under whom the Gospell (though much against his will) gained good footing in *Germany*. And the same yeer also came into this world that famous Scholler and Divine *Peter Martyr Vermily*; one that much furthered the advancement thereof, as well in those parts as else-where: He came of that ancient and worshipfull family of *Vermily*; born at *Florence* in *Italie*; *Stephen Vermily* his father, and *Mary Fumantine* his Mother.

His name was given him by his Parents from one *Peter* of *Milaine* a Martyr, reported to have been slain sometime by the *Arrian* faction, whose Church stood neere unto their house.

This *Peter Martyr* being the onely son of his Parents that attained to any yeeres, was by them carefully trained up in good literature from a child; his mother her selfe (a pretty scholler) reading *Terence* to him in Latin. After which domestick discipline he was turned over for further institution to *Marcellus Virgilius* then Town-clerk or Secretary of State to that City, a man of much learning, as may appeare by his edition and translation of *Dioscorides*, with his Commentaries thereupon: He was willing to take paines, notwithstanding his imployments in the State otherwise, with many young Gentlemens sons, whereof diverse also proved famous for their learning and learned writings; and this our *Martyr* among the rest, who albeit he surmounted the most of his fellow students, in sharpnesse and readinesse of wit to apprehend, and strength of memory to retaine what was taught, joyned with an insatiable ardor and unweariable endeavour of continuall either hearing or reading, and a measure of proficiency much more then ordinary, proceeding necessarily from the same; yet such was his modesty and amiable demeanour that he drew to him the affections of all his conforsts, and there grew no emulation betweene him and them.

Being now grown up to riper yeeres, and affecting such courses

courses, as might both further his studies, and keep him within compasse, he grew into liking of a Monkish life; and because the Regular Canons of Saint *Augustines* order, were at that time in greatest fame throughout all *Italie*, for the study of Divinity, and for severity of Discipline, he betooke himselfe to their society; and being sixteen yeeres old was admitted into the *Fessulane* Colledge neer to *Florence*; which fact of his was not greatly pleasing to his father; whether in regard of some dislike of the profession it selfe, or because he desired by him the propagation of his family; and disposing therefore at his decease his maine estate to an *Hospitall*, he left his son onely out of it a small yeerly pension: howbeit his sister, his Parents onely daughter liking so well of it, that she followed him therein, and became a veiled Nun.

In that Colledge, wherein the younger sort were trained up for the most part in the Rules of Reticke and the reading of Scripture which they used to get by heart, having past over three yeeres with great good-liking of the whole Society, he was from thence sent over to the University of *Padua*, and there entred into the Monastery of Saint *John* of *Verdera*, whereof albeit a man not unlearned himselfe and a lover of learning in others was Abbot. There he gave himselfe to the study of Phylosophy, frequenting the Lectures of diverse of prime note that then red the same in that University; under whom also in disputations he frequently exercised himselfe; so acquitting himselfe in the same, that the Readers themselves tooke speciall notice of him; in so much that *Branda* a chiefe man among them would oft call him out to dispute, stiling him his *Florentine*, as *Crinæus* sometimes *Arminius* his *Hollander*.

For his better furtherance in these his studies, he spent sometime in getting skill of the Greek tongue, that he might read *Aristotle* in his owne language: and in the study of that tongue he so profited, (as one apt to take ought that he bent himselfe to) that in a short time he was able

to

to read any Greek Author, Historian, Orator or Poet without help of a translation. And withal he so followed the study of Divinity, hearing diligently and constantly those that read the same there, adjoyning also his owne private endvours thereunto, that being of six and twenty yeeres (a thing among them then not usuall) he was by the Fellows of the Colledg he lived in, made a publike Preacher and partaker of those priviledges that to such of their orders were annexed.

His first preaching was at *Brixia*, in the Church of *Afra* : after that he preached at *Rome*, *Venis*, *Mantua*, *Mouniferate*, and in others the Cities of *Italy* and the confines of *France* : besides that in the Colledg of his own society, he read both Philosophy and Divinity and *Homer* in Greek; and hitherto haveing studied most Schoole divinity, *Thomas of Aquine* especially, and *Gregory of Rimini* ; he now began in more speciall manner to addiect himselfe to the study of the Scriptures, and to this purpose laboured with much sedulity, using the help of one *Isaak* a Jew that professed Physick, to get the knowledge of the *Hebrew* tongue.

His constant paines in Preaching and teaching gained him that singular esteeme, that he was by generall consent chosen Abbot of *Spoletto* ; in which place he so wisely and worthily carried himselfe, that it was much admired how a man so bookish, and so much adicted to his studies, should attaine such abilities for dexterity of government. For he not onely reduced the Colledg and two Nunneries belonging to it, that had bin very loose and scandalous in their courses before, to a more regular and orderly demeanour ; but so also by his authority, good perswasions, and discreet ordering the matter, prevailed with two potent factions that had long disturbed the State there, that hee composed their differences, and wrought concord between them ; which they also continued in, so long as he continued there with them.

Three yeere he aboad there, and at three yeeres end in a solemne assembly of the whole Order, he was made Governour

vernor of Saint *Peters* at the Alcar in *Naples*, a place of very pleasant situation, greate dignity, and rich and large revenue. Here addicting himselfe more diligently and seriously to search into the Scriptures, the light began daily to appeare more and more to him, and to discover to him the errors and superstitious conceits that he had formerly bin posselt with. And now he fell to read some of our mens writings; *Bucers* commentaries upon the *Psalmes*, and the *Evangelists*, *Zuinglius* his Treatise of true and false Religion, and another of Gods Providence, with some pieces of *Erasmus*: whence having gained more insight into these things, he communicated therein with some others likewise piously disposed, to wit, *Benedyct Cusane*, *Anthony Flaminio*, and *John Valdesie* a Spaniard; by whose joynt endeavour a pretty Chuch of pious people was now gathered at *Naples*.

Nor did this our *Peter* forbear publicly to Preach that truth that God had now reveiled unto him. For handling the first to the *Corinthians*, to which his Lectures, among others, divers Noble men (whom that City never wanteth) and some Bishops also resorted; when he came to the third Chapter, the 13. and 14. verses, he affirmed that place not to be ment of Purgatory; since that the fire there spoken of is such a fire, as both good and bad all must passe. This seeming to shake a maine pillar of Purgatory, the Popes furnace, the fire whereof, like the Philosophers stone, melteth all his leaden-Bulls into pure gold; his under Chymists some of them, like *Demetrius* and his consorts, began to bestir themselves, and so wrought, that from above he was inhibited to proceed in his reading. Which inhibition he yet refused to obey; & appealing to the Pope, by help of some Cardinals of better sort, among whom our *Poole* was one, & some other learned men in grace with the Pope, he gat the interdict revoked. Howbeit he continued not long his readings there afterwards, for falling not long after into a very dangerous sicknesse, whereof he hardly recovered, the Fathers of his Order, in a generall Assembly, shortly

after his recovery, supposing that the ayre of that City did not so well agree with him, made him their Generall Visiter, when he had been yet but three yeeres at *Naples*. In which imployment, supported by the Cardinall *Gonzaga* the Protector of their Order; he so carryed himselfe, suppressing some that carryed themselves tyrannously in their places, & severely chastising others that lived loosely & leudly, that though he gained much grace and credit to the Order, & no lesse love and affection to himselfe from the better minded among them, yet incurred he withall much envy ill will from those that were otherwise disposed.

It is a point of divellish policy too oft practised, under a semblance of honour to prefer men to such places as may prove prejudiciall to them, and become a meanes of their overthrow. Some of these Machiavilians therefore in a generall meeting of the Fathers of the Order at *Mantua*, knowing a deadly fewd and inveterate hatred to intercede betweene the Inhabitants of *Luca*, and those of *Florence* our *Martyrs* Country, move to have him made Pryor of Saint *Fridian* in *Luca*, a place of great esteem, for that the Pryor of that House hath Episcopall Jurisdiction over the one moiety of the City; hoping that for Countries sake he should there find opposition and molestation more then enough. The motion was on all hands soon assented unto, but the event answered not their expectation: For by his wise, kind and discreet carryage among them, he gained so much good will and esteeme with them, that they affected him no otherwise then as if he had been a native, and by a solemn embassage made suite to the Principall of the Order, that *Peter Martyr* might not be removed againe from them.

Here to advance both Religion and Learning among them, he procured learned men of great note, to read to the younger sort the tongues, one Latine, and the other Greeke, and a third (which was *Emmannell Tremellius*) the Hebrew. He himselfe daily read to them some part of Saint *Pauls* Epistles in Greeke, and examined them in the same: to the whole Company before supper he expounded some

Psalm; to which exercise diverse learned of the Nobility and Gentry did also usually resort: and every Lords day he preached publikly to the People: By which his godly labours many attained to much knowledge, as appeared afterward by the number of those, who after his departure thence sustained exilement for the truth; among whom that famous *Zanchie* one.

These his good proceedings his adversaries much maligning held a meeting at *Genoa*, and convented him thither. But he having intellidence of their complotment, and taking warning by their late dealings with a godly Erenite of the same Order, resolved to decline them, and to betake himselfe to some place of better safety: Having therefore committed to his Deputy the charge of the Monastery, and his Library (his onely wealth) to a trusty friend in *Luca*, to be sent after him into *Germany*, he left the City secretly, and from thence travelled first toward his owne Country to *Pisa*; where meeting with certaine religious Noble men he celebrated together with them in due manner the Lords Supper: and from thence by letters both to Cardinall *Poole*, and to those of *Luca* he rendred a reason of his departure from them. After that coming to *Florence*, but making no long stay there, he departed from thence for *Germany*, and passing the *Alpes* came into *Switzerland*, wher he arrived first at *Zurick*, and passing thence to *Basil*, was by *Bucets* procurement called over to *Strasbourg*; where for the space of five yeers with much amity and agreement they joyned together in the Lords worke; during which time he expounded the Lamentations of *Jeremy*, the twelve lesser Prophets, *Genesis*, *Exodus*, and a good part of *Leviticus*.

Here he tooke him a wife, one of a religious disposition, and in all respects a meete match for one of his ranke and profession, who lived with him eight yeeres, died in *England* at *Oxford*, where she had lived in great repute with the best, for her singular piety, and with the most for he charity correspondent thereunto: though after her decease in *Queen Maries* dayes, her remains were inhumanely digged

up againe and buried in a dunghill ; but in *Queen Elizabeths* dayes restored to their former place of Sepulture againe.

For after that our *Martyr* had spent those five yeeres at *Strasbourg*, he was through the procurement of *Archbishop Cranmer* sent for by letters from *King Edward* into *England*, and made Reader of Divinity in the University of *Oxford*. There in his readings, to which those of the Popish faction also resorted, he expounded the first of *Saint Paul* to the *Corinthians* ; and though much envying and stomaking him, yet with some patience they his Popish hearers endured him, untill he came to handle the Doctrine of the Lords Supper ; but then they began to breake forth into some outrage, to disturbe him in his Lectures, to set up malicious and scandalous schedules against him, to challing him to disputes ; which he waved not, but maintained, first in private in *Doctor Cox* the Vicechancellors house, and after in publike before his Majesties Commissioners deputed to that purpose ; where with what strength of Argument and authority of Scripture he convinced his Antagonists, the Acts yet extant may evidently shew. This way little prevailing, they stirred up the seditious multitude against him, by reason whereof he was compelled to retire him to *London*, untill that tumult was suppressed : Then returning againe, for his better security, the King made him a Canon of *Christs Church* ; by meanes whereof he had convenient housing within the Colledge with more safety.

Thus settled the second time, he proceeded in his wonted employment, opening now also the Epistle of *Saint Paul* to the *Romans* ; and being in times of vacation called up to *London* by the *Archbishop* for his aid and advice in Ecclesiasticall affaires, and in composing of Ordinances for the government of the Church. And in this course he continued being never out of action, untill by the decease of that our English *Phoenix*, so much admired in his life, and bewailed at his death, not with ours at home, but by others

thers also, and that of a divers religion abroad, upon the succession of his sister *Queen Mary*, one of a contrary disposition, his employment surceased, and with somewhat adoe he gat liberty and departed the land: and though being way-laid (which he had notice of) both on this side and beyond the seas; yet (by Gods good providence and protection) he passed unknown and undiscovered through *Brabant* and other Popish territories, and gat in safety to *Strasbourg*.

Thither returning he was received with the greater joy in regard of the dangers he had past and escaped; and was restored to his professors place againe. Therein being resettled he read upon the booke of *Judges*, and because the Senate required that the Readers of Divinity should withall at certaine times read Lectures also of Philosophy; it was agreed betweene him and *Zanchie*, his fellow-professor, that the one of them should read Morall Philosophy, which fell to his lot, and the other Natural, which *Zanchie* undertooke.

Howbeit here he was not long quiet; for some factious ones began to complaine of him to the Magistrates, as not concurring with the *Augustine* confession in the Doctrine of the Lords Supper: wherein albeit he gave those in authority good satisfaction, yet he perceived much heart-burning in other-some, and that manifested oft times, as well by scandalous libels scattred abroad, as also by open opposition. Whereupon supposing that he should not live quietly there, and do the good that he desired, he began to entertaine thoughts of departure; and, as God in his holy providence pleased to dispose it, a fit and faire occasion thereof offred it selfe to him. For they at *Zurick* (whereat first he desired to have settled) wanting one to succede *Pellicane* lately deceased in the Divinity Lecture, invite *Peter Martyr* to come over to them, and supply that place: thither he came, (tho with much grieve and unwillingnesse, dismissed by the Magistrates and other godly of *Strasbourg*, his fellow-professors especially) accompanied with our worthy *Jewel*, after Bishop of *Salisbury*, then exile in those parts,

who ever entirely affected and revered him as his Father.

At *Zuricke* with much gratulation was he most lovingly and respectfully received by the Magistrates, Ministers, *Bullinger* especially, and the maine body of the people; and notwithstanding an Order before made to the contrary, denying such admittance for some yeeres unto any, enrolled instantly for a free Denison. There he taught about seven yeeres, expounding the books of *Samuel*, and a good part of the *Kings*; and writing divers polemicall discourses against the adversaries of the truth. Nor would he remove thence, albeit he were with much importunity invited to other places, where the meanes were larger: as first to *Geneva* upon the decease of that every way noble Count *Maximilian Celsus*, Pastor of the *Italian Church* there; and after in *Queen Elizabeths* dayes, when Religion was againe here settled, *Bishop Jewell* labouring with him in it, to returne into these parts, but continued teaching there till he died; howbeit being earnestly required by letters as well from the *Queen mother of France*, the *King of Navarre*, the *Prince of Condee*, and other Peeres of that Realm, as also from *Beza* and the rest of the Ministers of the reformed Churches in those parts, he obtained leave of the Senate to goe over into *France* to the solemn Conference at *Poyssi*, where how wisely and worthily he demeaned himselfe, by the Acts of it may appeare.

Not long after his accessse to *Zuricke*, desirous to continue the race and name of the *Virmilii*, he tooke him a second wife, a Virgin of good note and name, commended to him from the *Italian Church* at *Geneva*, where she lived an Exile for Religion, by whom he had two children, a son and a daughter, who died both very young, before him; and left her great with a third, that proved a daughter.

He departed this life quietly, after some seven dayes sickness, sitting in his chaire, in the presence of his wife and Religious friends, on the twelfth day of *Novem.* in the year
of

of grace 1562. and of his owne age the sixty third.

He was of an able, healthy, big-boned and well limmed body; of a countenance expressing an inward, grave and settled disposition: of extraordinary parts of learning, as well for humanity as for divinity excellent for disputation, much admired wheresoever he came for his discreet and moderate, though constant and incorrupt carriage, never seen in heat of dispute to breake forth into chollour; very painfull and industrious, endeavouring to doe all the good he could for Gods Church, either in the places where he was resiant, or elsewhere. Nor may be omitted here the speech used of him to those of Zurichke, by that learned man *Josias Simler*, that made the Funerall Oration at his Buriall, and hath described his life at large, that, Another they might have in *Martyrs* roome; but another *Martyr* they should not have. But what he was and how laborious, his Workes extant (besides many other never published) will soon shew; which are these,

1. *A Catechisme or Exposition of the Creed, in Italian.*
2. *A Prayer-booke composed out of the Psalmes.*
3. *His Commentaries upon Genesis.*
4. *His Commentaries upon the Booke of Judges.*
5. *His Commentaries upon the two Books of Samuel.*
6. *His Commentaries upon the first Booke of Kings, and eleven chapters of the second.*
7. *His Commentaries upon the Epistle of Saint Paul to the Romans.*
8. *His Commentaries upon the first Epistle to the Corinthians.*
9. *His Disputations at Oxford, about the Lords Supper.*
10. *His Defence about the orthodox Doctrine of the Lords Supper, against Stephen Gardiner.*
11. *An abridgement of the said Defence made by him afterward.*
12. *His Confession exhibited to the Senate of Strasbourg, concerning the supper of the Lord.*
13. *His judgement concerning the presence of Christs Body in the Sacrament delivered at the Conference of Poyssi.*
14. *A Discourse concerning the Masse.*
15. *A Dialogue concerning the place of Christs Body, against the Ubiquitaries.*
16. *His refutation of Richard Smiths two bookes, concerning single life and Monkish Vows.*
17. *In his commentaries on the first and second bookes of*

of Aristotle Echicks, and part of the third. 18. His Common-Places gathered out of his Commentaries by others, and digested into Heads. 19. Certain Treatises of Free-will, Gods Providence, Predestination, and the cause of Sin. 20. Propositions, some necessary, some probable, out of Genesis, Exodus, Leviticus, and Judges; together with Solutions of a Question or two concerning some Mosaical Laws and Oathes. 21. Divers Sermons and Orations of severall Subjects, and made upon severall occasions. 22. His letters to sundry Persons, concerning much variety of usefull Discourse.

Behold this Star, which seem'd at the first view
 Eclipt with Romish fogs; but, after, grew
 So bright, that his Refulgence did display
 Truths Banner, beaming like the Sun of day.
 His sunshine was not visible alone
 In true Religions refozm'd Horizon,
 But cast his sozaign influence as far
 As th' Artick's distant from th' Antartick star;
 Next Romes ingenious Malice did compact
 To quench this flame, but failed in the Act.
 The seven crown'd dragons star confronting traine
 Lash't at this Star, but lash't and lash't in vaine.
 Thus he remains (sustain'd by higher powers)
 A Saint in heav'n's bright Orbe, a Star in Ours.



The



HUGH LATYMER

The Life and Death of Hugh Latimer.

Hugh Latimer, born at Tbirkeffon in the County of Leicester, being of a prompt and sharp wit, was by his Parents brought up in learning, and at the age of 14. he went to Cambridge, where after he had profited in other studies, he gave himself to the study of School-Divinity: commended Batchelor in Divinity, and was a very zealous Papist, made an Oration against Philip Melancthon: railed against Master Stafford, Divinity-Lecturer, and willed the Scholars in no wise to beleieve him: he carried the Crosse before the Procession: Master Bilney seeing, and pittying his blinde zeal, came to his study, and desired him to hear him make a Confession of his Faith, which Latimer con-

E e e

fessing

senting to, was so touched therby, that he gave over School-Divinity, and studied more Orthodox Divines. He used often to confer with Master *Bibrey*, and asked Master *Stafford* forgiveness before he dyed: he became a powerfull Preacher, and instructed many in private also; whereupon the Devill raised up many Doctors and Fryers against him, and the Bishop of *Elye* forbad him to Preach *Anno Christi* 1529. yet he continued three yeeres preaching with much applause, yea the Bishop himself hearing him upon a time, commended him, and wished that he had the like gifts himselfe: he used often to visit the Prisoners, to relieve the needy, and feed the hungry. He was afterwards sent for to the Court, and employed in the businesse about King *Henries* Divorce; then by the King he had a Benefice given him at *West-Kingston* neer *Sarum*, where with much diligence he instructed his flocke; whereupon some Popish Priests drew up Articles against him; and he was much molested by the Bishop of *London* and the Archbishop of *Canterbury*, out of whose hands the King rescued him, and at the request of the Lord *Cromwell* made him Bishop of *Worcester*: where also he busily employed himselfe in instructing his flocke, and giving them a good example by his holy life: yet neither there was he quiet, for one of great place accused him to the King for preaching Sediton, but the King rested satisfied with his answer. At New-years-tide the Bishops used to present the King with a New years gift, and Bishop *Latimer*, amongst the rest, presented him with the New Testament, wrapped up in a Napkin, with this Posie about it, *Fornicatores, & adulteros judicabit Dominus*: Whoremongers and Adulterers God will judge. But the six Articles coming out, and he seeing that he could not retaine his Office with a good Conscience, of his owne accord he resigned his Bishopricke: and when he put off his Rocket in his chamber amongst his friends, he gave a skip in the floore for joy, feeling his shoulders lighter, and being (as he said) discharged of so heavie a burthen. Yet neither then would the Bishops suffer him to be quiet, till he was laid up in the
Tower,

Tower, where he remained till *Edward* the sixth his reigne, at which time being restored to his liberty, he continued a faithfull and painfull preacher all that Kings dayes; preaching twice every Sabbath, though sixty seven yeares of age: he rose to his study Winter and Summer at two a clocke in the morning: he evidently fore-saw, and fore-told all those plagues which *England* afterwards felt under *Queen Marie*: and fore-told concerning himselfe, that his preaching of the Gospell would cost him his life: and that *Winchester* was kept in the Tower for the same purpose, which afterwards proved so. In the beginning of *Queen Maries* Reign he was sent for up by a Pursuivant, whereof he had notice six houres before he came to his house, yet instead of flying, he prepared himselfe for his journey; and when the Pursuivant came, he said to him; My friend you are welcome, I goe as willingly to *London* to give an account of my Faith, as ever I went to any place in the world. The Pursuivant having delivered his Letter, told him that he was commanded not to stay for him, and so immediately departed: but *Latimer* hastened after to *London*, and as he rode through *Smithfield*, he said, That *Smithfield* had groaned for him a long time. Coming before the Councill, after many mocks & scorns, he was sent to the Tower, where the Lord gave him such a valliant spirit, that he did not onely bear the terriblenesse of imprisonment, but derided and laughed to scorn the doings of his enemies. This aged Father being kept in the cold winter without a fire, he bad the Lieutenants man to tell his Master, That if he did not looke better to him, perchance he would deceive him: the Lieutenant thinking that he intended to make an escape, charged him with his words; to whom he answered, You thinke I should burn, but except you let me have a fire, I shall deceive your expectation, for I am here like to starve with cold. From thence he was carried to *Oxford* with *Cranmer* and *Ridley*, where they spent their time in brotherly conference, fervent prayer, and fruitfull writing; yea, many times he continued so long in fervent prayer, that he was not able

*Stephen
Cranmer.*

to get up without helpe. Three things he more especially prayed for.

First, That as God had appointed him to be a Preacher of his Word, so, that he would give him grace to stand to his Doctrine; that he might give his hearts blood for the same.

Secondly, that God of his mercy would restore his Gospel to England once againe, once againe; which he often inculcated in his prayer, and that with so much ardor, as though he had seen God before him, and spoken to him face to face.

Thirdly, that the Lord would prelerve Queen Elizabeth, and make her a comfort to this comfortlesse Realm of England. The Lord most graciously answering all those his requests. When he came to the stake, he lift up his eyes with an amiable and comfortable countenance, saying, *Fidelis est Deus, &c. God is faithfull, who will not suffer us to be tempted above that which we are able, &c.* As he was burning, his blood ran out of his heart in such abundance, as if all the blood in his body had been gathered thither, to the great astonishment of the beholders, according to his former request, *That he might be so happy as to shed his hearts blood for the Truth.* The other two requests we have found, and yet have the benefit. When the fire was first kindled, he cryed, *O Father of heaven receive my soule:* and so receiving the flame, and as it were, embracing of it, having stroaked his face with his hands, and bathed them a little in the fire, he soone died with very little pain or non at all, *Anno Christi 1555.*

Though Latimer was in his heedlesse youth
A diviator, and abandon'd truth,
Yet heaven having blest him with a riper age)
At last he banish'd his too forward rage,
And from a wandring Commet, he became
A blazing starre, and blush'd not to proclaim
Against his former Errours which had spread
Upon his heart, and almost struck it dead.

He sought the way of truth, and seeking, found
A better Anchor, and a firmer ground
Where on he fixt his thoughts, and would not be
Remov'd by arguments of Tyrannie.
Thus our brave Latimer became a terrour
To Papists, and an enemy to errour,
Though he at first most wilfully deny'd
The truth, yet for the truth at last he dy'd.

The Life and Death of John Philpot,
who died Anno Christi 1555.

John Philpot was a Knights son, and born in Hampshire, brought up at Schoole, and sent from thence to New-Colledge in Oxford, where he stued the Liberall Arts, and the Tongues, and afterwards the Civil-law. He was of a pregnant wit, and singular courage, zealous in Religion, of nature apert, and far from flattery, hypocrisie, and dissimulation: from Oxford he travelled into Italie, where he was in some danger for his Religion: In King Edward the sixth dayes, he returned into England againe, and had many conflicts with Bishop Gardiner: He did much good in Hampshire, being Archdeacon of Winchester all King Edwards dayes; but in the beginning of Queene Maries Reign he was cast into Prison, where he lay a yeet and a halfe before he was examined; then he was sent for by Doctor Story, and after some captious questions proposed to him, he was committed Prisoner to the Bishop of Londons Collesse, unto which was adjoynd a little Blind-house, with a great pair of Stocks, both for hand and foot, but thanks be to God, saith he, *I have not played of those Organs yet: there he found a godly Minister of Essex, who, desiring to speake with him, did greatly lament his infirmity, for through extremity of imprisonment he had yeilded to the Bishop*

of London, and was set at liberty; whereupon he left such an hell in his conscience, that he could scarce refrain from destroying himselfe; and could have no peace, till going to the Bishops Register, and desiring to see his Recantation, he tore it in pieces: whereupon the Bishop sending for him, buffeted him, pluckt off a great part of his beard, and sent him to his Cole-house, where Master Philpot found him very joyfull under the Crosse. Philpot being afterwards sent for to the Bishop; he asked him, amongst other things, why they were so merry in Prison, to whom he answered, We are in a dark comfortlesse place, and therefore we solace our selves with singing of Psalmes: after other discourse (saith he) I was carryed to my Lords Cole-house againe, where I, with my six fellow-prisoners, doe rouse together in the straw, as chearfully, we thank God, as others doe in their beds of down. After sundry examinations he was by the Bishop set in the stocks, in a house alone, of which he writes: God be praised that he thought me worthy to suffer any thing for his names sake: Better it is to sit in the stocks in this world, then to sit in the stocks of a damnable conscience: at last he was condemned for an Heretick; whereupon he said, I thanke God I am an Hereticke out of your cursed Church, but I am no Hereticke before God. Being sent to Newgate he spake to the People as he went, saying, Ab good people, blessed be God for this day: having notice given over-night that the next day he should be burn'd, he said, I am ready, God grant me strength, and a joyfull resurrection; and so he went to his chamber, pouring out his spirit unto the Lord in Prayer, and giving him most hearty thanks for accounting him worthy to suffer for his Truth. Going into Smithfield, the way was very foul, whereupon two Officers took him up and bare him to the stake; then said he merrily, What? will you make me a Pope? coming into Smithfield, he kneeled downe, saying, I will pay my Vowes in thee O Smithfield: he kissed the stake, saying, Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death for me? when the fire was kindled, with much meekness, and comfort he resigned up his spirit unto God, *An. Christi*

Conragious Philpote with a dauntlesse brow
March'd to his death, and would not once allow
The least Submittance to erroneous powers,
But Drown'd to smell on their imposs'd flowers:
And when he labour'd in the most distresse
He was most chearfull, and would still addresse
Himselfe to Heaven, where he was sure to find
A healing Balsome to confirme his minde:
He pray'd to God, and having done, he cry'd,
I thank, I thanke the Father, and so dy'd:



THOMAS CRANMER

The Life and Death of Thomas Cranmer.

Thomas Cranmer was extracted from an ancient family
in *Lincolnshire*, as that derived it selfe from one of more
antiquity

antiquity, (still retaining the said name and Armes) in Normandy. Of his infancy and childhood, we can give no other account, then what is common to others of the same age as not capable of any extraordinary Actions, but silently shaddowed under the Innocency and simplicity thereof.

Afterwards he was admitted into *Jesus Colledge* in Cambridge where he proceeded Master of *Arts*, with generall applause for his learning and mannaers. Here he happened to marry the Inkeepers wives kinswoman at the sign of the *Dolpbin*: An act beheld by some as destructive to his future preferment, and deeply condemned by those who preferred height before holinesse, and a rich and plentiful before a chaste and comfortable life.

Malicious tongues on this foundation built many foule and false Scandals against him, some slandering him for to be an *Ostler* (because of his often repairing to that Inne) which causelesse report (confuting it selfe with its own improbability) his weaknesse and Patience overcame, by contemning it. Thus worthy Saint *Helen* Mother to *Constantine* the great was scoffed at to have been a Stable-groomes Daughter, for her Zeale in searching the monuments of Christs nativity in *Bethlehem*; of whom Saint *Ambross*, *Bona Stabularia quædici maluit Stercoraria ut Christum lucrificeret.*

But Gods Providence who orders all things to the best some yeere after tooke *Crammers* wife away, which losses proved a great gaine unto him. For resuming his Studies (thereby to allay his Torrow and solitarinesse) he became so eminent that the Society of *Jesus Colledge* chose him again into his Fellowship. Indeed it was against the Fundamentall Law of the *Universitie*, which provides *Namque socios nostros esse maritos vel maritatos*: yet seeing a Widdower is the second part of a Bachelor, and *Crammers* extraordinary learning a dispensation for himselfe, by peculiar favour he was reelected into that House.

How excellently he behaved himselfe therein, one Instance for many; At that time many unworthy Schollars scambled up into the highest degrees, whose scarlet Gownes might

might seeme to blash the wearers Ignorance. To prevent the dangerous consequences thereof, and to render Degrees more considerable for the future, *Cranmer* by generall consent was chosen Publicke Examiner of the sufficiency of such candidates for Degrees. Herein he carried himselfe with such remarkable moderation, neither over remisse to incourage any unworthinesse to presume, nor too rigid to dishearten the endeavours of the ingenious, that it is questionable whether his Carriage brought more profit to private Persons, or credit to the Univerfity. Some whose Graces for the present were stopt by him returned afterwards to thanke him, because (preferring rather to displease then hurt them) the gentle Checke he gave them occasioned their greater diligence in the race of learning.

Here *Cranmer* lived till the infection of the *Plague* forced the students to leave their Colledges and he to entertaine the time with more safety and privacy became a teacher to some Gentlemans sonnes in the Country where we leave him for a time, requesting the Reader to accompany us to some matters of higher Concernement. About this time the Divorfe betwixt King *Henry* & *Katherine* his wife was agitated in the Court of *Rome*; *Queen Katherines* age was above her Husbands, her Gravity above her age, more pious at her Beades then pleasant in her Bed, a better woman then a wife, and a fitter wife for any Prince then King *Henry*. No wonder then if he were impatient to be delayed in his Divorce by the Dilatory tricks of the *Romish Court* (intending first to divorce all the Gold from *England*) kept the Cause some yeeres in suspension; so torturing King *Henry* on the racke, betwixt hope and feare, not to have his desire effected.

It hapned that a Courtier came into *Cranmers* Company, who familiarly conversing together amongst other discourse light on this matter of Divorfe. *Cranmer* informes the Gentleman that the readiest way for the King to attaine his desire was no longer to trace the Labirynth of the Popes proceedings (where Clyents loose themselves in

F i f

the

the endlesse Multiplication of affected intricacies) but directly to be take himselfe to the Word of God, according to which the Kings marriage unlawfull at the first might lawfully be annulled. This being brought to the Kings Eare (where welcom news would quickly arrive) *Cranmer* is sent for, & afterwards imployed to the most principal Universities in Europe there publickly to maintain the truth of his aforesaid Assertions; and after his returne was rewarded for his undertaking (no lesse learned then Laborious) with the Archbishopricke of *Canterbury*.

Here I have no leisure to listen to, much lesse faith to beleeve those false Aspersions, which Doctor *Sanders* casteth on this reverend Prelate, bottoming the beginning of his Court Advancement on the Basest Employments performed by him. Sufficeth it is to know that as the *Hernesshaw* when unable by maine strength to grapple with the *Hawke* doth Slice upon her, bespattering the *Hawkes* wings with dung or ordure; so to conquer with her taile which she cannot doe with her bill and beake. So Papists finding themselves unable to encounter the Protestants by force of Argument out of the Scripture, cast the dung of foule language and filthy railing upon them, wherein *Sanders*, exceedeth all of his Society. Yea God may seeme to have vindicated the innocence of the one and punished the slanderous mouth of the other, in that the foresaid *Sanders* was afterwards famished in *Ireland*, that mouth being starved for want of food, it surfetteth with superfluity of Falsehood.

Cranmer now Archbishop, so became the Place with his Piety and Gravity that he indeared himselfe to all conditions of People. This was the greatest fault he was guilty of, That his nature was bad in being too good; he was of too easie and flexible a disposition, which made him cowardly to comply with the Church of *Rome*. For although he never did any harme to the Protestants, yet he did not unto them so much good as he might and ought.

Some may conceive this passage might well be omitted,
but

but the truth of our love to this good mans memory, must not make us to forget our love to Truth: besides this recording of such slips, doth read to us in him a Lecture of our owne Infirmities, if Gods grace be not more Active in our Hearts. Oh there is more required to make us Valiant, then barely to be able to call another Coward.

During the Reigne of *Henry* the eight and *Edward* the sixth, our *Cranmer* flourished in favour. But no sooner came *Queen Mary* to the Crowne, but he was scorched with the heat of her Anger; As an earnest that his whole Body should afterwards be burnt by her cruelty. Indeed he well deserved of *Queen Mary* in this particular, because he with *Justice Hales* would never consent to the disinheriting of *Queen Mary*, and refused to subscribe the *Will* (shall I say of *Edward* the sixt or the *Duke of Northumberland*) translating the Crowne on the *Lady Jane*: But all this would not advance him into the *Queenes* favour, no nor reconcile to her good *Will*, (hee being still troubled with the fit of the mother, and meditating revenge against him, because *Cranmer* had been the principall promoter of *Queen Katherines* Divorse: Or, which is more probable, (being the *Queen* of her selfe was not cruelly minded) some under her, which did bite where she did not barke (*Gardiner* the *Spanniell*, *Bonner* the *Bloudbound*) projected his destruction.

For being pardoned of Treason (of which he stood guilty with the rest of the Privie Council) he was charged with Heresie and sent to *Oxford*, there to dispute upon certaine Controversies, being nothing else but a plausible contrivance of his Death, which was concluded on before any Sylogisme in that Disputation was propounded. However his Adversaries improved themselves so much on his facile nature and love of life, that their large promises prevailed on him so far, as to make him subscribe to Popery, though presently after he recanted his recantation, and was burned to ashes for the profession of the Truth; first thrusting his owne right Hand (faulty for his former subscription) into the fire, so that his Hand died a Malefactor, and the rest of

his body a Martyr. All which passages are so largely reported by Master Fox, who in his History hath so carefully gathered in the Harvest, that his diligence hath left no gleanings for Posterity to picke, having omitted nothing in his life rema-keable for such as succeed him to observe. He writ many things which are here to his eternall praise truly registred.

1. *A catechism: of christian Doctrine.* 2. *Ordnations of churches reformed.* 3. *Of ordaining Priests.* 4. *Of the Eucharist with Luther.* 5. *Of defence of catholicke doctrine.* 6. *To the professors of the Truth.* 7. *Ecclesiasticall Laws in Edward the sixth his reign.* 8. *Against Gardners Sermon.* 9. *Doctrine of the Lords Supper.* 10. *Twelve Books of common places, out of the Doctors of the church.* 11. *Christian Homilies.* 12. *To Richard Smiths calumnies.* 13. *Confutations of unwritten truths.* 14. *Of not marrying ones sister, two Books.* 15. *Against the Popes primacy, two books.* 16. *Against Popish purgatory, two books.* 17. *Of Justification, two books.* 18. *Epistles to learned men.*

Out of Prison he writ these.

1. *Against the sacrifice of the Masse.* 2. *Against adoring the Host.* 3. *To Queen Mary with others.* 4. *Emendations of the Translation of the English Bible, and added Prefaces to it.*

'Twas not inticing Honour could remobe
 The constant heart of Cranmer from the love
 Of sound Divinity, he alwayes stood
 Firme to God's Cause, and dy'd it with his blood:
 A true Seraphicke and Tyrannicke fire
 Wob'd (as it were) ambitious to aspire;
 And both preball'd, being willing to controule;
 Th'one burnt his Body, th'other cur'd his Soule.
 Image adoring Papists, boast your fill;
 He sent a Soule to Heav'n against your wils,
 What can ye say, but this, your rage was spent;
 He did him good, though with an ill intent:
 Whicke up your eares, and h' are this satall tone,
 Those fires which made him screeke, will make you groan

*The Life and Death of Conrade Pellican, who
died Anno Christi 1556.*

Conrade Pellican was born at Rubeac in Swedeland, Anno 1478. and brought up in learning by his Parents: at thirteen yeeres of age he went to *Heidleberg*, after sixteen moneths study there, he returned home, where he entered into a Monastery: yet afterwards returned to *Heidleberg*, and from thence to *Tubinge*, where he studied the Liberall Arts, and was much admired for his quick wit: he studied also School-Divinity, and Cosmography, wherein he profited exceedingly; he tooke very great pains in the study of Hebrew: and at *Basil* was made Doctor in Divinity, afterwards the Popes Legat took him with him towards *Rome*, being affected with his learning, but falling sick of a Fever by the way, he returned to *Basil*. Whilst he thus continued a Fryar, he was of great esteeme amongst them, because of his learning & integrity: but it pleased God at last, that by reading *Luthers* bookes, and conference with learned and godly men, he began to dis-relish the Popish Errors, and so far to declare his dislike of them, that he was much hated, and persecuted for a *Lutheran*: but about the same time the Senate of *Basil* chose him Lecturer in Divinity in that City together with *Oecolampadius*: where he began first with reading upon *Genesis*, then on *Proverbs*, and *Ecclesiasticks*. An. Christi 1526. he was by the meanes of *Zuinglius*, sent for to *Tybare*, and being come, was most courteously entertained by him: there he laid downe his Monks Coule, and married a wife, by whom he had a son, which he named *Samuel*, being then preaching upon the history of *Samuel*: that wife dying, he married againe, but had no children by his second wife: he was present at the Disputation at *Bern* about Religion: after *Zuinglius* his death, there were chosen into his room, *Henry Bullinger*, and *Theodor Bibliander*, who was an excellent Linguist, and began to read upon *Isaie*, to the
great

great astonishment of his hearers, for that he was not above 23. years of age. *Pelican*, at the earnest request of learned men, Printed all his Lectures, and Annotations, which were upon the whole Bible, excepting onely the Revelations; which portion of Scripture he not intending to write upon, caused the Commetary of *Sebastian Meyter* upon it, to be bound with his, to make the worke compleat: He translated many bookes out of Hebrew, which were printed by *Robert Stevens*: and having been Hebrew Professor at *Tyburn* for the space of thirty yeers, wherein he was most acceptable to all, not onely in regard of his excellent learning, and indefatigable pains, but also in regard of his sweet, and holy Conversation. At last falling into the pain of the stone & other diseases, he departed this life upon the day of Christs Resurrection 1556. of his Age 78.

After our Pellican had wandred long
In the worlds wide-wildernesse, he grew so strong
In grace and goodnesse, that he soon became
An ample Subject for the mouth of Fame;
He was admir'd by all that lov'd to be
Serious proficient in Divinity:
He lives, he lives, although his body lyes
Inshroud'd by earth; True virtue never dyes.

*The Life and Death of Bugenhagius, who
died Anno Christi 1558.*

Iohn Bugenhagius was born at *Julinum* in *Pomerania*, Anno Christi 1485. His Parents were of the rank of Senators, who bred him up carefully in Learning, and sent him to the University of *Grypswald*, where he profited in the study of the Arts, and the Greek tongue. Being twenty years old he taught School at *Trepta*, and by his learning and diligence, he made the School famous, and had many Scholars

to whom also he red dailly some portion of Scripture, and prayed with them : and meeting with *Erasmus* his booke againe the Hilttrionickall carriage of the Fryars, & the Idolatry of the times, he gat so much light thereby, that he was stirred up to instruct others therein, and for that end in his Schoole he read *Matthew*, the Epistles to *Timothy*, and the *Psalms*, to which he added Catechising, and also expounded the Creed, and the ten Commandements ; unto which exercises many Gentlemen, Citizens, and Priests resorted : from the Schoole he was called to preach in the Church, and was admitted into the Colledge of Presbyters : many resorted to his Sermons of all ranks, and his fame spred abroad : insomuch as *Bogesslaus*, the Prince of that Country, employed him in writing an History of the same, and furnished him with mony, books, and records for the enabling of him thereto : which History he compleated in two yeeres, with much judgement, and integrity.

Anno Christi 1520. one of the Citizens of *Trepta*, having *Luthers* booke of the Babylonish Captivitie sent him, he gave it to *Bugenhagenius*, as he was at dinner with his Collegues, who looking over some leaves of it, told them that many Hereticks had disquieted the peace of the Church since Christs time, yet there was never a more pestilent Hereticke then the Author of that book : but after some few dayes, having read it with more diligence and attention, he made this publick Recantation before them all ; *What shall I say of Luther, All the world hath been blinde and in cimmerian darknesse, onely this one man hath found out the Truth.* And further disputing of those questions with them, he broughe most of his Collegues to be of his judgement therein : Hereupon *Bugenhagenius* read *Luthers* other Works diligently, whereby he learned the difference between the Law and the Gospell, Justification by Faith, &c. and taught these things also to his Hearers. But the Divell envying the successe of the Gospell, stirred up the Bishop to persecute the professors of it, some of which he cast into Prison, and caused others to flye away ; insomuch, as *Bugenhagenius* also being

not

not safe, and desirous to be acquainted, and to confer with *Lutier*, went to *Wittembourg Anno christi 1521.* and of his age 36. and came thither a little before *Lutber's* going to the Diet at *Worms*: In whose absence he opposed *Carlostadius*, who would have all Magistrates to rule by the Judicials of *Moses*, and Images to be cast out of Churches. Upon *Lutber's* return out of his *Patmos*, he was chosen Pastor of the Church of *Wittembourg*; which he taught and governed with much felicity, and in many changes of affairs, for the space of thirty six years, never leaving his station, neither for War nor Pestilence; and when he was profered Riches and Preferment both in *Denmark* and *Pomeron*, yet he would never leave his Charge, though he lived but poorly in it. *Anno christi 1522.* he was sent for to *Hamburg*, where he prescribed to them a forme both of Doctrine, Ceremonies and Calling of Ministers; where he erected a Schoole also, which afterwards grew very famous: and *Anno christi 1530* being sent for to *Lubeck*, he prescribed to them also an order both for Preaching and Discipline, and set up a Schoole there also. *Anno christi 1537.* he was sent for by *Christian* King of *Denmarke*, to reform Religion in his Dominions; at which time, he set forth a Booke about the Ordination of Ministers: There also, instead of the seven Bishops of *Denmarke*, he settled seven Superintendents to Ordain Ministers, and to see to the Government of the Church, whom he ordained in the presence of the King and the Senate, in the chief Church of *Hafnia*. He set up Lectures also in that Univerlity, and Ordained Ministers for the Churches of *Denmark* and *Norway*, of which there were foure and twenty thousand. *Anno christi 1542.* he was employed by the elector of *Saxonie*, to Reform the Churches in the Dukedome of *Brunswick*: the year following, the Senate of *Hilvesia* sent for him to Reform their Churches; where he, with *Corvinus* and *Henry Winckle*, wrote them a Form of Ordination, and Ordained six Pastors for their six Congregations. *Anno christi 1533.* he proceeded Doctor, at the instigation of *Job. Friderick*, Elector of *Saxonie*. Afterward

wards, in the Wars of *Germanie* for Religion, *Wittenberg* was besieged, and *Bugenhagius* being grown old, he met with many troubles, yet would he never flye, but by daily prayer to God he much cheared up himself, considering that in so great tempests, the poor Ship of Christ's Church was not swallowed up and devoured.

The Controversies and Quarrels which sprung up in the Church, were the greatest grief to him. Being grown old, and his strength so decayed that he could no longer Preach he yet resorted daily to Church, where he poured forth fervent Prayers both for himself and the afflicted condition of the Church of God at that time. Afterwards, falling sick (though without much pain) he continued instant in prayer, and holy conference with his friends. And drawing near to his end, he often repeated, *This is life eternall, to know Thee the onely true God; and him whom thou hast sent Jesus Christ*: and so quietly departed in the Lord Anno christi 1558. and of his Age 73.

He was a faithfull Pastor; mercifull to the poor; severe and stout in reproof: an earnest defendour of the Truth against Errors: ardent in Prayer, &c. He joyned with *Luther* in the Translation of the Bible: which being finished, every year upon that day, he invited his friends, and made a Feast, which he called, *The Feast of the Translation of the Bible.*

When the Cimmerian darknesse had forsooke
Babe Bugenhagius, he rous'd up, and tooke
Truth by the hand, and from a Foe he turn'd
A friend to Luther, though at first he spurn'd
Against his writings, yet at last his brest
Repented what he rashly had exprest.
Then like a Starre he shin'd and was content
To teach himselfe, and others to repent.



PHILIPPVS MELANTHON

The Life and Death of Phillip Melancthon.

IN the year of grace 1497. *Philippus Melancthon* (that vigilant Watchman for the generall good of the Church) was borne at *Bretta*, a Towne situate in the *Lower Palatinate*, and onely famous for the birth of so excellent a man. His Parents although they were not endewed with any store of earthly treasures, yet they were rich in grace, both of them being godly, wise, vertuous, grave and honest; his Father attaining to no greater advancement then to be chief Gentleman of Armes unto *Philippus* and *Ruperius*, two German Princes.

In his youth he was committed unto the tuition of *Joannes Augarus*, a man excellently qualified, of whom he learned

learned the Latin tongue, and afterwards was instructed in the knowledg of the Greek, by *Georgius Simlerus*, who afterwards became a publicke professor of the Civill Law: concerning whom *Melancthon* used to speak with great reverence and respect, both for his eminent gifts, and also for that singular care which he had over him, being a child and delivered unto him to be instructed in the knowledg of the same tongues.

Being by these two furnished in some measure with the knowledge of these tongues; and being not yet fully twelve years old (a sufficient testimony of his future worth) he was sent to the University of *Heidelberg*, where he studied Poetry, and proved also in short time an excellent Historian, and he being but a child himselfe, he taught the children of the Grave of *Lionsten*, by which means notice being taken of the excellency of his parts, he was graced in the same University by a generall consent, with the title of Bachelor of Arts: and which is also most remarkable in his youth, here he frequented the Company of those which were observed to be the greatest and best learned men; and especially he used the familiarity of *Spangelus* a Doctor of Divinity, a man learned, discreet and wise; having continued here for the space of three years, he went unto *Tubinga* in the year 1512. where he became an Auditor unto *Brassicanus* and *Bebelius*, the lavrell Poets of those parts; and also unto *Johannes Stofferus* an excellent Mathematician and professor of those Arts in that Academy, & also unto *Franciscus Stadianus*, then Logick Lecturer, all of them being famous for their excellent endowments; and for the bettering of his understanding in Divinity, and increased of his knowledge therein, he repaired unto Doctor *Lempus* esteemed the soundest & most judicious in that place, concerning whom he used to say, that he would paint that horrid Monster of Transubstantiation on a table, and present it publickly unto his Auditors, and that he could not but much admire and wonder at the insultrie and blockishnesse of the man; here he was also an Auditor unto his Master *Simlerus* pro-

felling the civill Law, wherein he came unto found know-
 ledge, as is made apparent by his writings, and having at-
 tained unto a singular perfection in the Arts and Tongues,
 he was in this University advanced unto the degree of Ma-
 ster of Arts or Doctor of Philosophy in the year 1513. and
 in the seventeenth yeer of his age: after this dignity con-
 ferred on him, he remained four yeers in the *Academie*,
 where he commented on *Virgil* and *Terence*, read the Rhetor-
 rick & History Lecture with singular judgment, & with the
 great approbation and applause of his Auditors. About
 this time there being great tumults raised in *Saxonie* con-
 cerning religion, grounded on the doctrine taught by *Lut-
 ther*, he was called by the Duke of *Saxonie* (God so dispos-
 ing by his providence) unto *Wittenberge*, in the year 1518.
 and in the 22. yeer of his age, and in the tenth yeer of *Lut-
 thers* residence in the same place, to be a faithfull assistant
 unto him for the advancing of the Gospell; and in this
 may that City justly glory, that it hath been blessed with
 the labours of these two undaunted Champions, whose
 actions can hardly be paralleld by any living either in the
 auncient or in these moderne times.

At his departure from *Tubinga*, his Master *Simlerus* said
 that his going away was to be much lamented of the whole
 City, and forthwith added, *Quotquot ibi essent docti homines,*
non esse tam doctos ut intelligerent, quanta esset doctrina ejus, qui
inde evocatus discederet: that amongst all the learned men in
 the City, none could be found guilty of so much learning
 as to judge truly of that worth which was to be found in
 that man.

Presently after his comming unto *Wittenberge*, he pub-
 likely began to read his Lectures, where *Luther* being present
 he received an excellent approbation from him, concern-
 ing his sufficiency, & so he proceeded in opening the Scrip-
 tures, to the great benefit and instruction of his Auditors.

In the year 1519. he was present at the disputation be-
 twixt *Luther* and *Eccius*, at *Leipsich* where sometimes he utter-
 ed his opinion amongst them concerning the points in
 contraverſie

contraverſie; *Eccius* not well brooking his forwardneſſe cryes out unto *Luther*, *Amove a te iſtam ſaccum diſtinctionum*; remove from thee that budget of diſtinctions, and after a ſcornfull manner ſtiled him the *Grammariar*.

In the year 1520. he expounded the Epiſtle of *S. Paul* to the *Romans* at *Wittenberge*; which worke of his was ſo well approved by *Luther*, that he cauſed it to be Printed for the generall benefit of the Church: and in his Preface to the ſame Booke, he uſeth theſe words unto *Melancthon*, *Ego, quod impii Thomiſtæ ſuo Thomæ mendaciter arrogant, (viz.) neminem ſcripſiſſi melius in ſanctum Paulum, tibi vere tribuo*: What the *Thomiſts* unjuſtly aſcribed unto their *Thomas* (viz.) that none ſet forth a ſounder Comentary on *Paul*; I attribute it juſtly unto thee. And in the year following, having intelligence that the Divines of *Paris* had condemned the Bookes and Doctrin of *Luther*, he oppoſed by writing their heady Decree, affirming his Doctrin to be ſound and Orthodox.

In the year 1527. he was appointed by the Duke of *Saxonie* to viſit all the Churches within his Dukedome; in the performance whereof he wanted neither painfull labour nor envious backbiting. And finding in them many diſorders and corruptions, he preſcribed unto them a forme written in the *German* tongue, which he willed them to embrace and to make uſe of in their Churches. This action of his cauſed great contention and ſtrife in the Countrey, which by the wiſdome and vertue of the ſame Duke was ſpeedily quieted and taken away.

In the year 1529. an aſſembly of Divines was appointed at *Spire*, where the Duke of *Saxonie* was preſent with *Phillip Melancthon*; who eſpying his Mother, went unto her, and being demanded by her, What ſhe ſhould beleeve amongſt ſo many different opinions and controverſies; he answered that *Pergeret hoc credere quod credidiſſet, nec pateretur ſe turbati conſpectibus diſputationum*. That ſhe ſhould beleeve what ſhe had hitherto beleeved; and withall, willed her not to lay to heart, nor to be diſquieted with thoſe Scholaſticke combats.

The Church being about this time in a troublesome state, and so continuing for a season; it pleased the Pope to promise the calling of a generall Council, for the extirpating of these differences out of the Church, and for the establishing of an Uniforme manner of Doctrine and Discipline: but his intent was onely to make triall how Melancthon stood affected; for when his Legates requested of him to promise them that he would subscribe to all the Decrees of the Synod then shortly to be called; he denied their unjust request, and withall telling them, *In concilio & accusationes, & defensiones, & sententias liberas esse & portare, & in eptum de eventu pacisci antiquam cognitio sit subscripta.* That in a generall Council all occasions, defendings, opinions and judgements ought to be free; and that it was a tying voyd of sence and reason, to yeeld a subscription unto those things which as yet he did neither know nor understand. And so remaining unmoveable in this resolution, there was no generall Council called, because it lay not in the power of the Emperour to command it, and because the Pope was unwilling to exercise his authority in that kinde, least the event should have proved fatall unto the Apostolicall See. About this time Comets were seen in the ayre for the space of three whole yeeres; concerning which Melancthon wrote many learned observations unto his friends.

In the year 1535. the fame of Melancthon came into the Kingdome of England and France; wherefore he was sent for by Henry the eight, and invited by the King of France, to settle a Reformation in their Churches; but he went unto neither of them, in regard the Duke of Saxonie would not consent thereunto.

In the year 1539. there was an Assembly of the Protestant Princes at *Francfort ad Menum*, concerning a Reformation, and Melancthon was commanded to make his personall appearance; but being fearfull lest any should offer violence unto his person, he there published a worke, intituled *De Defensione Legitima.*

In the year 1541. an Assembly was appointed at *Wormes*, where

where there happened a sharpe Disputation betwixt Melancthon and Eccius touching Originall sinne; but by the Commandement of the Emperour, it was forthwith dissolved, and both of them appointed to meet at Reinspurge, where it fell out that Eccius in his disputation propounded a Sophisticall argument, at the which Melancthon pausing a little space for the better untwisting of it, said unto Eccius, that the next day he would give him an answer; whereupon Eccius presently replied, that it would be imputed as a great disgrace unto him, to require so long a time; unto which he presently answered, *Mi Doctor non quero meam gloriam hoc in negotio sed veritatem*: Sir, I seeke not my owne praise in this busines, but the truth; within short time the Emperour came to Reinspurge, and appointed certaine learned Persons on both sides for continuation of the conference; of whom in the life of Bucer; &c. this Conference gave no satisfaction, neither unto Eccius nor unto the Bishops there present, nor unto William Duke of Bavaria; and therefore the whole businesse was referred unto the judgement of a generall Councill, and peace was enjoyned unto both parties by the strict command of the Emperour, together with a hope declared as touching the Reformation of the Churches. In which Conference Melancthon objected that axiome against the Papists, *Christus adest non propter panem, sed propter hominem*. Christ is present in the Sacrament, not by reason of the bread, but by reason of the receiver. Which when Luther heard, he joyfully uttered these words, *Macte Philippe tu eripuisti Pontificis, quod ego non ausus fuisset*: all happinesse attend thee Philip, for thou hast overthrowne the Papists in that Point, which I dared not to attempt. And with that sentence Eccius was so confuted, that he had not a word to speake; yet at the last in a great rage, he told Melancthon that he would dispute with him *ad ignem usque*, even unto the very flames: but the night following he drinking something beyond measure, in regard of the predominancy of his chollar, he fell into an Ague, wherewith in few dayes he dyed.

Againe

Again in the year 1545. *Fredericke* the Prince Elector Palatine successeur unto *Lodowick*, greatly desiring a Reformation in the Churches; he was informed by *Melancthon*, that Ecclesiasticall government did consist

1. In the soundnesse and puritie of Doctrine. 2. In the lawfull use of the Sacraments. 3. In a conservation of the Minister of the Gospell, and in obedience towards the Pastors of the Churches. 4. In the preservation of an honest and godly Discipline, which was to be upheld by an Ecclesiasticall jurisdiction. 5. In the upholding of Schooles. 6. In supplying such persons as are employed in weightie matters with sufficient necessities.

Which points he caused to be dispersed amongst the Churches, but they wrought little or no Reformation: the year following *Germanie* was oppressed with civill Warres; which when it was greatly lamented by *Melancthon*, some out of malice misinterpreting his words, accused him unto the Emperour, as one who laboured to hinder his proceedings in the Reformation of Religion; for which cause the Emperour intended his death, but he was defended and delivered by the intreaty of *Mauritius* the Prince Elector, who possessed the Emperour with a contrary opinion. Not long after it happened that there were great preparations for the Council of *Trent*, and safe going and returning; being concluded on, *Melancthon* was sent with the Letters of the foresaid *Mauritius*, and taking *Norimberge* in his way, he was commanded to stay there untill he received an answer concerning that faith which was generally to be embraced of all the Churches.

During his aboad at *Norimberge* he heard the newes of the Expedition of *Mauritius* against the Emperour, in regard of the *Lantgrave* of *Hassia* who was detained captive. Wherefore *Melancthon* left *Norimberge* & returned again to *Wittenberge*. Many are of opinion that if he had been present at the said Council, and had been suffered to declare his mind freely amongst them, he would have redified many of their judgements concerning matters of religion.

Being come unto *Wittenberge* he constantly went forward in

in his exercise of teaching, and preaching the word of God untill he fell into an irrecoverable disease, whereby his vitall spirits grew so feeble that he was made unfit for the performance of his pastorall office, and weaknesse increasing every day more and more upon him, he was constrained at the last to yeeld unto death; and in the midst of many heavenly prayers he surrendred his soul unto him that gave it, in the yeer of our Lord 1560. in the 63. yeere of his age, and after that he had preached the space of 42. yeeres unto the inhabitants of *Wettemberge*. Where he was buried with great sorrow and lamentation, being laid side by side with *Luther*.

For his excellent gifts he was not onely revered by Protestant Divines then living, but he also gained a singular approbation of such as were his professed enemies.

He was of a meane stature not exceeding the common sort of men, his forehead smooth and high, his haire thin, his neck long, his eyes beautifull and peircing, he was broad breasted, and in generall there was a proportionable agreement betwixt all the parts of his body; in his youth he stammered something in his speech, but reaching unto a maturity of age, he so corrected that infirmity that it gave no offence unto his Auditors; the learned treatises which he left unto the Church (whose reformation both in doctrine and discipline, he greatly laboured for in his life) are here inserted.

Tome 1.

1. *Commentaries on Genesis.* 2. *Explications on some Psalms.*
3. *Upon the Proverbs.*

Annotations on

4. *Matthew.* 5. *Jobn.* 6. *1 Corinthians.* 7. *An Apologie for Luther against the Papists.* 8. *Anabaptists.* 9. *Sentences of Fathers.* 10. *Of the qualification of Princes.* 11. *Of the tree of consanguinity.*

Tome 2.

1. *A Comment on Paul to the Romans.* 2. *School-notes on the Colossians.* 3. *Common places of Divinity.*

H h h

Tome

Tome 3.

1. *A confession of Faith.* 2. *A Catechisme.* 3. *A method of Preaching.* 4. *Theological Dissputations.* 5. *Of Vowes.* 6. *Of the doctrine of the reformed Church.* 7. *An Epistle to John Earle of Wide.*

Tome 4.

1. *Philosophicall workes.* 2. *Commentaries on Aristot. Ethicks.* 3. *Politicks.* 4. *An Epitome of Morall Phylosophy.*

Tome 5.

1. *A Latin Grammer.* 2. *A Greeke gram.* 3. *Logicke.* 4. *Rhetoricke.* 5. *Enarrations on Hesiods workes.* 6. *Arithmaticke.* 7. *Epigrams.* These were printed by Hervagius; but there are divers others set forth by Christopher Pezelius,

As 1. *An admonition to those that read the Alcaron.* 2. *A defence for the marriage of Priests.* 3. *Commentaries on Daniel.* 4. *A discourse on the Nicene Creed.* 5. *Luthers Life and Death.* 6. *School-notes on Cicero his Epistles.* 7. *Translations of Demosthenes and Plutarch.* 8. *Greeke and Latine Epigrams.* 9. *Two Tomes of Epistles.* 10. *Carion his Cronologie enlarged.*

Would thy ingenious Fancy soare and flye
Beyond the pitch of moderne Poesye;
O; wouldest thou learne to charme the conquerd eare
With Reth'riks oyle & Agick; wouldest thou heare
The Majestie of language & wouldest thou pry
Into the Bowels of Philosophy,
Morall, or Naturall? O; wouldest thou sound
The holy depth, and touch the unfathom'd ground
Of deepe Theology? Nay, wouldest thou need
The Sisteme of all excellence, and feed
Thy empty soule with learning's full perfection:
Goe search Melancthons Tomes, by whose direction
Thou shalt be led to Fame, if his rare stozy
Can make thee emulous of so great a glozy.

*The Life and Death of John a Lasco, who
died Anno Christi 1560.*

Iohn Lasco was born of a noble family in Poland, and brought up in learning: afterwards travelling to Tygure in Helvetia, he was by Zuinglius perswaded to betake himselfe to the study of Divinity: and when he might have been preferred to great honor in his owne Country, such was his love to Christ, and his Church, and such his hatred to Popery, that he chose with Moses to suffer affliction with the people of God, rather then to live in worldly honor, and peace amongst his friends: coming into Frisland Anno Christi 1542. he was called to be a Pastor at Embden, where he sed, and ruled his flock with great diligence: the yeere after, he was sent for by Ann the widdow of Count Oldenburg to reform the Churches in East-Frisland; and the next yeer after by Albert Duke of Prussia, but when he agreed not with him in judgement about the Lords Supper, the worke remained unperfected: about that time (the Emerour persecuted the Protestants) he was sent for by King Edward the sixth (upon Cranmers motion) into England, where he gathered, Preached unto, and governed the Dutch-Church, which remain's to this day. In the dayes of Queen Mary, he obtained leave to return beyond-Sea, and went with a good part of his Congregation into Denmarke: but there he found but cold entertainment, by reason of his differing from them about the Lords Supper: the Churches of Saxonie also rejected them, not suffering them to live amongst them upon the like reason: at length that poore Congregation found entertainment in Frisland, under the Lady Anne Oldenburg, and settled at Embden: Anno Christi 1555. he went thence to Francford upon Main; where, with the consent of the Senate, he gathered a Church of strangers, especially out of Belgia: from thence he wrote a Letter to the King of Poland and his Council, vindicating his Doctrin

from some aspersions cast upon it by his adversaries : many enemies also rose up against him and his Congregation, for differing from them about Christ's presence in the Sacrament, especially one *Westphalus*, who wrote bitterly against them, calling them *Zuinglians*, and affirming that all those which had suffered about that point in *Belgia*, *England* or *France*, were the Devil's Martyrs. At last *Lascus* returning into his own Country, from which he had been absent twenty years : there he found God's harvest to be great, and the labourers to be very few. His coming was very unwelcome to the Popish Clergy, who sought by all means to destroy him, or to get him banished ; and therefore they accused him to the King for an Hereticke, beseeching him not to suffer him to stay in the Kingdome : to whom the King answered, That though they pronounced him an Hereticke, yet the States of the Kingdome did not so esteeme him, and that he was ready to clear himselfe from those aspersions. When they thus prevailed not, they cast abroad reproaches, and all manner of lyes, as if he would stir up a civill War in the Kingdome : but it pleased God when he had spent a little time in instructing his friends, that he sickned, and dyed *anno christi* 1569. He was of an excellent wit and judgement, and tooke much paines to have composed that difference in the Churches about Christ's presence in the Sacrament, though it succeeded not. The King of *Poland* had him in such esteem, that he made use of his advice and help in many great and difficult busineses.

His dome and goodnesse both conjoyn'd
 To beautifie Alascos mind :
 He was laborious to fulfill
 And prosecute his makers will.
 His heart was proud to undertake,
 To doe, or suffer for Gods sake :
 Therefore no question but hee's blest,
 And rests in peace and endlesse rest.



AVGVSTINVS MARLORATVS

The Life and Death of Augustine Marlorat.

Augustine Marlorat was born in the Dukedome of Lorraine anno christi 1506. His Parents dyed whilst he was young, and his kindred gaping after his estate, thrust him at eight years of age into a Monastery of *Augustine Fryers*: by which meanes (God so ordering of it) he was brought up in learning; and having studied the body of Divinity in France, came to the Univerlity of *La'anna*, which is a famous Towne of the Lords and States of the Countrey of *Bern*, situate hard by the Lake of *Lemon*, and is a place famous for Divinity, where he profited much in learned, and came to the knowledge of the Truth; and from thence he was chosen to be Pastor at *Vivia*; and from thence he was

The Life and Death of Amſdorſius.

ſent for to *Rotomag*, where he behaved himſelfe with much piety and wiſdome. *Anno Chriſti* 1561. he was preſent at the conference at *Poſſiab*, between the Cardinall of *Lorraine* and *Theodore Beza*; where he acquitted himſelfe with much courage. The year following when the Civil Wars brake forth in *France*, the City of *Rotomag* was beſieged, and after a hard ſiege, was taken: where *Marlorat* and foure other chiefe Citizens, by the malice of *Mont-Morenzie* and *Francis Duke of Guize*, were hanged; though ſome of his adverſaries would have ſaved him. This was done the thirtieth of *October* anno *chriſt.* 1562. and of his Age fix and fifty: whoſe Workes being ever living Monuments, are preſerved to the benefit of the Church of God, and are here ſet down.

1. *A Catholicke and Eccleſiaſticall Expoſition of the new Teſtament.* 2. *An Expoſition upon Genetiſ.* 3. *An Expoſition on the Pſalmes of David.* 4. *An Expoſition upon the Prophecie of Iſaiah.* 5. *His Theſaurus, or Treasuſe-houſe of the whole Canonically Scripture, digeſted into common places: Alſo the hard Phraſes Alphabetically Printed, which uſually are met withall in the Scriptures, by the care and induſtry of William Feugerius of Rohan, profeſſor of Divinity; to whom Marlorat left this Worke, being not altogether perfected at the time of his Diſſolution.*

Renowned Marlorat did breath to give
A breath to worth, which worth ſhall make him live;
Vertue ſhall be his Herabl'd, and his name
ſhall ſtand recorded in roubles of fame:
The trumpet of his praiſe ſhall ſound the bolder
Because true vertue neede crabe no upholder.

The Life and Death of Amſdorſius, who died Anno Chriſti 1563.

Nicolas Amſdorſius was born in *Misna*, of noble Parents Anno Chriſti 1483. and brought up in learning: From
School

School he went to the Univerſity of *Wittenberge* about that time that *Luther* began to preach againſt Indulgence: in *Anno Chriſti* 1504. he Commented Maſter of Arts, and afterwards Licentiary in Divinity: he embraced the Truth that brake forth in thoſe times, and preached it to others: he accompanied *Luther* to *Worms*: in the time of *Luthers* reſeſſe into his *Pathmos*; he, with *Melancthon*, and *Juſtus Jonas* being ſent to by the Elector of *Saxonie* for their judgement about the Maſſe, declared that it was an horrible profanation of the Lords Supper; whence enſued the abolishing of it out of all Churches in *Wittenberg*: he wrote alſo that the Pope was Antichriſt. *Anno Chriſti* 1524. *Luther* being ſent for to *Magdenburg*, he went thither, and having preached to them, he commended to them, and afterwards ſent *Amſdorſius* to gather and inſtruct the Churches there, who faithfully laboured eighteen yeeres in that place: *Anno Chriſti* 1541. he was ſent by the Elector of *Saxonie* to govern the Church at *Naumberg* in the *Palatinate*; where alſo the yeere after he was ordained Biſhop by *Luther*, three other Paſtors alſo impoſing of their hands upon him: but ſix yeers after he was driven away from thence by the Emperor *Charles* the fifth, whence he fled to *Magdenburg*, and was there during the ſiege of it. *Anno Chriſti* 1550. and the yeere after *George Major*, having Publiſhed this propoſition, That good Works were neceſſary to Salvation; *Amſdorſius* in heat of contention wrote, That good Works were hurtfull and dangerous to Salvation: he died about the four ſcore and eight yeer of his age, *Anno Chriſti* 1563.

Amſdorſius was the life of worth, his dayes
Were fill'd with trouble, yet perpetuall praife
Waited upon him; for he did oppoſe
The Errours of the Pope in ſpight of thoſe
That were his enemies, he did maintaine
The Pope was Antichriſt, the Maſſe prophane.
He fear'd them not, but boldly did profeſſe
The truth, and now is Crown'd with happineſſe.

The



WOLFGANGVS MUSCVLVVS.

The Life and Death of Wolfgangus Musculus.

IN the yeer of our Lord God 1497. and on the sixt of the *Ides of September* (a day much observed by our *Ancestors* for the birth of the *Virgin Mary*, and also for the destruction of *Jerusalem* by *Titus* the son of *Vespasian*) was *Wolfgangus Musculus*, that faithfull servant of *Christ*, born at *Duis*, a little towne situate in *Litharingia* famous onely for the abundance of *Salt-pits*, wherewith it is richly stored.

His father was called *Antonius Musculus*, who by his profession was a *Cooper*, he was religiously given but of a meane estate, his mother was named *Angela Sartoria* descended from an honest and well esteemed *Parentage*, a woman endewed with zeale towards religion, with unspeckled Chastity,

Chastity, and also with a singular wisdom; they were blessed with two sons *Hammanus* and this *Wolfgangus*.

The former was brought up in his Fathers profession, the other appearing more ingenuous, and more fit for learning, he was set apart thereunto, which he prosecuted with such an ardent affection, that even in his tender yeeres, he would exercise himselfe continually in reading or writing, unlesse he were violently withdrawne from, and as it were with rains restrained from those actions.

Reaching unto that maturity of age, wherein he appeared fit for more solid studies, his father (furnishing him with some necessities for the journey) sent him away unto other Schooles, wherein according to his owne desire he might attaine unto greater perfection: the reason why he sent him so slenderly furnished, was because he would have him to get his victuals by singing and begging from doore to doore, according to the custome of those times, who used (although rich) to thrust out their sons into the world after that manner, that by that meanes they might joyne patience, temperance and humility with their learning, fearing that if they should be tenderly and delicatly brought up, they would be more addicted unto, and sooner follow and imbrace Idelnesse and lust, then their studies.

Being sent away after this manner, he went into *Asiatia*, and taking a view of some certaine towns in that Country, at the length he came unto *Rapperswill*, where a well disposed widdow fixed her eyes upon him, and inwardly lamenting his outward misery, whose chearfull countenance promised a more favourable fortune, received him into her house, and according unto her ability sustained him (he frequented the School) untill such time as a generall and noble Gentleman living in the same place, had notice of him, who conferred extraordinary curtesies on him, for his maintenance at the Schoole, as he himselfe freely confessed.

Having continued here a certain space, he shaped his course unto *Slestadt*, where he addicted himselfe unto the study of

Poetry, wherein he proved excellent, to the great approbation of his Master, and in this course of study he continued, until he reached unto the age of 15. years.

Then having a desire to returne unto *Dusa*, to visit his Parents, he directed his course unto a Monastery and (lying in the *Palatinate*, founded by the Lords of *Luzelstein*, and consecrated to Saint *Benedict*) because he intended to visit his Aunt *Sappia*, living at *Westreich*, neere adjoining unto the said Monastery, where he was lovingly entertained by her, who brought him the evening following with her into the Monastery, to behold the formes and customs of the place, in the performance of their divine exercises: where he adjoynd himselfe unto the Choristers, and sung his part with them, with such a comlineesse of gesture and pleasantnesse of voyce, that the *Prior* was greatly affected towards him, intending to allure him if possible he could, to be a member of the said Monastery, and for that cause he diligently observes his going out at the end of prayers, and withall followes him close at the heeles, accompanying his Aunt, of whom he demanded whose son he was? and from whence he came? she forthwith replied, that he was her sisters son, and that he was returning from School unto *Dusa* unto his Parents.

The *Prior* then turning himselfe unto *Musculus*, he demanded of him how he liked a Monasterical life? and withall told him that if he would frame himself thereunto, he would use meanes that he should be admitted gratis into the Colledge, (which favour had as yet been conferred on none) and that he should be sufficiently provided of apparrell and lodging, and that he would esteeme him as his owne son.

His Aunt returned many thanks unto the *Prior* for this unexpected favour, promising that she would forthwith acquaint his Parents with the motion, and would also returne a speedy answer unto him, how they stood affected; So taking their leave of the *Prior*, they provided for *Dusa*, where arriving, she declared the kinde motions of the *Prior*;
his

his Parents were exceeding joyfull of the news, & perswaded themselves that it was a blessing proceeded from God, and therefore they hasted again to return him to the Prior, who lovingly entertained and received him into the number of his owne family, cloathed him with an habit futable to the Monastery, sent him unto the Bishop to be admitted (according to the custome) into his office, and lovingly esteemed him as if he had been his owne sonne, unill he died.

In this Monastery he continued for the space of fifteen years, which time he spent, not as lazie and idle Monks commonly doe, but in the increasing and perfecting of his learning, sometimes perusing the works of *Tully*, somtimes reading the books of *Ovid*, and contracting them into a briefer volume, which worke was much applauded by *Claudian Cantinacula*, a learned Lawyer in those times: Somtimes spending time in the Art of musick, wherein also he attained unto excellent knowledge; neither did he confine himselfe onely unto those studies, but passed from them unto Divinity, into which he entred about the twentieth year of his age, and being told by an old devout Monk, that if he intended to become a good Preacher, he must endeavour to be familiar with the Bible; he forthwith gave himselfe unto the reading of the Scriptures, reposing and laying up those things in his memory, which seemed unto him most usefull for future occasions.

Ad notice being taken of his knowledge therein, and of the ability of his parts, the office of a Preacher was imposed on him, and he was first designed unto the Church at *Leixheim*, belonging unto the jurisdiction of the Monastery; where his Auditors perceiving his excellent gifts, they dispersed his fame, whereby he came to be called to the exercising of his gifts in many other Churches.

During his continuance in this exercise, many of *Lubers* books were dispersed through *Germany*, some of which were conveyed to him by an intimate friend of his, these he diligently perused and read day and night, and not with

lesse benefit then labour, embracing the purest doctrine that he found therein, with great zeale; and would confer with his Collegues many times about the same, stilly defending and maintaining that doctrine against their Culumnes, disdaining that aspersiō of hæresie, which was by some of them fastned upon him; affirming that although *Lutber* as he was a man, might erre in some points, yet he was not therefore to be pronounced an hæretick; neither did he vindicate this in the Monastery onely, but publickly he delivered the same for true and undoubted doctrine unto his Auditors, that for the same he was by many evill disposed persons stiled the *Lutberan Monke*.

But his desire of propagating the truth, wanted not (by the blessing of God) good successe; for besides many of his Auditors, he converted some of the Monks of the same Monastery, who afterwards forsooke that Cloyster life, and constantly professed the Gospell of Christ unto their lives end. He also converted many Noble men, and amongst them *Reinbardus* a *Rottenburge* Governour of the Castle at *Lutzelsstein*, a man in great favour with the Prince Elector *Palatine*.

In these proceedings he wanted not mighty and bitter enemies; for in the Monastery the Senior Monkes (who were deeply rooted in superstition) sharply opposed him, doing him all the mischiefes that they could: as for outward enemies they were not wanting; for the Bishops of *Ments* and *Strasburge*, had many times surprized him, had he not beene carefully protected by the foresaid Governour.

This Governour being willing to make triall of his constancy in the cause of Religion; on a time (during his abode under his protection) came to the Church where he was Preaching, guarded with some few Horsemen, and having altered his habit that he might not be known, he calls unto him after a bold threatening manner, and commands him to come forth out of the Church. *Musculus* supposing that they had been some sent from the Bishop to apprehend him;

he

he desired of them that they would give him leave to finish his Sermon, and then he would go with them whether soever they pleased; which being granted, he went forward in his Sermon, without making any shew of the least fear: his Sermon being ended, and he supposing that he should dye, he exhorted his Auditors unto constancy, faith and piety; and withall desired them to poure out their prayers unto God for him, who was then ready to lay down his life for Christ; and so committed them all unto Almighty God (who were wonderfully astonished with this action) he came downe and yeilded himselfe into the hands of those who expected his coming.

Reinbardus admiring the undaunted courage of the man, discovered himselfe, and embracing him in his armes, exhorted him alwayes to retaine the same constancy, promising him sure defence, as long as he continued and resided within his liberties.

But *Musculus* perceiving danger to increase daily, so that he could not have liberty to make profession of the Gospell in that place, he resolved to forsake the Monastery, and to betake himselfe unto some place where he might with more freedome and lesse danger professe the same. He acquainted some of the Monkes which were his intimate friends with this resolution; they, by reason of the death of the Prior at that time, desired him to stay, and would willingly have conferred the government of the Monastery on him; but he knowing that that dignity would prove a hinderance unto that which he most aymed at, refused it, and willed them to bestow it on *Brifacius*. Before he departed he betroathed himselfe unto a Kinswoman of the said *Brifacius*; who also went together with him unto *Sirasburge*, in the year 1527. and in the thirtieth year of his age; where according to the manner of that Church he was publicly married; the Minister bestowing a Wedding dinner on them in his owne house.

Here misery began to creepe more and more upon him, partly because of that little money wherewith he was sur-

nished to sustaine both himselfe and his wife ; and partly because there was no hope left unto him of getting any thing by Preaching ; because many eminent persons were Silenced in the same City. Wherefore for the avoyding of further poverty, his wife turned servant, and he covenanted with a Weaver to doe him service for the space of two Moneths. Which action although that it ministred griefe unto him, yet casting himselfe upon God, he comforted himselfe with this diltick :

*Est Deus in caelo, qui providus omnia curat,
Credentes nunquam deservisse potest.*

**God by his foresight hath such order taken,
That true Belévers cannot be forsaken.**

This Weaver with whom he had Covenanted was an Anabaptist, who nourished in his house a teacher of that sect. *Musculus* perceiving his great hypocrisie & idlenesse, would sometimes object unto him those words of *Paul*, *He that will not worke, let him not eat.* At which saying the Weaver was greatly offended, so as at the end of two Moneths he gave him his wages, and bad him be gone. *Musculus* was now compelled to seeke him a new Master ; and it happened at that time that the Inhabitants of *Strasburge* employed many labourers, about the scouring of the Ditch which invironed the City, and about the repairing of the breaches in the Wals. He agrees with the Master of the Worke, and towards night he walkes about the wals to view what place might please him best to worke in ; which being done, he returned unto his wife, who certified him of better newes ; and as God so disposed of a better work, and that was this, that a Messenger was in the house, who willed him to meet the Senate and *Bucer* in the Cathedrall Church. He much admired at the first what this should meane, yet forthwith he went ; *Bucer* having notice of him, calls him unto him : he being no sooner come, the Councill commanded him to goe unto the Village called *Dorleckzein*, distant three miles from

from *Strasburge*, and there to Preach the Gospell of Christ unto the People, and to exhort them unto Humility and Obedience.

At his first entrance upon this Cure, *Bucer* tooke him into his owne House, and made use of him for the writing of such things as he intended for the Presse. Afterwards, by the advice of the Ministers of *Strasburge*, he settled himselfe with his wife in the Village. The Inhabitants received him with all courtesie, freely offering him all things necessary for his house. Here he continued Preaching for the space of twelve moneths, receiving not any thing for his paines, which notwithstanding he performed without grudging: the reason was because the *Abbot* of *Hohenforst*, who received the tithes of the Parish, refused to give him any money: Which being understood by those of *Strasburge*, he was bountifully relieved out of the common treasury.

Unto his preaching he also added the teaching and instructing of youth, whereby he gained the entire love of his parishioners, so that they received him as a grave father. Not far from this Villiage there was a Monastery dedicated unto *St. John* pertaining unto the *Dioces* of the Bishop of *Strasburge*, wherein an annuall feast was celebrated; at which a Monke, or some Masse Priest used to preach; *Musculus* at the entreaty of his neighbours went along with them to here the Sermon; the Monke discoursed on that saying of *Saint Paul* to the *Hebrewes*, that without faith it was impossible to please God: & having delivered many things as touching the excellency of faith; at the last, he bitterly inveighed against the *Lutherans*, and especially those of *Strasburg*, calling them deserters of the Catholick Faith. This railing act as it was pleasing unto the Monkes and Priests there present, so it grieved *Musculus* to hear the true professors thus scandalized. Wherefore at the coming downe of the Monke from the Pulpit, he goeth unto him, and uttereth these words, in the audience of the congregation. *O thou wicked fellow, stay here a while, and thou shalt hear me lay open thy wickednesse unto all this Congregation: & then ascending the*
Pulpit

Pulpit, he repeated againe the same words of Saint *Paul*: where he shewed unto them that by faith in that place, was meant a true and a saving faith in *Iesus Christ*, and that those professors at *Strasburge* did rely on none but on this faith, and therefore unjustly wronged by the Monks.

The Priests and Monkes hearing this, they withdrew themselves out of the Chappell; in comes the Pryor, interrupts him, and commands him to desist, and to come down; and withall, asked him who gave him authority to Preach in that place? He forthwith replied; Who gave thee authority to constitute a lying Monke here, who doth unjustly and impudently reproach the Senate and people of *Strasburge*: and know thou this, that I am in duty bound to clear my Magistrates from unjust and false aspersions. The Pryor being repulsed with this answer, was for a while quiet, and he went forward in his Sermon. But being not so contented, sets on him againe, and kindly intreats him that he would give over; telling him, that his proceeding would cause a seditious tumult. He againe desireth him to be pacified, and exhorteth the people to be quiet; and so with a bould and courageous spirit, he continued even unto the end of his Sermon. The report of this comming to *Strasburge*, it procured unto him great applause, and a reverent esteeme amongst all good men. Having spent a year in this Village, he was called by the Ministers of *Strasburge*, to take upon him the Office of a Deacon; which Office he was very unwilling to take upon him, urging his own inability; yet by the perswasion of the Ministers, he yeelded; and performed it for the space of two years.

In which time this memorable act is recorded of him, that being sent unto *Dosna*, a Village neer *Strasburge*, to Preach unto the Inhabitants who were obstinate Papists; he wrought upon them so effectually at his first Sermon, that of their owne accord they abrogated the Masse, and cast the Priest with all his ornaments out of the Church: after that he had taught here six weeks, he was called again unto the City to performe the office of a Deacon: during

his

his residence in the City, he became an Auditor unto the Lectures of *Wolfgangus Capito* and *Martin Bucer*, and also at vacant times he gave himselfe to the study of the *Hebrew* tongue, wherein he attained unto that perfection, that with his own hand he writ an *Hebrew Lexicon*, and understood the most obscured Commentaries of the *Rabbins*, together with the *Caldey* Interpreters.

At the end of two years, the Citizens of *Auspure* sent unto *Strasburge* to desire *Musculus* a few years, for their Churches: they consented unto so pious a motion; but *Musculus* was unwilling to goe, pleading again his insufficiency; neither had he gone, notwithstanding the intreaty of the Ministers, had not the Senate commanded him thereunto.

At his coming unto *Auspure*, he found the Church much troubled and afflicted, not onely by reason of the evill attempts and indeavour of the Papists, who never ceased to extinguish the light of the Gospell; but also by reason of the Anabaptists, who seduced and led away many, whose bouldnesse also advanced it selfe unto that height, that they would come publikly into the Protestant Churches, and openly in their Pulpits they would divulge their errors: whereby sedition and tumults were raised in the City, for which many of the Anabaptists were committed by the Magistrate unto Prison: *Musculus* deales first with the Anabaptists; in their first conference they did obstinately opposed him, but afterwards considering his solid and weighty reasons and arguments which they could not withstand, they acknowledged their error, and many of them made a publicke recantation, forsooke their errors, and became members of the Church.

Afterwards he had a sharpe conflict with the Papists, whom also in the presence of the Senate and people of *Auspure*, he openly confuted, with such powerfull arguments, that the Senate expeled & banished them al the City, purged the Churches from all Idolatrous worship, & consecrated them onely unto the Evangelicall truth; designing unto *Musculus* one of the principallest Churches in the City, and

having him in a reverent Estimation ; in this place besides his labours in the Ministry which were great, he attained the knowledge of the Greeke tongue, together with the Arabick.

He taught in this City eighteen yeeres, to the great benefit of his Auditors, in his Sermons he was vehement and powerfull, wonderfully working upon the hearts of the people ; he was a sharp reprovcr of vice ; his method which he observed in teaching was exact and easie, which drew the greater concourse of people unto him, for their better instruction and information in the way of truth.

In the year 1536. there was a Sinod proclaimed at *Isenacum* a towne situate in the Dukdome of *Saxonic*, for the reconciling of the Churches about the Sacrament, whither *Musculus* was sent by the Senate of *Ausburge* ; but because *Lutber* came not thither he with many other Divines went unto *Wittenberge*, touching the conclusion. *viz.* *Bucer*, *Melancthon* : In the year 1540. the Princes and Senates of the Empire were assembled at *Wormes*, and *Reinspurge*, to hear a disputation betwixt the Protestant Ministers and the Papists, touching Religion, where *Musculus* by the command of the Senate was present, and delivered two Sermons before the Princes, concerning the Popish Masse, which for their excellency were afterwards Printed at *Wittenberge*. The Assembly being dissolved, without any thing affected, he returned againe to *Auspurge*, where he continued in his Ministeriall function untill the year 1547. wherein *Carolus* the Emperour commanded an assembly of the Princes and Senates of the Empire at *Auspurge*, unto which both himselfe with his brother *Ferdinand* King of the Romans, and also the Princes, being accompanied with Cardinals and Bishops : At the first entrence, of the Emperour into the City, *Musculus* was put void of his Church, it being given unto the Emperour, yet he ceased not to performe his office, and boldly to preach in other places of the City, the Senate and people as yet constantly retaining the profession of the Gospell.

He wanted not enemies at that time in the City, who acquainted the Emperour, the King, the Cardinals and Bishops with his proceeding, accusing him of sedition and heresie, and the Senate perceiving the danger that he was in, they commanded a Guard to accompany him unto the Church and home againe, which his enemies perceiving, and not daring to use any violence against his person in the streets; they with one consent flockt unto his house, using many reprochfull speeches, laying on him many false aspersions, and withal breaking his windowes with stones; all which he suffered with an undaunted Spirit, resolving to persevere in that truth which he taught even to the period of his days. But it so fell out that in the yeer following the Emperour had promulgated a book written concerning Religion called the *Interim*, which he would have to be embraced and confirmed by the States and Cities of the Empire; which when he perceived that it was received by the Senate first, he publikly opposed it in the Church, and exhorted them to the constant profession of their former doctrine; and secondly he told them that he must be compelled to depart from them, in case they did refuse his motion: but he perceiving no hopes of altering their opinions after that he had taken his supper, he left the City, being accompanied onely with one Citizen, committing his wife and eight children which he left behind him unto the protection of the Almighty: and being without the Ports he changed his habit, least through the same he might be discovered by his enemies.

And having turned a Wagon, he went toward *Tigurum*, where he remained a few dayes with *Bullinger*, and from thence he departed and went unto *Basil*, unto *Johanner Herwagen*; his wife followed immediatly after him, not knowing where to find him unlesse at *Basil*; wherefore when she came to *Constance*, for her assurance she sent letters by a trusty friend, whom she desired to certifie her husband of her abode at *Constance*: the messenger finding *Musculus* at *Basil* delivered the letters, and forthwith returned unto *Constance*

where he found his wife and children: upon the Lords day following he preached twice in the City, taking for his text, those words in *John* the 6. ver. 66. *From that time many of the Disciples went back and walked no more with him; Then said Jesus unto the twelve, I will yet also goe away, &c.* from which place of Scripture he shewed unto them, how greatly those Cities did offend, which did fall from the truth of Christ for the favour of man; and wichall he earnestly exhorted the people of *Constance*, not to follow the examples of such, but constantly to adhere unto the truth taught by Christ in his Word: and this was the last Sermon that was Preached in the peaceable state of the Commonwealth; for the day following the *Spanish* Forces under the conduct of *Alfonso Vives* beleagured the City; during the Siedge, by the perswasion of *Ambrosius Blaurernus* a reverend Pastor, *Musculus* with his wife and children were conveyed out of the City with safety, and they escaped the fury of the enemies, intending to goe for *Tigurum*, but by reason of sicknesse, which seized on his wife, he was compelled to remain at *Sangallum*; after her recovery he went unto *Tigurum*, where he was joyfully received of the Inhabitants, with whom he continued six months, before he was called to performe his Ministeriall function; in which vacancy he was called by *Thomas Cranmer* Archbishop of *Canterbury*, into *England*; but in regard of his owne age as unfit for travell, and in respect of the weaknesse of his wife, and the many children which he had, he modestly refused.

Not long after the Inhabitants of *Berne* were destitute of a Divinity Lecturer for their Schooles; wherefore he was called by the Senate unto that profession, which indeed was most welcome unto him, partly for the excellency of that Church and Commonwealth, and partly for the renewing of his acquaintance with his old friend *Johannes Hallerus*. He entred upon this Lecture in the year 1549. and constantly continued in it for the space of fourteen years, to the exceeding benefit of the Church of Christ; opening in that space unto his Auditours almost the whole Bible.

He

He naturally detested Contraverfies, and would write his minde, without the injury or contempt of others; fo that his Workes were opposed by no man in publicke during his life, onely thofe two Sermons excepted, which he Preached before the Princes at *Wormes*, which were opposed by *Cocblæus*.

The geat love which he carried towards the Inhabitants of *Berne* appeareth in this, that he refused great honour and ample Revenues, which were profered unto him during his Lectureship at *Berne*; for he was thrice called into *England*, fecended with large rewards: alfo the Inhabitants of *Aufpurg* having againe obtained their former liberty, amongst other banished Ministers, they first recalled *Musculus*. He was againe desired by the Inhabitants of *Strafburge*; invited by *Otto Henricus*, and *Fredericus* Prince Elector *Palatine*, and by the *Landgrave* of *Haffia* many times; but he modestly refused all thefe, though honourable callings: intending to performe his beft service unto the end of his dayes, unto that City who had shewed and vouchsafed him fuch kindneffe in his greateft extremity; which indeed was truly performed.

Not long before his death he was fickly, partly by reason of his years; his body being spent with infinite cares and labours, & partly by reason of a vehement cold which did much afflict him; whereby he gathered that he was to leave that house of clay, and therefore fetting all other things afide, he entred into a heavenly meditation of death; the fum of which he hath left unto the world, being written by himfelfe before his death.

Nil super est vita, frigus præcordia captat

Sed tu Chriſte mihi vita parennis ad es.

Quid crepidas anima? ad ſedes abitura quietis,

En tibi duſtor adeſt, Angelus ille tuus.

Lingua domum banc miſeram, nunc in ſua ſata ruentem.

Quam tibi fida Dei dextera reſtituet

Peccaſti? ſcio: ſed Chriſtus ardentibus in ſe,

K k k 3

Peccata

*Peccata expurgat sanguine cuncta suo.
 Horribilis mors est? fatcor sed proxima vita est,
 Ad quam te Christi gratia certa vocat.
 Presso est de Satana, peccata est morte triumphos
 Christus, ad hunc igitur, lata alacrisque migra.*

This life is done, cold Death doth summon me :
 A life eternall I expect from thee
 My Saviour Christ : why dost thou fear my Dove?
 He will conduct thee to his throne above.
 Forake this body, this corrupted creature :
 Thy God will change it to a better nature.
 Dost thou abound with sin : I do confesse
 That thou art guilty, and dost oft transgresse.
 But Christ his blood doth wash and cleanse all those,
 That can themselves in him by Faith repose.
 Doth Death appeare an object full of horror,
 Both ugly, ghastly, and not wanting terror,
 I do confesse it, but that life againe
 Which followes death doth take away that paine.
 Unto which life we called are by Christ ;
 Then do no longer O my soule resist,
 But yeld thou with all cheerfulnesse to dwell
 With him triumphing o're Death, Sin and Hell.

Afterwards the strength of his sicknesse did increase by the addition of an Ague, wherby he was brought so weak, that he was not able to sit up right in his bed ; wherefore he sent unto Master *Johannes Allerus* and other Ministers, unto whom he declared the Faith which he dyed in ; and withall, committed the care of his Wife and Children unto them ; who told him that they would not be deficient in any thing wherein they might shew themselves beneficiall and helpfull unto them.

As he was a man endowed with an extraordinary patience in his life, so he also testified the same during his sicknesse :

for he sustained that affliction with admired patience, still calling upon and praying unto almighty God, relying only upon him; as appeared by that Speech of his unto his Son, who standing by his Bed-side weeping, he turned to him, and told him, that he need not doubt of his Fathers Faith, which indeed were the last words which he uttered; and not long after he yeelded up his soule with all quietnesse into the hands of God, in the year of Christ 1563. and in the sixty six year of his age, and was buried at Berne.

He was a man learned and grave, affable and courteous, sparing in his dyet; he was something tall in stature, having a body straight, a face red, eyes clear and quick-sighted; in generall, there was a proportionable agreement betwixt all his parts. His Works are these:

1. *Commentaries on Genesis.* 2. *Psalmes.* 3. *Matthew.*
4. *John.* 5. *Romans.* 6. *Corinthians.* 7. *Philippians.*
8. *Colossians.* 9. *Thessalonians.* 10. *1 Timothy.* 11. *His common places.* 12. *Upon the Commandements.* 13. *Of Oathes.*
14. *Of the Germane Wars.*

Translations of Greek Authors.

1. *Commentaries of Chrysostome on Saint Pauls Epistles.*
2. *Epistles of Saint Basil.* 3. *Erbicks of Basil.* 4. *Of solitary life.* 5. *Homilies.* 6. *School-notes of Basil on the Psalter.*
7. *Thirty nine Epistles of Cyril.* 8. *A Declaration of the twelve Anathemas in the Ephesnick Council.* 9. *Opinions of Nestorius confuted.* 10. *Synopsis of the Scriptures out of Achanasius.*
11. *140. questions out of the old and new Testament.* 12. *A Synopsis of Theodore Bishop of Tyre.*

Ecclesiasticall Histories.

1. *Ten bookes of Eusebius of Ecclesiasticall affaires.* 2. *Five bookes of Eusebius of the life of Constantine.* 3. *Eight bookes of Socrates.* 4. *Nine bookes of Zozomen.* 5. *Two bookes of Theodore.* 6. *Six of Evagrius.* 7. *Five of Polybius.*

'Twas neither fear nor danger, could estrange
 Undaunted Musculus, or make him change
 His resolutions; nothing could prevaile
 Against the bulwarks of his Fort, or scale
 His wel arm'd thought; he would (in spite of those
 That were so barbarous to be his Foes)
 Proclaim the Truth, and would not let it rest
 (Untill discover'd) in his serious brest:
 He liv'd Gods faithfull Factor here below,
 To send him souls to heav'n, and to bestow
 That talent he had gave him, that he might
 When's Master call'd, cast his accounts aright.

*The Life and Death of Hyperius, who
 dyed Anno Christi 1564.*

Andreas Gerardus Hyperius was born at *Ipres* in *Flanders*,
Anno Christi 1511. his Father was a Counsellour, who
 brought him up carefully in learning. At 13. years old he
 travelled through the *Ilands* of *Flanders*, and learned the
French tongue: afterwards he went to *Paris*, where he studi-
 ed in that University the Arts for three years, and then went
 home to visit his friends; but after a short stay, he returned
 to *Paris*, and studied Divinity and Physick: and every year
 in the vacation time he traveled abroad into *France*; so that
 in three years he had seen most part of *France*, and part of
Italy, and visited the chiefest Universities in both: then he
 went to *Lovain*, and into most parts of the lower *Germany*,
 and at twenty six years old, he traveled into upper *Germa-
 nie*: then he sailed into *England*, where falling into the com-
 pany of *Charles Montjoy*, [*Baron Montjoy's Son*] he tooke
 such affection to him, that he desired him to live with him,
 where he lived four years with much content, and then he
 visited *Cambridge*: and the Lord *Cromwel* being beheaded
 about

about that time, and the six Articles pressed with rigor, he thought of returning into his own Countrey; first visiting Oxford, and from thence he went to London, and so sailed to Antwerp, and from thence he went home: but hearing the fame of the University of *Argentine*, and of *Bucer* there, he travelled thither also: but in the way he went to *Marpurg*, where *Noviomagus* was Divinity-professor, who importuned him to stay there, and to give some taste of his learning, and to be his assistant; when he had prevailed with him, he shortly after dying, *Hyperius* was chosen in his room; and after two yeers stay, he married a wife, one *Catharine Orthia*, with whom he lived with much comfort, and had by her six sons, and four daughters: he taught there with much diligence, and faithfulness 22. yeers: he directed young students in the composing of their Sermons, and heard them first Preach in private, that if any thing were amisse, either in their voyce, or gesture he might rectifie them in it: he was never idle, but alwayes either writing, reading, or meditating, so that he much weakened his body thereby: at last falling sick of a Fever he gave diverse instructions to his wife, for the education of his children; and to his children, whom he exhorted to serve God, and to obey their mother; and when his friends visited him, he requested them to bear witness, That in that Faith wherein he had lived, and which he had taught, he now dyed: and so continued making a profession of the same till he yeelded up his spirit unto God, being about 53. yeers old, Anno Christi 1564. having been Pastor of the Church, and professor in the University 22. yeers.

Studious Hyperius alwayes lov'd to be
In consultation with Divinity:
He lov'd the truth, and alwayes striv'd to fly
Upon the wings of true solidity:
Religion was his guide; he alwayes stv'd
Firmely obedient unto what was god.



IOHANNES CALVINVS.

The Life and Death of John Calvin.

IN the year of our Lord God 1509. this reverend and faithfull Minister of Jesus Christ *John Calvin*, was born at *Noviodunum* a famous towne situate in that part of *Aquitane*, which borders upon *Picardy*: he may well be termed the Luster of the *French Nation*, for his excellent endowments of learning and piety; he was descended from vertuous Parents; blessed onely with a competency of worldly riches, sufficient to preserve an honest report amongst their neighbours; their greatest blessing appeared in the gift of this gracious infant. His Fathers name was *Gerard Calvin*, a man much esteemed of the Nobility inhabiting *Aquitane*, because he was a singular Politician, approving his judgment and

and advice touching the administration of the Commonwealth, desiring his presence wheresoever that they consulted about serious affairs and important matters of State; whereby it came to passe that his son *Calvin* was brought up in his youth with the sons of the eminentest persons in that Country: His mother was called *Joanna Franca*.

These children he accompanied unto *Paris*, for the increasing of his learning, where he had *Maturinus Corderius* for his Tutor, a man much revered for his internall and externall qualities, and esteemed the best for the instruction and bringing up of youth within the Realme of *France*. The reason why his father brought him up in learning, was because he perceived a voluntary inclination in his sonne thereunto, which appeared two manner of wayes; first because in his youth he was religiously given; and secondly, because it was observed that he was a sharp reprovcr of vice in his School-fellowes. These were sufficient testifications unto his Father; wherfore when he came to some maturity of age, his father so wrought with the Bishop of *Noviodunum*, that he had a Canons place in the Cathedrall Church, and also a Cure in a Parish neere adjoyning, where it is thought that he Preached many Sermons, although not advanced to the Ministeriall function; but this proceeding continued not long, partly by reason of his fathers desire, who was earnest with him to addict himselfe unto the study of the civill Law, a surer step unto wealth and preferment; and partly by the perswasion of *Robertus Olivetanus*, (a man well deserving of the French Churches, for the doing of the Hebrew Bible into French) who willed him to give himselfe wholly unto the reading of the sacred Scriptures, and to seporate himselfe from those superstitions which were odious in the sight of God.

Being willing to testifie his obedience unto his father, he therefore left his Cure and went to *Orleans*, where he became an Auditor unto *Petrus Stella* (then publicke professor in that place, and reputed to be the soundest Civilian then living in *France*) by which meanes he attained unto great

perfection in that Art, so as he seemed in short time to be rather a teacher than an Auditor, and would many times supply the places of the professors themselves; by which meanes he gained so great love in the *Academy*, that at his departure from *Orleance* they profered to confer freely on him, the dignity of Doctor in the Civill Law: this is also remarkable in the prosecution of his Fathers Will, he was not forgetfull of the counsell of his kinsman *Olivetanus*, so as withall he diligently gave himselfe unto the study of Divinity; in which also he attained unto such perfection that those Inhabitants of *Orleans*, who were touched with a desire of amore pure religion, would resort unto him to have private conference with him, greatly admiring both his zeale and knowledge during his residence in that *Academy*; besides his daily exercises, he used to spend halfe the night in reading, & the morning following he would meditate awhile in his bed on that wch he had read; by wch constant watchfulness, as it was a means of furnishing him wth solid learning & wth a retentive memory; so it was also a means of procuring unto him many diseases, & at the length untimely death.

About this time the *Academy* at *Burdeaux* was famous for the presence of that Prince of Lawirus, *Andreas Alciatus* who came out of *Italy* to be their publike Professor; whereupon *Calvin* left *O leance* and came to *Burdeaux*, where he acquainted himselfe with *Alciatus*, and also with *Melchior Wolmarus*, then publicke Professor of the Greek tongue; whose learning, piety and other vertues, together with his admirable dexterity, in the bringing up of youth cannot receive worthy commendations of this *Wolmarus*: *Calvin* learned here the Greek tongue, and a thankfull remembrance of which benefit he hath recorded unto future ages, by dedicating unto him his Commentary on the second Epistle to the *Corinthians*. Whilst he studied this tongue, he laid not aside the study of Divinity, but made it his onely ayme, as it appeared by his actions; for during his continuance in *Burdeaux*, he would intreat *Wolmarus* to walk with him into the Country, and to be an Auditor unto his Sermons, which

which were approved by him, with no lesse then an astonished admiration.

Here he continued earnestly prosecuting his Studies with all diligence, untill such time as he was called home by his Fathers death, where he continued no longer space but untill that he had put off the dayes of mourning, and then he went againe unto *Paris*, where at the age of twenty four yeeres, he wrote a Commentary upon that book of *Seneca*, de clementia; he had not continued long here, but his worth procured him the favour and love of such zealous persons as desired a Reformation, & especially the love of *Stephanus Forgeus*, an honorable Merchant, who afterwards suffered Martyrdome for the truth of Christ: In this *Academy* he forsook the study of humane learning, and betook himself wholly unto the study of Divinity, to the exceeding joy of such godly persons, who durst not to discover their profession to the world, because of the strength of their enemies, but kept their private assemblies in *Paris*.

During his residence here *Nicalaus Copus* the son of *Gulielmus Copus* of *Basil*, the Kings Philitian, was designed Rector of *Paris*; who being to deliver his Oration according unto the Custom, the same day that religious acts were celebrated by the Pops; he requested *Calvin* to performe it for him, who willingly condicended thereunto, and in his Oration he discoursed more freely concerning the purity of Religion then others in that place had formerly done. This act being not well brooked by the Senate, they call a Parliament, and the Rector is summoned to appeare; in his journey thither he was admonished by some of his friends to take heed unto himselfe, because he wanted neither many nor powerfull enemies. He taking these words into a deepe consideration, returnes backe againe, departs out of the Kingdome, and conveighs himselfe to *Basil*. Neither was *Calvin* free from danger in this act; for some were sent into the School which is called *Fortretum*, where his lodging was; but finding him not within, they brake open the doores of his Study, take such Papers as they finde, and a-

mongst them many Letters which were sent by zealous persons unto him, whereby they also were brought into great danger of their lives; but they were all delivered by the meanes of the *Queen of Navarre*, who honourably received and entertained *Calvin* in her house, and became an Auditor unto his Sermons.

Having continued here a while under the protection of the *Queen*, he shapes his course toward *Neracum* a City in *Aquitaine*, to visit *Jacobus Stapulensis*, who was protected and defended by the *Queene* for the same cause, and therefore placed in that City under her Dominion. This old man having a certaine relation from him how all things went, he most courteously entertained him, was right glad to conferre with him; and withall spending this judgement on him, that he would be an excellent instrument for the establishing of the Kingdom of Christ within the Kingdom of *France*.

Having continued a few dayes with this *Jacobus*, he returns again' to *Paris*, being led thereunto by the hand of God, for the purging of the City of that damned hæreſie of *Servetus* concerning the Trinity; but after long expectation and secret hiding of himself, he was constrained again to leave the City without the effecting of any thing; the enemies of the truth still labouring to take away his life.

In the year 1534. *Gerardus Ruffus* and *Coraldu*, zealous professors of the truth of Christ, and labouring to promote the Gospell in *France*, were with great cruelty pulled downe out of their Pulpits and cast into prison: and the King was so enraged, by reason of certain writings opposing the Masse, which were scattered up and down the City, and fastned unto the door of his Bed-chamber, that after publick Prayers, he commanded (at the which he himselfe was present, together with his three Sonnes, being bare-headed, and holding a burning Torch for expiations sake) eight persons, supposing to be guilty of that act, to be burned alive; and in the presence of the People, he bound himselfe with a solemn Oath, that he would not spare his own children

children, if he should but know that they were infected with that most horrible and damned heresie.

Calvin beholding the miserable state and condition of things, resolved to leave *France*; revealing his intent unto an intimate friend of his, with whom he was formerly acquainted during his residence with the *Queen of Navarre*. Who, out of his singular affection unto Calvin, promised to accompany him in his journey; wherefore they forthwith prepare for *Basil*, committing their money unto the custody of one of their servants, who being well horst and espying an opportunity answering his wicked intent, leavs them to shift and to provide for themselves; and doubtlesse they had been driven into great distresse, had not the other servant furnished them with ten Crownes, which he had about him, by means whereof they came at length to *Basil*.

Here he found *Symones Grineus* and *Wolfgangus Capito*, who received him with great joy, where he continued and gave himself unto the study of the Hebrew tongue: here he also set forth his *Institutions*, a laborious & learned worke, and well worthy of the Author, with a Preface most excellent unto the King of *France*, which if he had read, it had without doubt given a great wound unto the Popish religion: but the sins of that King and of that Nation were so great, and vengeance so near at hand, that leave was not given unto them by the Lord to peruse the same.

Having set forth this book, and in some sort performed his duty to his Country, he left *Basil* and went into *Italy* to visit the daughter of the King of *France*, a vertuous and a godly Princeesse, whom he there confirmed and strenthned in her religious course of life, whereby she greatly affected him during the time of his life, and also made a kind testification of the same unto the world after his death. Hence he returned againe into *France*, with an intent to goe for *Germany*, but in regard of the Wars, passages were shut up that he could not travell, and therefore he turned into *Geneva*, not thinking to mak any residence at all in that place, but

but by the observation of future actions, it is evident that he was guided thither by the hand of God : Into this City, not long before his coming, the Gospell of Christ was wonderfully brought, and that by the labour and industry of two famous Divines, (*viz.*) *Gulielmus Farellus* sometimes Scholer unto *Jacobus Stapulensis*, and *Petrus Viretus*, whose labours were abundantly blessed by the Lord : *Calvin* going for to visit these *Genevan* lights, he was entertained by *Farellus* with a long discourse, and thereby discovering the excellency of his parts, desiring him to remaine at *Geneva*, and to be an assistant to him in that place for the advancing of the truth of Christ : but when he saw that *Calvin* could not easily be drawn and perswaded thereunto, and being a man of a bould spirit, he said unto him after a vehement manner, I pronounce unto thee in the name of the living and alpowerfull God, that unlesse thou joyne with us in this worke of the Lord, it will come to passe, that he will curse thee as one that seeketh more his owne then the glory of Christ.

Calvin being astonished with this terrible sentence and speech of *Farellus*, he forthwith submitted himselfe unto the pleasure of the Presbytery and Magistrates ; by whose voyces and consent of the People, he was not onely chosen to be a Preacher, but was also designed to be their Divinity Lecturer, and graced with the title of Doctor, in the year 1536. which year also is remarkeable for that League concluded betwixt the Cities of *Brene* and *Ceneva*, touching Divine Worship ; and also for the conversion of the Inhabitants of *Lausanna* unto Christ.

The first thing which he attempted, after his admission into this City, was a more exact reformation in the Church ; & for that cause drew a compendium of Christian Religion and forme of Doctrine, unto which he laboured to have the Inhabitants to subscribe, and to binde themselves by an Oath to abjure the superstitious Doctrine of *Rome*, and to defend the same with their lives. This motion was refused by many at the first, yet not long after (God so disposing)

posing) even in the year 1537. the Senate and people of *Geneva*, took their Oathes for the defence of the same.

The ground being thus laid, there wanted not enemies, and those bitter ones to oppose him in his proceedings; for first the Anabaptists began to sow their erroneous opinions in the hearts of many, to the great detriment of the Church; but these were so confuted by *Calvin* in publick disputation appointed by the Senate, that scarcely any one of them appeared afterwards in the City. The other disturber of the peace and happinesse of that Church was, *Petrus Caroli* born at *Sarbona*; who, as she brought him forth an impudent Sophister, so she cast him out againe as a more wicked hzretick: being thence cast out he came to *Geneva*, accompanied with the spirit of the Divil; when he saw himself to be sharply reprov'd of the Inhabitants, he went unto their enemies, and from thence he returned unto *Geneva* againe, intending to leave behind him some expressions of his worse then diabolicall opinions; and for that cause he first began openly to accuse *Farell*, *Calvin* and *Viret*, of a misconceived opinion concerning the Trinity; wherupon a Synad was called at *Berne*, wherein that calumny of *Petrus Caroli* was condemned.

But that which strooke the greatest strok for the crushing of these hopefull beginnings, was the intestine dissensions and seditions in the City, who would not endure this new forme of Government; these *Farell* and *Calvin*, began first to correct with mild admonitions, and when they saw that would not prevaile they used more severe and sharper reprehensions, which many not brooking, the City came to be divided, and many renounced that Oath which they had formerly made; in respect of which actions *Calvin* & *Farell*, with an undaunted courage openly protested, that they could not lawfully administer the Sacrament of the Lords Supper unto them, by reason of the disagreements amongst themselves, and by reason of their alienation from all Ecclesiasticall discipline.

There also happened unto this another evill, (*viz.*) a

M m m

diffERENCE

difference betwixt the Churches of *Geneva* and *Berne*, about some ceremonies ; which because it could not presently be concluded on by the Synod at *Lausanna*, but was referred unto another appointed at *Tigurum* ; the Commissioners impatient of delay, assembled the people together, and perswaded them to command *Farel*, *Calvin* and *Coraldu* to depart the City within two dayes, because they had refused to administer the Sacrament of the Lords Supper to them ; which message when it was delivered unto *Calvin* he replied ; Indeed, if I had served men, I had been evilly rewarded, but now it shall goe well with me, because I have served him who will truly pay unto his servants that which he hath once promised.

Who could otherwise have thought but that this action would have proved fatall unto the Church of *Geneva* ? yet the event manifested the contrary, & shewed that it came to passe by Divine providence, partly because that by exercising him with these trials, he might be the more fitter for weightier matters ; and partly because he might purge that Church againe from many grosse and wicked errors. When that sedition had overthrown and sunk it selfe with its owne weight ; so wonderfully doth the Lord appeare in all his workes, but more especially in the Governing and protection of his Church.

Some there were who greatly bewailed the departure of these faithfull Pastors, who also inwardly as much lamented the the miserable and wretched State of that City. From *Geneva* they went unto *Tigurum*, where a Synod was called to effect a reconciliation betwixt the Churches, and those of *Geneva* ; being willed by an Embassadour sent from *Berne* to subscribe unto the decrees thereof, they would not condescend thereunto : whereupon *Calvin* left *Tigurum* and went unto *Basil*, where after that he had remained two or three dayes, he directed his course unto *Strasburge*, where he was called by the Senate, *Bucer*, *Hedio*, *Capito*, and many other reverend Pastors, to be the Divinity Lecturer in that City, which he did not only perform with the applause of all
the

the learned, but also with the consent of the Senat he planted the *French Church* in that City.

Here *Calvin* remained untill the year 1541. in which year a Convocation was enacted by the Emperour at *Wormes* and *Reinsburge*, for the taking away of differences out of those Churches concerning Religion; at which Convocation *Calvin* was present, and unto this Assembly came also the Commissioners before mentioned, who perswaded and prevailed with the Inhabitants of *Geneva* for the casting out of *Calvin* out of the City; upon one of them God shewed a terrible example of vengeance in the same place; for being censured guilty of sedition, as he was about to save himselfe by escaping through a window, he fell downe headlong, and with the weight of his body he so crushed himselfe, that within few dayes after he dyed. Another of them being found guilty of murther, he had his head stricken off; the other two, by reason of their ill carriage in the affaires of that Commonwealth, were in their absence condemned and ejected by the Citizens.

During his abode at *Strasburge*, untill this Assembly called by the Emperour, the Church at *Geneva* was greatly afflicted with sundry opinions, which were brought into the City in the year 1539. by *Jacobus Sadoletus*, which notwithstanding tooke no deep rooting, *Calvin* by his letters in his banishment perswaded the contrary.

These Commissioners being thus taken away, as the fountaines of all sedition in the City, it pleased the Lord to worke a desire in the hearts of the Inhabitants of recalling *Farel* and *Calvin* into the City; but when they saw that they could not possibly recall *Farel* from *Neocum*, they send Embassadours with all speed unto *Strasburge*, making the *Tigurines* also their intercessours for the obtaining of *Calvin*.

The Inhabitants of *Strasburge* appeared unwilling to grant their desire, and *Calvin* himselfe; because he saw his actions to prosper and to be blessed of God; in that City refused also himselfe to goe unto *Geneva*, fearing least his

proceedings should be again hindered by the like sedicious uproares.

The Embassadors were urgent, and followed their matter to close, that at the last it was concluded that Calvin should againe to Geneva; but because he was to accompany Bucer unto Reinsburge, his journey was deferred for a space, and they of Geneva procured Viret from Lausanna to Preach unto them, untill the returne of Calvin from Reinsburge; which fell out in the year 1541. where he was received with exceeding joy and gladnesse, not onely by the Senate, but also by all the Inhabitants; and he was again restored unto his Church.

But at his entrance againe, he told them, that he could not truly discharge his Ministeriall function, unlesse they would also entertain a Presbytery, strengthened with Ecclesiasticall discipline together with his Doctrine: unto which motion they consented; whereupon a Presbytery was chosen, their Offices were declared unto each of them: and unto this forme of Government they all subscribed.

The joyfull newes of Calvins comming unto Geneva again being spread abroad, it caused many godly minded persons to resort, some out of Italy, some out of England, some out of Spaine, unto the same place to be Auditors unto him: these increased unto that number, that there was not roome in the City to entertain them; and Calvin perceiving that ordering of all things in the City, would be a labour too weighty for him; he desired that he might have Farel and Viret adjoyned unto him; but it could not be granted; for Viret was returned againe unto Lausanna, and Farel was detained at Neotum; so as Calvin alone carries away the glory of that reformed Church.

It was Bezaes opinion concerning these three, that a compleat Pastor might be composed of them; taking boldnesse from Farel, eloquence from Viret, and solid substance from Calvin, every word appearing a grave sentence.

In the year 1542. Calvin was exercised with many laborious imployments; not onely concerning the affaires of

Geneva,

Geneva, but also about the comforting and relieving of such as were banished their Countrey for the profession of the Gospell, and also by writing consolatory Letters unto them, for their confirmation and strengthening in the extremity of their afflictions : unto these also were added ; first, a Famine : secondly, a Pestilence, both being predominant at one and the same time in *Geneva*. Now because the custome of the City was to place such as were infected, in a Pesthouse, for that cause erected without the City ; one *Blanchetum* tooke upon him the charge of visiting the sick ; and *Calvin* by the command of the Senate was delivered from that action.

Then he turned himselfe unto the suppressing of such false Doctrine as crept into the Church for the eclypsing of the truth. And first he confuted that opinion of *Petrus Tossanus*, concerning the Sacrament of the Lords Supper : Then he confuted the Articles set forth at *Sorbon*. He overthrew *Albertus Pigbius* concerning Free-will : refuted the opinion of *Sebastianus Castellio*, concerning the Song of *Salomon*, and caused him to be banished the City of *Geneva*.

In the year 1544. *Carolus* the sixth, intending to make War against the French King, commanded a peace amongst the Churches in *Germanie*, untill such time as a generall Councell was called, which he promised should shortly be effected, and in the meane time granted unto them liberty of Conscience ; which when it came to the eares of *Paulus III.* Pope of *Rome*, he sharply reprov'd the Emperour, saying, That he esteemed of Hereticks as highly as of Catholics, and that he seemed to thrust in his sickle into another mans harvest. The Emperour answered, That he was perswaded that his act was just. And *Calvin* perceiving the truth of the Gospell to be deeply wounded by these Letters, he sharply reprov'd the boldnesse of the Pope. In this year also there was a Convocation at *Spire* ; whereupon *Calvin* tooke occasion of writing his Booke, intituled, *De necessitate reformatæ Ecclesiæ*. And in the same year also he

refuted the Anabaptists and Libertines, and that with such invincible arguments, that none reading and observing his Worke, can (unlesse wittingly and willingly) be deceived and seduced by them. But the Queen of Navarre was greatly offended with that Worke of his against the Libertines, because he had particularly reproved *Quintinus* and *Pocquetus*, two Ringleaders of that Sect, and not of small account with her Majesty. Calvin being informed of this, he so wisely and discreetly behaved himselfe, that he gained againe the favour of the Queen; and withall, caused that impious and blasphemous Sect to be banished out of France, who afterwards seated themselves in *Amsterlodam*, the prime town in *Holland*.

In the year 1545. by the conspiracy of some wicked and evilly disposed persons, the thresholds and posts of the doores in *Geneva* were done over with an oyntment so strongly composed of poyson, that whosoever touched it, death immediately followed; and from this also proceeded a raging Pestilence in the City, whereby an infinite number of soules were swept away: this accident procured great envie unto Calvin from all places; yet at the last some of the authors of this inhumane act were discovered, and suffered worthy punishment for the same. In this year also he laboured to remove the false opinion of *Osiander* concerning the Lords Supper, out of the Church; and also the errors of the *Nicodemites*, and many other grosse opinions which hindred the growth of the truth of Christ. In which proceedings he was abundantly blessed by the Lord, who never permitted his enemies to have their pleasure of him, by taking away his life, which they intended; and more especially he sheltered him from the fury of *Amedeus Perrenus*, a Captaine of great authority in the City, but deprived for that fact of his Office.

These continued dissensions and defamations in the Church at *Geneva*, were motives which drew *Farelus* and *Viretus* unto the same place; who in the year 1548. delivered before the Senate an eloquent and learned Oration,

concerning the suppression of Sedition, and the taking away of differences out of the Church. The motion was approved of all, and *Perimus* having hopes thereby to attaine againe unto his former preferment, consented thereunto; but he soone discovered his wicked intent, for he was no sooner graced with his former dignitie, but he and many others burst forth into reproachfull speeches against *Calvin*; and after a disgracefull manner, calling his Dog by the name of *Calvin*; others stile him by the name of *Cain*; and some by reason of that violent and fierce hatred which they conceived against him, they would absent themselves from the Communion, and so draw downe a double vengeance on themselves.

In the midst of these evils (which were of force to have caused him to have forsaken the City) he constantly performed his Ministeriall office; and at vacant times he enlightened *Pauls* Epistles with learned Commentaries. He also most learnedly laid open and discovered the falsity and vanity of Judiciary Astrology. He comforted *Beratus* living as a banished man at *Basil*, and also *Bucer* in *England*.

And this is also remarkable, that notwithstanding the daily increasing of these contentions, the Church did wonderfully flourish in *Geneva*; and also it enjoyed some peace and quietnesse. In the year 1551. for then there sprung up a company of factious fellows, who denied the priviledges of the City unto such as were banished for the truth, and fled to that place for succour: And being perswaded by *Calvin* in a Sermon Preached for that purpose, to grant the priviledges of the City unto them; he was well beaten for his paines as soon as he came out of the Pulpit. These stirred up also another Tumult in the Temple of *St. Gervas*, because the Minister refused to Baptize a child by the name of *Balthazar*. *Calvin* not forgetting his late kindnesse received, was contented with patience to let it passe. In this year the City was also much troubled with that blasphemous heresie of *Servetus*; who by the means of *Calvin* was apprehended and convicted; but remaining obstinate in his opinion, he was burnd alive in the same City.

The

The cause of *Servetus* being as yet in hand, one of the factious company, called *Berlerius* an impudent and wicked fellow, (whom the Presbiterie had forbidden to come unto the Lords table, by reason of his ill lead life) and excommunicated, came unto the Senate, and desired his absolution; which he perswaded himselfe was sufficient; *Calvin* earnestly opposes this action of the Senate, declaring unto him that he ought to be a defender and maintainer, and not a violator of holy & good lawes; yet *Berlerius* prevailed with the Senate, and he granted unto him his absolutory letters. *Perinns* by the imitation of *Berlerius*, thought to take *Calvin* in a trap, and either to raise a tumult against him, if he would not obey the Senate, or if he consented, then to disanull the authority of the Presbiterie: *Calvin*, being fore-admonished of this intent, in his Sermon before the Communion, in the presence of both of them, he uttered these words with great fervency; But I imitating *Crisostome*, will rather suffer my selfe to be slain, then that this hand shall reach the holy things of the Lord, unto such as are apparently known to be the contemners and despisers of him: which wrought such an impression in them, that they durst not presume to come unto the Lords table; nay it is probable that he was at that time fearfull of his life, for he Preached as if they never afterwards should have heard him again. In this troublefom state the Church of *Geneva* continued unto the yeere 1555. wherein a conspiracy was happily discovered, by which meanes most of the factious persons were put to death, and banished the City. By which example of Divine vengeance, others were delivered and kept in awe, and that Common-wealth freed from many inconveniences; yet in the same yeer the errors of *Servetus* seemed to revive againe, and to be nourished by *Mattheus Gibraldus* an excellent Lawyer, who came unto *Geneva*, and would willingly have been familiar with *Calvin*, which he most willingly would have had embraced, so as he would have consented with him in the Article of the Trinity.

With

The same year also yeelded much sorrow unto Calvin, in regard that persecution raged in many places, and especially in England; which tooke away Hooper, Ridley, Latimer, and afterwards Cranmer, men of incomparable piety; whereby the propagation of the truth was hindred. There happened also other causes of discontent, as the faction of some neighbouring Pastors, bewitched with the instigation of that Carmelite Bolesecus, who bitterly inveighed against him concerning Predestination; whereupon he obtained leave of the Senate to go unto Berne, to be censured by the Church concerning that point; in which censures the adversaries being found guilty, they were expelled & banished the Country; and he found favor, & was in great estimation amongst the best. In the year 1556, Calvin preaching in Geneva, he was taken so strongly with an Ague, that he was fofit to leave in the midst of his Sermon, and to come downe from the Pulpit: upon this accident, newes was spread abroad concerning his death, which in short space came unto Rome, and it was so joyfully entertained by the Pope, that he forthwith caused publicke prayers and thanksgivings to be dedicated unto God in all the Church for the same; but the prayers of the faithfull prevailed more; for he was so far from dying, that being as it were endewed with another life, he went unto France, *suet ad Menum*, being thereunto called for the removing the dissensions out of the Churches of France; whence returning, although somewhat sickly, yet he ceased not to execute his constant course in his Ministry; and also he carefully and timely confuted the hereticall opinion of *Valentinus Gentilis*, touching three Gods and three Eternals, lest by continuation it should take such root, that it would hardly be plucked up. And these were his actions untill the year 1558. wherein in pleased God to afflict him with a quartan Ague, which caused great sorrow and lamentation in Geneva; yet it continued with him but for the space of eight weeks; in which time it weakened and so enfeebled his body, that he was never found untill the day of his death. During this sickness, he was

advised by the Physicians and some of his friends, to forbear his usuall exercises, and to cherish his body with a little ease; but he would not, declaring unto them, that he could not endure an idle life.

In the year following Henry King of France intended to levell Geneva with the ground, and to put the Inhabitants thereof to the sword; but before he could effect that bloody project, he was taken captive by a higher power; and the City still flourished, even in the midst of her enemies: and that nothing might be wanting unto her prosperous and flourishing state, Calvin caused a Schoole to be erected, and consecrated unto the great God, which should alwayes be furnished with learned Ministers and publicke Professours of the Arts and Tongues, and especially of Divinity; that so the City might enrich it selfe with its owne treasure.

In the year 1560. the *Waldenses* sent unto Calvin for his judgement concerning some points, wherein he gave them abundant satisfaction, and exhorted them to joyne themselves with the other Protestant Churches. And at the same season, many Protestants in France, hearing of the peace and quietnesse which the Church in England enjoyed at the beginning of the reign of Queen Elizabeth, many of them came into England, and desired of Edmund Grindal, the Lord Bishop of London, that they might have leave to send for a Preacher unto Geneva, for the planting of the French Church in London; who condescended thereunto; Galasius was sent.

Calvin having spent his dayes hitherto in extraordinary labours (for his life may well be said to be a continued labour mixed with griefe, as appeareth by the Works which he wrote being at Geneva.) The time was now at hand in which he must goe unto his eternall rest; his diseases, contracted by his indefatigable labours, caused him to give over his Divine exercises; for indeed, how could he continue long? when as his body was by nature weak and leane, inclining to a consumption; and because he slept
very

very little, spending almost all the year either in Preaching, Teaching, or Dictating; for ten whole years he never Dined, and after the set houre he would not receive his Supper. He was subject unto the disease called the *Migraim*, for the curing of which he used nothing but fasting, and that sometimes for the space of six and thirty hours. After that his quartan Ague left him, he was troubled with the Gout taking him in his left legge; which to make it the more grievous was seconded with the Colick. The Physicians applyed what remedies they could, and he carefully followed their counsell. He was armed against these afflictions with an admired patience, no man ever hearing him uttering a word unworthy of himselfe in his greatest extremity, but lifting up his eyes unto heaven, he would chearfully utter the words of David, *How long O Lord*. When he was exhorted by his friends to desist from reading or writing in the time of sickness, he would reply, *What? will you have the Lord finde me idle?*

Not long before his death, some of his fellow Pastors coming accordingly as they used to visit him, they found him contrary to their expectation apparalled, and sitting at his Table in that forme as he used to meditate, resting his head on his hand, he spake these words unto them; I thanke you brethren for the care which you have over me; but I hope that within these fifteen dayes the Lord will reveale how he intends to dispose of me, and I thinke that I shall leave you, and be received of him.

Growing weaker and weaker, he was brought into the Senats Court by his command, where after an humble manner he thanked the Senate for the curtesies formerly conferred on him, and for the speciall care which they had of him in this his last sickness. Not long after he received the Communion at the hands of Beza, labouring the best that he could to joyne with the rest of the Congregation in singing of Psalmes unto God.

The day wherein he dyed, he seemed to speake somewhat heartily, but this was but the last struggling of nature, for

about eight of the clocke apparant signes of death were seen; which being perceived of *Beza*, he ran forth to acquaint his other Collegues with it, but before his returne he had quietly yeelded his soule into the hands of God, leaving such a chearfull countenance unto the beholders, that he seemed rather to be asleepe, then dead. Thus was that light taken away, even at the setting of the Sun. The day following, there was great lamentation throughout the City; the Church lamented for the death of her faithfull Pastor; the Schoole sorrowed for the losse of so famous a Doctor; and in generall, all were filled with mourning, because they were deprived of their onely comforter, next unto God.

Many of the Citizens desired to behold him after that he was dead, so great was their affection to him; and some strangers also whom the fame of *Calvin* had drawne unto that place, and amongst them the *English* Embassadour for *France* desired greatly to see him being dead; but it could not be granted, least it might raise a scandall on him amongst the *Papists*. He was buried in the common Church-yard, without any extraordinary pompe, and without any Grave-stone laid over him; for which cause *Beza* wrote these Funerall Verses:

*Romæ tuentis terror ille maximus,
Quem mortuum lugent boni horrescunt mali;
Ipsa a quo potuit virtutem discere virtus,
Cur adeo exiguo ignotoque in cespite clausus,
Calvinus lateat; rogas?*

*Calvinum assidue comitata modestia vivum,
Hoc tumulo manibus condidit ipsa suis.
O te beatum cespitem tanto hospitite!
O cui invidere cuncta possunt marmora!*

How happens it that this is Calvins share,
To lye under this little, unknowne pare?

Is not this he who living did appeare,
Decaying Rimes continued dread and feare ?
Whose death the godly doth with sorrow fill,
And at whose name the wicked tremble still ?
Whose life was knowne to be so holy, cleare,
That vertue might have learn'd a lesson here ?

'Tis true, but know that humble modesty,
Which in his life did him accompany :
That hath ordained this green and turkie cover,
On his deceased Corpses to be laid over :
But since thou coverest such an one as hee,
How can the Marbles all, but envy thee.

A little before his death, he delivered an excellent Oration unto the Senate, unto which was also added a serious exhortation unto all the Pastors of *Geneva*. His Workes which he hath set forth for the generall good of the Church, which are sufficient declarations of his worth are these which follow.

Commentaries upon the old Testament.

1. *Upon Genesis.* 2. *An Harmony upon the four bookes of Moses.* 3. *Upon Josuab.* 4. *Upon the Psalmes.*

Lectures.

1. *Upon Jeremiab.* 2. *Upon the twenty one of Ezekiell.* 3. *Upon Daniel.* 4. *Upon the lesser Prophets.*

Upon the new Testament

1. *His Harmony on the Evangelists.* 2. *His Coment on the Acts.* 3. *On all Pauls Epistles.* 4. *On the Hebrews.* 5. *On Peter, James, John, Jude.*

His Sermons.

1. *Upon Deuteronomy.* 2. *Upon the Decalogue.* 3. *Upon Job.* 4. *Upon 119. Psalmes.* 5. *Upon the Canticles.* 6. *Upon 38. Chapters of Isaiab.* 7. *Upon the eight last Chapters of Daniel.* 8. *Upon the Nativity, Passion, Death, Resurrection,*

N n n 3

Ascensio n

*Ascension of Christ. 9. Upon Gods Election and Providence.
10. Upon the first of Kings. 11. Upon Josuah.*

Other Works.

*1. His institutions. 2. Upon the Eucarist. 3. Upon the
victory of Jesus. 4. Genevaes Catechisme. 5. Of Reforming
Churches. 6. Of Scandals. 7. Of Free-will. 8. Against A-
nabaptists. 9. Libertines. 10. Sorbonists. 11. Against Ju-
diciall Astrology. 12. Of Predestination. 13. Of a true Com-
municant. 14. Part of Seneca enlightened with a Commentary.
15. His answer unto Sadolets Epistle.*

Had we but such Reformers in our dayes
As Calvin was, we should have cause to praise
Their blest endeavours; but alas our Times
Are daily acting (not Reforming) Crimes;
Heroick Calvins heart was alwayes true
To truth, and still would give the Church her due,
His soul was truly willing to take paines,
More for the publicke good, then private gaines.
His life was fill'd with troubles, yet his mind
(Even like the glistering Glowe-worme) alwayes shin'd
Brightest, when most surrounded with the night
Of sad afflictions; Calvins whole delight
Was in the law of God, from which his heart
Being steel'd with truth, could not be mov'd to start.

*The Life and Death of William Farellus,
who dyed Anno Christi 1565.*

William Farellus was born in the Delphinate of a Noble family, Anno Christi 1589. and sent to Paris to be brought up in learning, and was one of the first that made a Publick Profession of the Gospell in France: but when persecution arose, he fled into Helvetia, where he grew into familiarity

familiarity with *Zuinglius*, *Cecolampadius*, and *Hallerus*. Anno Christi 1524. he went to *Basil*, where he proffered a publick Disputation with the Popish Divines of that place, but the Masters of the University would not suffer it, till the Senate interposing their authority, and then *Farellus* set up his *Theses* publickly, which he also maintained by disputation: but the Bishop and his Associates drove him from *Basil*: from thence he went to *Mont-pelier*, and to some other places, where he Preached the Gospel with so much fervor and zeal, that all might see that he was called of God thereunto. He coming to *Metin* Preached in the Church-yard belonging to the *Dominicans*, who by ringing their bells, thought to have drowned his voice, but having a strong voyce, he did so thunder it out, that he went on audably to the end of his Sermon. Anno Christi 1528. he, with *Virete* went to *Geneva*, where they planted the Church, and propagated the Gospel; and where, by his earnest obtestation, *Calvin* was forced to make his aboad. Anno christi 1553. the *Genevians*, though they owed themselves to him, yet were carried on with such fury, that they would have condemned *Farell* to death. And afterwards they did such things against him, that *Calvin* wished that he might have expiated their anger with his blood. And from thence he went to *Neocomo*, where he discharged his Pastorall office with singular diligence and zeal. When he heard of *Calvins* sicknesse, he could not satisfie himselfe, though he was seventy years of age, but he must goe to *Geneva* to visit him. He survived *Calvin* one year and odd Moneths, and dyed aged 76. years, anno christi 1565. He was very godly, learned, innocent in life; exceeding modest, stout, and sharp of wit; and of such a strong voyce, that he seemed to thunder in his speech; and so fervent in Prayer, that he carried his Hearers into heaven with him.

**Renowned Farell liv'd a life,
Not spotted with the stains of strife:**

De

He lov'd the thoughts, the name of Peace
 His vertues had a large encrease;
 Earth was his scorn, and Heav'n his pride:
 In Peace he liv'd, in Peace he dy'd.

*The Life and Death of Vergerius, who
 dyed Anno Christi 1565.*

Peter Paul Vergerius excellently learned both in the Law, and Popish Divinity: he was sent by Pope Clement the seventh, as his Legate into Germany to improve his uttermost abilities to hinder a Nationall Council: where accordingly he bestirred himselfe to hinder and endamage the Lutherans, and to encourage the Popish Divines in opposing of them. Anno Christi 1534. Paul the third sent for him to Rome to give him an account of the state affairs in Germany: after which he sent him back into Germany, to promise the Princes a Generall Council to be held at Mantua, but withall to perscribe such rules about coming to it, as he knew the Protestant Divines would not accept of: he had in charge also to stir up the Princes mindes against the King of England, and to profer his Kingdome to whosoever would conquer it, and to try if by any meanes he could take off Luther, and Melancthon from prosecuting what they had begun. Anno Christi 1535. he was called home againe by the Pope, and when he had given him an account of his Legation, he was sent presently to Caesar to Naples, to stir him up to take Armes against the Lutherans. Anno Christi 1537. he was againe sent into Germany; and also Anno Christi 1541. to the Convention at Wormes: after which he was called back to Rome, and the Pope being to make some Cardinals, intended to make Vergerius one, but some suggested that he had been so long in Germany that he smelled of a Lutheran, which made the Pope

to alter his purpose, which when *Vergerius* heard of, he went into his owne Country, purposing to clear himselfe by answering some of *Luthers* books; but it pleased God, that whilst he read them with an intent to confute them, himselfe was converted by them; whereupon he retired himself to his brother the Bishop of *Pole*, and communicated his thoughts to him: his brother at first was much astonished, but after a while was perswaded by him to read, and study the Scriptures, especially in the point of Justification by Faith, whereby it pleased God that he also saw the Popish Doctrines to be false, and so they both became zealous Preachers of Christ to the people of *Istria*: but the Divell stirred up many adversaries against them, especially the Fryars, who accused them to the Inquisitors: whereupon *Vergerius* went to *Mantua* to his old friend Cardinall *Gonzaga*: but there he could not stay in safety, whereupon he went to the Council of *Trent* to purge himselfe: but the Pope by his Legate, stopt him from being heard there: from thence he went to *Venice*, and so to *Padua*, where he was a spectator of the miserable condition of *Francis Spira*; which so wrought upon him, that he resolved to leave his Country, and all his outward comforts, and to goe into voluntary exile, where he might freely professe Christ; and accordingly he went into *Rhetia*, where he Preached the Gospel sincerely, til he was called from thence to *Tubing*, by *Christopher Duke of Wurtenburge*, where he ended his dayes, Anno Christi 1565.

Those Popish errors which at first bore sway
In our *Vergerious* heart, were chaff away
By the encreasing sun of truth; his minde
(Which was before all dross) was refin'd:
And from a cruell enemy; became
A perfect friend, and boldly would proclaim
The reall truth; fear'd not to be withstood.
Thus brave *Vergerius* turn'd from bad, to good.

*The Life and Death of Strigelius, who
died Anno Christi 1569.*

Vithorine Strigelius was born at Kausbira in Switzerland Anno Christi 1524. his father was Doctor of Physick, who died in his sons infancy : when this Strigelius was fit for it, his friends finding him of a prompt and ready wit, they set him to School in his owne Country, where he quickly drunk in the first rudiments of learning, and so Anno Christi 1538. he went to the Univerfity of Friburg, and having studied the Arts there for a while, An. Christi 1542. he went to Wittenberge where he was inflamed by God with an ardent desire to know the Doctrin of the Reformed Churches : for which end he diligently attended on *Luthers* and *Melanctbons* Lectures, and wholly framed himselfe to the imitation of *Melancthom*. Anno Christi 1544. he Commenfied Master of Arts, and by the perswasion of *Melanctbon* he taught a private Schoole at Wittenberg, where he did much good, and gat himselfe great repute : But when the Wars in Germany waxed hot, he left Wittenberg, and went to Magdeburge, and from thence to Erpburd, where he published some Orations being about twenty two years old. Anno Christi 1548. he went thence to Jenes, and their he Preached, and the year after married a wife, which lived with him but two years. Anno 1553. he married againe : whilst he continued there he had diverse disputations with *Major* about Good Works : and with *Flacius* ; but An. 1559. the *Flacians* prevailed so far, that he and *Aquila* the Pastor of Jenes were both cast into prison, the marks whereof he carried to his grave. In Prison he fell very sick, insomuch as the Prince suffered him to goe unto his owne house, but yet made him a Prisoner there : *Christopher*, Duke of Wurtemberg, and *Philip* Lantgrave of Hesse mediated for his release, and yet could not obtaine it : but at last the Emperor *Maximillian* (interposing his authority) procured it, after he had

had been a prisoner above three years. But perceiving that he could not be in safety in that place, he resolved to depart, which the Univesity understanding, wrote to him, earnestly importuning his stay: to whom he returned thanks for their love, but told them withall, That his life was in continuall danger by reason of false brethren, and therefore he was resolved to goe where he might do more good: and accordingly from thence he went to *Lipswich*, where he spent his time in writing upon the *Psalmes*: and having it left to his choyce whether to stay at *Lipswich*, or to go to *Wittenberg* (being sent for thither) he chose to stay where he was, and was chosen Professor of Divinity in that Univerity: There he continued his Lectures till *An. Christi* 1566. at which time he came to deliver his judgement about the Lords Supper: whereupon, by the command of the Rector of the Univerity, the doors of the Colledge were shut against him, and he not suffered to read any more: yet they would have restored him to his place, if he would have promised to meddle with that point no more: but refused to make any such promise, and withall complained to the Elector of *Saxonie* of the wrong don unto him, from whom he received a sharp answer; and therefore leaving *Lipswich* and went to *Amberg* in the upper *Palatinate*, where, after a short stay, he received letters from the Elector *Palatine*, and the Univerity, inviting of him to *Heidleberge*, whither he presently went, and was made Professor of *Etbicks*: in which place, he took very great pains both in reading his Lectures, and Writing: But his body having contracted some diseases by his former imprisonment. *Anno Christi* 1569. he fell very sick, whereupon he said, *Sperare se finem vite sue adesse, &c.* That he hoped that his life was at an end, whereby he should be delivered from the fraud, and miseries of this evill world, and enjoy the blessed presence of God, and his Saints to all Eternity; and accordingly presently after he quietly departed in the Lord, *Anno Christi* 1569. and of his Age 44.

When a resolved heart is once inflam'd
 With heavenly motions, t'will not be reclaim'd
 By easie termes, because a faithfull breast
 Is fill'd with Heaven, & Heaven is crown'd with rest :
 And had not stout Scrigelius his heart
 Been steel'd with courage, he had felt the smart
 Of a bad conscience ; but he still persisted
 In what was good, and would not be resisted :
 Those wrongs and iniuries which he endur'd
 On earth, was by Heav'n's grand Phisitian cur'd.

*The Life and Death of John Brentius,
 who dyed Anno Christi 1570.*

John Brentius was born at Wile in Sweeland, Anno Christi 1499. his father was Mayor of that City 24. years, who carefully brought up his son in learning : and at eleven years old sent him to Heidleberg to Schoole, and at thirteen yeers old he was admitted into the Univerfity : and at fifteen he commensed Batchelor ; there also he studied Greek and Hebrew ; and was so studious, that he usually rose at midnight to his Booke ; whereby he contracted such an habit, that he could never after whilst he lived, sleepe longer then till midnight ; the rest of the night he spent in holy Meditations. And in his old age he had a candle by his bedside, and deceived the time by writing and meditation. Partly by his diligence, and partly by his acute wit and strong memory, he profited so much both in the Arts and Tongues, that at eighteen years old he was made Master of Arts. About this time Luthers Books coming abroad, Brentius, by reading of them, came to the knowledge of the Truth, which he willingly embraced. And being desirous to propagate it to others, he began to read upon Matthew, first to some friends of his own Colledge, but his Auditors encreasing out of other Colledges, he was fain to read in the

the publick Schools ; for which the Divines hated him, because he grew so popular, saying ; That neither was the place fit for Divinity Lectures, nor he fit for such a worke, being not yet in Orders. Wherefore to take away that objection, he entered into Orders, and Preached often for other men, to the great delight of his Hearers. From thence he was called to be at Pastor at *Hale* in *Sweveland*, where his gravity, gesture, phrase, voyce and Doctrine did so please the Senate, that though he was but three and twenty years of age, yet they chose him to that place ; and he carried himselfe with such gravity, holinesse of life, integrity of manners, and diligence in his Calling, that none could contemn his youth : and the Lord so blessed his labours there, that many were converted to the Truth ; yea, amongst the very Popish Priests, som of them were converted, others left their places for shame, and went elsewhere. He used much modesty and wisdom in his Sermons ; and when (in the beginning of his Preaching there) the Popish Priests railed exceedingly upon him and his Doctrine, and the People expected that he would answer them accordingly ; he, contrariwise, went on in teaching the fundamentall points of Religion, and as he had occasion he confuted their Errors without bitterness from cleare Scripture arguments ; whereby in time he so wrought upon them, that he brought them to a sight of their Errors, and to a detestation of their Idolatry.

About this time *Munzer*, and his companions rose up, and stirred almost all the Boors in *Germany* to take Armes against the Magistrates and rich men ; abusing Scripture to justify their proceedings ; whereupon *Brentius* was in great danger, for many cried out, that his opposing of Popery and casting out the old Ceremonies, was the Cause of these tumults : and when as the Boors in *Hale* were risen up, and threatned to besiege the City of *Hale*, the Magistrates and Citizens were in such fear, that they were ready to flye, or to joyne with the Boors : but *Brentius* encouraged them, and told them, That if they would take Armes, and defend

their City, God would assist them, &c. And so it came to passe, for six hundred Citizens beat away foure thousand of those Boors. He also published a Booke, in confutation of their wicked opinions; and shewed how dissonant they were to the Word of God.

Presently after rose up that unhappy contention between *Lutber* and *Zuinglius*, about Christ's presence in the Sacrament, which continued divers years, to the great disturbance of the Church, scandall of the reformed Religion, and hinderance of the successe of the Gospell: and when a conference was appointed for the compoling of that difference, *Lutber*, *Brentius*, and some others met with *Zuinglius* and some of his friends; but after much debate, they parted without an agreement.

Anno 1530. was the Diet held at *Ausburg*, unto which the Protestant Princes brought their Divines with them, and amongst others *Brentius*; at which time *George* Marquesse of *Brandenburg* told the Emperour, That he would rather shed his blood, and lose his life, or lay downe his necke to the headf-man, then alter his Religion. Here the Divines drew up that famous Confession of Faith, which, from the place, is called the *Augustine-Confession*. *Brentius*, at his returne home married a Wife, famous for her chastity, modesty and piety, by whom he had six children. *Ulricus* Prince of *Wurtemberg*, intending to reform Religion in his Dominions, thought it the best way first to reform the Universitie of *Tubing*, and considering where he might have a fit man for so great and difficult a worke; he at last resolved upon *Brentius*, whom he sent for; and who, with much diligence, prudence, and fidelity accomplished the same.

In the year 1547. the Emperour with his Army coming to *Hale*, *Brentius* hoping to prevail with the Captaine that no Souldiers should be quartered in his House; but when he came home, he found the souldiers beating at his door, and ready to break it down; and when they perceived that *Brentius* was Master of that House, one of them set an Halbert

bert to his brest, threatening to kill him, if the doore was not presently opened. Whereupon they were let in, and he caused meat and drinke to be prepared for them, and in the mean time conveyed away all his papers; and when he saw the fury and rage of the souldiers, he conveyed himselfe and family out at a back door. The next day came a *Spanish* Bishop with his train, and putting forth the souldiers, he quartered in *Brentius* his house, searched his study, looked over his papers and letters, and finding some letters to his friends, wherein he justified the Protestant Princes in taking Armes against the Emperour, he presently carried them to the Emperour; whereby *Brentius* was in great danger, and was faine to hide himselfe in a very high Tower, and not being safe there, he changed his apparell, left his wife and children, and with one onely companion passed through the *Spaniards* safely, and wandred up and down the fields all that night. But when the Emperour was removed with his Army, he returned to *Hale* again.

In the year 1548. when *Cæsar* had published his Booke, called the *Interim*, the Protestant Princes and Magistrates required the judgements of their Divines upon it: and the Magistrates of *Hale* desired *Brentius* to tell them his judgement; who when he had considered it, told them, That it was a wicked Booke, and altogether contrary to the Scriptures, and that he would lose his life before he would assent to it. This coming to *Cæsar's* eares, he sent a Commissary to *Hale*, charging him to bring *Brentius* to him, either alive or dead: when the Commissary came thither, he insinuated himselfe into *Brentius* his acquaintance, invited him to his Table, perswaded him to walke abroad with him, having prepared Horses to carry him away, but that succeeding not, he called the Senate together, and having sworn them to keep private what he should tell them, he imparted his Commission, telling them how acceptable it would be to the Emperour, if they would send to him *Brentius*; but if they refused, the Emperour would destroy their City, &c. It pleased God that whilest he was thus
perswading

perswading the Magistrates, there came in one later then his fellowes, and the Commissary not minding it, did not tender the Oath to him; so when they were dismissed, this man wrote to *Brentius*; *Fuge, fuge, Brenti, cito, citius, citissime*: which note was brought him as he sate at supper: having read it, he told his Family that he must goe forth upon business, but would return ere long. As he was going out of the City he met the Commissary, who asked him whither he went? He answered, To a sick friend in the Suburbs who had sent for him: Well (said the Commissary) to morrow you must dine with me. He replied, *God willing*, and so they parted. Being thus escaped, he hid himselfe in a thick Wood, and for some weeks together he lay in the Wood all day, and every night came into a Village to a friends house where he lodged; he wrote also to the Magistrates of *Hale* that if they could and would protect him, he was ready to come back, and not to forsake his flock, but if they could not, he did not desire that they should indanger themselves for his sake: They answered, that they could not protect him, and therefore left him free to goe whither he pleased. Presently after *Ulricus* Prince of *Wurtenburge* invited him to him, and ordered him to be so private that he himselfe might not know where he was, that if he was asked, he might safely deny his knowledge of him: yet upon suspicion, his Castle was searched, but *Brentius* was in another place, where in his retirement he wrote a Comment upon the ninety third *Psalm*: afterwards he went to *Basil*, as to a safer place, where his wife dyed of a Consumption: from thence he removed to the Castle of *Horrenburge* in the *Hyrcinian* Wood, where he changed his name, and gave out that he was the Keeper of the Castle: and whilst he was there, he frequented the Sermons in a neighbor towne, where the Minister used to spin out his Sermons to a great length: whereupon *Brentius* took occasion modestly to tell him of it; to whom the Minister answered, You Castle-keepers think all time too long at Church, but no time too long that you spend in drinking:

Brentius

Brentius smiling at it, said no more. Whilest he was there, he perfected his Comment upon *Isaiah*, and some other Works : afterwards he had great proffers made him by the Citizens of *Magdeburge*, by *Edward* the sixth King of *England*, and by the Duke of *Broussia*, but he refused them all, and thus continued in banishment for the space of two years. *Anno Christi* 1550. *Ulricus* Duke of *Wurtenburg* dyed, and his son *Christopher* succeeding, he resolved to restore the Ministers which were driven away by the *Interim* to their Charges within his Dominions, and to perfect the Worke of Reformation : and for that end, sent for *Brentius* and kept him in his Castle of *Stutgard* that he might have his advice and assistance in carrying on of that work : neither was he discouraged by the admonitions of the Princes and Bishops, nor by the threats of the Garrisons that were about him : but caused *Brentius* to write a Confession of Faith, and of the Doctrine of Christian Religion, and about the chiefe points in Controversie, which he intended to send to the Councill of *Trent* : about that time *Brentius* married againe, one *Catharine Isenmam* a choise woman, who was a great comfort to him all the rest of his life, by whom also he had twelve children : the year after the Pastor of *Stutgard* dying, *Brentius* was chosen in his room : in which place he continued all his life, and carryed himselfe with much sedulity, piety and prudence in the same. *Anno Christi* 1557. he was sent by his Prince to the Conference at *Worms*, which came to nothing, because the Popish party would not suffer that the Scripture should be the Judge of their Controversies. In his old age he wrot upon the *Psalmes* : and whereas there were many Monasteries in *Wurtenburge*, out of wch the Fryars were driven, he perswaded his Prince to turn them to Schools for the training up youth in learning, which was accordingly don, and once in two years *Brentius* visited those Schools ; and tooke notice how the Scholars profited in learning, and encouraged them to make a daily progresse therein : he had almost finished his Comment upon the *Psalmes* when as his old age, worn out

with studies, and labors, put a period unto the same, and his end was hastned by grief for the immature death of his Prince, for whom he professed that he would willingly have sacrificed all his estate, and his owne life also. Falling into a Fever whereby he perceived that his end approached, he made his Will, wherein he set downe a Confession of his Faith: and sending for the Ministers of *Stungard*, he caused his Son to read it to them, & requested them to subscribe their hands as witnesses to it: he also received the Sacrament, and exhorted them to unity in Doctrine, and love amongst themselves: he was exceeding patient in all his sicknesse, neither by word, nor gesture shewing the least impatience: alwayes saying, That he longed for a better, even an eternall life: the night before his death he slept sweetly, and when he awaked, the Minister repeated the Apostles Creed, and asked him whether he dyed in that Faith, to whom he answered, Yea: which was his last word, and so he quietly resigned up his spirit unto God, *Anno Christi 1570.* and of his Age 71. He was buried with much honor, and had this Epitaph:

*Voce, stylo, pietate, fide, candore probatus
Johannes, tali Brentius ore fuit.*

With voice, style, piety, faith, candor grac'd,
In outward shape, *John Brentius* was thus fac'd.

*Los'd in the ship of fortune Brentius sail'd
From place, to place, his courage never fail'd;
But with resolved Constancy, he bent
His minde to suffer, free from discontent:
The rage of Papists could not make him yeeld
To their desires; True vertue was his shield;
The strength of his afflictions added strength
Unto his soul, his sufferings had no length
Except of daies, and them he knew to be
But servile Subjects to Mortality:
Thus like a patient sufferer he fled
From earth, to heaven, and there repos'd his head.*

*The Life and Death of Peter Viretus,
who dyed Anno Christi 1571.*

Peter Viretus was born in the Country of the Bernates, brought up in learning at *Paris*, where he began to be acquainted with *Farellus*: from thence he went to *Lusanna*, where he was chosen Pastor, and spent much of his time in teaching, and writing there: and when *Calvin* was sent to the Conference at *Worms Anno Christi 1541.* and from thence to *Ratisboné*, he obtained of the Senate of *Lusanna* that *Viretus* should supply his place at *Geneva* til his return: and when he came backe he much importuned that *Viretus* might still continue there, affirming that it would much conduce to the good of the Church at *Geneva* to enjoy his labours: but he would needs return to *Lusanna* to his former charge: yet afterwards, at the earnest entreaty of the French Churches, he went to *Lions*; where, in the midst of the Civill Wars, and the Pestilence which followed, he, with his Collegues, governed the Church with much prudence: till, by the Jesuits means, there was a Proclamation sent abroad that none but such as were Native French should be Preachers in the Protestant Churches: then at the request of the Queen of *Navar* he went to *Bern*, where he continued untill his death, which was in the year 1571. and of his Age threescore. He was much bewailed of all good men: whilst he lived he was of a very weake constitution, & the rather by reason of poyson which a Priest had given to him at *Geneva*; as also because of some wounds that he had received from a Priest in another place, where he was left for dead. He was very learned, of a sweet disposition, and so exceeding eloquent, that he drew many to be his Hearers which were no friends to Religion; and they were so chained to his lips, that they never thought the time long wherein he Preached, but alwayes wished his Sermons longer. At *Lions*, which was a populous Ci-

ty, he Preached in an open place, and turned some thousands to the Truth and Faith in Christ: yea, some that passed by, with no purpose to heare his Sermon, he did so wo ke upon them, that they neglected their other businesse to harken to him.

Reader, observe the Malice of his Foes,
 Who having not the wisdom to oppose
 Brave Viretus by arguments; thought fit
 To labour with a diabolick wit
 To work his ruine; first by poyson they
 Contriv'd his fall; but poyson scorn'd to be
 Their base distress, which made them rage and swell,
 Into a madnesse, till advis'd by Hell
 To a more speedy way which soone took place
 Within their hearts; being destitute of grace
 They thought it good to imploy a Papist, whose arme
 Was ready to performe what might prove harme
 To harm:lesse Viretus, and with a knife
 (As they suppos'd) depri'd him of his life:
 But God (the great abhorro: of such crimes)
 Preserv'd rare Viretus for better times.





JOHN JEWELL.

The Life and Death of John Jewell.

IF ever any were happy in the imposition of names in those whom they dedicate to God at the Font, certainly they were who christned this holy and learned man *John Jewell*; for his rare and admirable parts, and both naturall and supernaturall gifts were every way corresponding to his gracious and precious name. According to his christian name *John* signifying *grace*, he was a *gracious* instrument of Christ, to reforme the gold of the Sanctuary, which through the negligence or impiety of later times became dim and drossie with superstition. And according to his surname he was a rich *Jewell*, consisting of many *Gems*, shining as well in his life, as his incomparable writings

extant, almost in all languages. This great Clerke was borne at *Berrenber*, in the County of *Devon*: of which it may truly be said as it was sometimes of *Hyppo*, that *Hyppo* was more ennobled by great Saint *Austine*, then Saint *Austine* by little *Hyppo*. For his education, it was first in *Merton* and after in *Corpus Christi* Colledge in *Oxford*. The former hath proved a famous nursery of Phylosophy and Schoole Divinity; the latter of the knowledge of Tongus and polite literature; in both which our *Jewell* shewing by his golden thighs what flowers he most sucked and longest sat upon; excelled for an acuter Disputant, an eloquent Oratour, a more universall Schollar, and every way an accomplished Divine the Church hath not had for many hundreds of years.

The first glistering of this *Jewell* was in the Rhetoricke Lecture conferred upon him in *Corpus Christi* Colledg, when he was yet but Batchelor of Arts. This Lecture he read with such facility and felicity, that all his Auditors perceiving that he spake *potius ex arte*, than *de arte rhetorice*; rather from an excellent faculty he had in that *flexanimous* Art, then of the Art it selfe. Neither were these his Lectures onely strewed as it were with flowers of Rhetorick, but richly fraught with all varietie of humane Learning; which drew many Auditors unto him from other Colledges, and among them his Tutor Master *Parkhurst*, afterwards Bishop of *Norwich*, who tooke great delight to behold the sparkling of that *Diamond*, which himselfe had first pointed; and he could not containe his joy, but vented it on the sudden in this extempore Disticon:

*Olim discipulus mihi care Juelle fuisti,
Nunc ero Discipulus te renuente tuus.*

Dear *Jewell* whilome Schollar thou wert mine,
But now against thy will I will be thine.

This his fame and love abroad purchased him envy and hatred at home; for he found shortly after to his cost, the truth

truth of the Philologist his observation concerning truth, virtue and curtesie, three of the best Mothers, are often delivered of three of the worst Daughters; truth of hatred, curtesie of contempt, and virtue of envie; *Vrit enim fulgore suo*; the glory of eminent worth dazelleth the infirme eyes of worthlesse men; such, as at this time the seven Seniors and Officers of that Colledge were; who as the Patriarks moved with envie, sold *Joseph* into *Egypt*; so they, sicke of the same malady, expelled *Jewell* out of the House, more to their owne discredit and disadvantage, then to his. For soone after his expulsion, they found a great misse of him in the education of their Youth; and his greatest enemies who cloaked their envie for the present, with pretended zeale for the *Romish* religion, yet after were heard to speak thus of him within themselves, we should love thee if thou wert not a *Zuinglian*, though we believed *Jewel* that thy Belief is not sound, yet in thy life thou art an Angel. Neither was this all, but when Master *Welch* Dean of the Colledge made his brags before Doctor *Brooks*, sometimes Fellow of that Colledge, but then Bishop of *Glocester*, that they alone had kept safe their rich Copes, Cushens, Plate, and other Ornaments of their Chappell. "It is true, quoth Doctor *Wright*, Arch-deacon of *Oxford*, standing by, you have saved them, but you have lost a more precious Ornament of your house, your *Jewel*.

But the best was, what the Colledge lost, the University found; and of a private Lecturer, made him their publick Oatour, and for the subtraction of his maintainance by the losse of his Fellows place in the Colledge, that defect was abundantly supplied by the bounty of some of his Schollars Parents, who procured for him, and conferred upon him a good Benefice neer *Oxford*. And now he grows in estate and fame in the University, and grace with all the Heads of Colledges and Halls; but especially he was precious in the eyes of the most renowned Doctor of the Chair, *Peter Martyr*, by whom he was presented Batchelour of Divinity; and now nothing seem'd to stand in his way from orderly

orderly ascending to higher degrees and preferment in the Church. But the face of the skye is not more changeable then the condition of our estate in this world, all the fair weather we spake of but now was overcast in a moment; for by the untimely death of *Edward the sixt*, and by the succeeding advancement of *Queen Mary* to the Crown, a bitter storm of persecution tell upon the newly reformed Church of *England*, and blew away many of our prime Doctors, and other men of eminent worth, and among them our *Jewel*, who now banished from his native Soyl, found yet great comfort in conversing, first at *Frankesford* with *Sir Francis Knowls* and his eldest Son, *Robert Horn*, and *Edward Sands*, and afterwards at *Argentine* with *John Poynt*, *Edmund Grindall*, *John Cbeek*, *Anthony Cook*, *Richard Morison*, *Peter Carew*, *Thomas Wroth*, and divers others.

These noble Confessors deserve rather the naming, because in this their retiring, they seemed as it were, to fetch their fees, to make the greater leap in *England*; where after their return, they were highly preferred, *Grindall* to the Archbishop first of *York*, then of *Canterbury*; *Sir Francis Knowls* to be privy Councillour and Lord Treasurer, *Robert Lorne* to the Bishoprick of *Winton*, *Sands* of *London*, *Poynt* of *Worcester*, and the rest all of them to eminent places in the Church and Commonwealth, to set off their future glory, their present poverty and misery served as a soyl: It was yet for the present lamentable to see these men of worth, who had change of houses in their own Country, hardly getting a shed to shelter them from wind & weather in forreign parts; they who opened the fountain of their bounty to other men in *England*, were now constrained in *Germany* to fetch waters of Comfort, drop by drop, from others Conduits. At the first, the pious charity of the Londoners (be it spoken to the honour of that City) was as an unexhausted mine to them, till by *Stephen Gardner* it was discovered, and the rich vein stoppt by the imprisonment of their chief Benefactors: And now these servants of Christ, of whom *England* at this time was not worthy, were

putt o many difficult plunges, yet partly by the comfortable letters of Zuinglius, Peter Martyr, Calvin, Melancthon, Pelican, Lavater, Geznar, and other privy Pastours of the reformed Churches beyond the Seas, they were held up by the chin, and partly by the charitable contributions of Christopher Prince of Wittenberg, and the Senators of Zurich, they were so kept above water, as it were, with bladders, that none of them utterly sunk in their hope. And for Jewell in particular, though he were tossed from pillar to post, and sometimes dashed upon one rock, and sometimes upon another, yet in the end he found safe harbour in Peter Martyrs house, first in Argentine, and after in Tigury; where it is hard to say, *utrum Euripides, ex Archelai an Archelai ex Euripides familiaritate sama magis incluserit.* Whether Jewell gave more luster & reputation to his Host, or his Host to him; certain it is, Jewell assisted Peter Martyr in setting forth divers Books; and by name, his learned Comentaries upon the Judges: And very fortunate to the Church of God was the conjunction of these two Stars of the first magnitude; for from them had we the first light to find the tract of those who in the former Ages and purest time walked with a right foot to the Gospel, and professed the Doctrine of the reformed Churches. Although we must acknowledge our Churches very much indebted in this kind to Reynolds, Whitaker, Bilson, Abbot, Camier, Morney, and Cœmitius; yet it cannot be denied, that these later kindled their candles at these Torches; for Peter Martyr had cleared the judgement of Antiquity in the point of the Sacrament, and some other controversies between us and the Church of Rome; and Jewell in all before Cœmitius took Aniradius to task, or Bilson, Allen; or Reynolds, Hart; or Whitaker, Stapleton; or Abbot, Bishop; or Morney, Perrane; or Camier, Bellarmine; our Jewell was the first who made a publick challenge to all the Papists in the world, to produce but one cleer and evident testimony out of any Father or famous Writer, who flourished within five hundred yeers after Christ, for any one of the many Articles which the Romanists at this day maintain against us, and upon good proof of any such

one allegation to yeeld them the bucklers and reconcile him selfe to Rome; and although *Harding* and some others undertooke him, and entered into the lists with him about the controverted Articles: yet they came off so poorely and *Jewel* on the contrary so amazed and confounded them with a cloud of witnesses in every point in question, that as Bishop *Godaine*, upon good ground affirmeth no one thing in our age, gav: the Papacy so deadly a wound, as that challenge at *Pauls Crosse* so confidently made and bravely maintained. But this challege was not now made in the time of *Jewels* banishment, but after his returne into *England*; at this time he and many other cleare lights of the Church, were bid under a *Bushell*, till the fire of persecution of *England* (in which, not onely many faithfull bretheren, but diverse reverend Fathers, as *Latimer*, *Cranmer*, *Ridley*, and *Hooper* were burned to ashes, for the testimony of the truth) was laved out partly by the teares of compassionate Confessors, pouring out their souls to God in publick and private, but especially by the blood of so many Noble Martyres:

But as soone as God in justice looked upon the persecutors of the truth, and called *Queen Mary*, and those who dipped their hands in his Saints blood to his tribunall, and set *Queen Elizabeth* upon her sisters throne that mirror of Princes, and parragon of her sex, and phoenix of her age, restoring at the same time preachers to the Gospell and Gospell to the preachers; themselves in the first year of her Raigne commanded a survey to be taken of the whole Realme, and finding in many parts palpable Egyptian darkenesse, sent for all these concealed lights above mentioned, and after they were fetcht from under the bushels which had covered them, she set them in golden candlesticks in all the Counties within her Dominions, and among them *Jewel* in the diocesse of *Sarum*. Where he shined most brightly for eleaven years, and after his extinction by death left a most sweet smell behind him, the savour of a good name,

name, much more pretius then oynment, for his Apostolick doctrine and Saintlike life, and prudent government, and incorrupt integrity, unspotted chastity, and bountifull hospitality. In his first visitation he began, and in his last he perfected such a reformation, not onely in the Cathedrall and Parochiall Churches, but in all Courts of his jurisdiction, that even those who before esteemed not so well of Jewell as Bishops, yet now were brought to have a reverend opinion of Bishops, for Jewels sake; for he was a carefull overlooker and strickt observer not onely of all the flocks, but the Pastors also in his Diocesse according to the Apostles prescription; first he attended to himselfe and his owne doctrine, and then to all the doctrine which as he heard was Preached in his See; first he examined his owne actions, and then the proceedings of all his inferiour officers. The Chauncellour and Archdeacons, are in the count of the law, the Bishops eyes, and his Collectours and receivers are his hands: therefore he had a continuall eye upon these his eyes, and held a strickt hand over these his hands, and if these his eyes caused him to offend, or raised any scandall in his Diocesse, by winking at foule abuses, and enormities, or these hands by exaction and scraping, or taking bribes, he plucked out the one and cut off the other. And if other Bishops take not the like course though in their owne persons they be never so innocent and uncorrupt; yet they will never free their See from foule and scandalous aspersions. Iniquity will be committed even in the seat of justice, and carnall vices winked at in spirituall Courts, and one corruption be borne out by another, corporall by pecuniary: the heaviest censures of the Church will be inflicted upon the lightest offenders, if they offer not to the Officiate shrine, and the foulest delinquents will escape away by the Posterne gate of Juno Moneta's temple: Poore grats if they be taken in their nets will be strangled to death, and a camell laden with gold swallowed up, and it will be said that Churches are visited before they be sick, nay, that they are sick of their Visitations, and that all the Processes, and

Citations are *ad collegendum*, not *ad corrigendum*: for collection of moneyes, not for correction of manners. To prevent these and the like abuses for which the court Christians heare ill abroad, the good Bishop sate often in his Consistory, and saw that all things were carried straight there, neither did he onely sit as judge in the Consistory, but also oftentimes as assistant on the bench of justice, informing the Judges in such causes where the law of God and of the land seemed to clash, and exhorting the prisoners willingly and patiently to subject themselves to the stroak of justice; but especially to prostrate themselves before the throne of mercy in heaven; and though they were cast by the Jury, and condemned by the law, yet they might be justified by grace and saved by mercy, at the tribunall of Christ.

What shall I speake of his peaceable ending (for the most part at his Table) litigious strifes and contentions, of which it is hard to say whether they more nourished the Law or the Law them. So was he thrice happy by the judgement of truth it selfe, because a threefold peace-maker in his Consistory on the Bench and at his Table, as a Judge, Justice and an Arbitratour. Yet did he no way forget that *unum necessarium*, which Saint Paul so deeply chargeth Timothy before God and his Angels, to be carefull of, *to wit*, to Preach in season and out of season, 1 Cor. 9. 16. I have heard of the *Hetrurian* goddesse, that whilest she was clad in a Countrey habit, and worshipped under a shed in the field, she delivered many Oracles; but after she was brought into a Temple, and cloathed with Purple and fine linnen, she became mute, and gave no answer at all: So it falleth out with many, whose office it is to publish and interpret the Oracles of God, like Saul, when they come to the high places, they make an end of Prophecying. Jewell did not so, but the more eminent he was in dignity, the more diligent in the worke of the Ministry, not so much in frequent as in exquisite Teaching; for though his Sermons were very frequent, yet they were alwayes rare for the matter and manner of his delivery; he never Breached *quicquit in buccam*, but

but as *Abraham* offered to *Melchisedecke*, as *St. Jerome* renders it, *de prepuis*, or *summitate aeri*, of the top and best of the heape. The *Roman Orator* tells us of *negligentia quedam diligens*, a certaine diligent negligence, and learned ignorance; when the speaker carefully shunneth all affectation of Art, and laboureth that his speech may not seem elaborate. But the sober and discreet hearer hath often cause to complaine of *diligentia quedam negligens*, a negligent kinde of diligence in many popular Preachers, who ascend frequently into the Pulpit, but with extemporary provision, are often in *travile* but without paine, and delivered of nothing for the most part, but empty words and idle tautologies; as if Sermons were to be valued by the number and not by the weight. These mens Sermons, though they exceed the houre in length, and the dayes of the week in number; yet they themselves lye open to the curse of the Prophet denounced against all those that doe the work of the Lord negligently. From the danger of which malediction *Jewell* was freest of all of his parts and place; for though he might best of any presume in this kinde upon his multiplicity of reading, and continuall 'practise of Preaching, yet never would he Preach in the meanest Village, without precedent meditation and writing also the chiefe heads of his Sermons. And as his tongue was the pen of a ready writer, so was his pen the tongue of a living speaker to all posterity.

When I perused the catalogue of his Sermons, I wonder what time he had to write: agane, when I number and weigh his writing, I wonder what time he had to provide for Preaching; and when I compare both, I wonder how he could doe any thing els. Yet did not his constant preaching take him off from his accurate writing, nor both from his discharging each part of his Episcopall function in his owne Person. Which that, it may not seeme incredible, I will open his *day booke* and read out of it how he spent every houre: Rising at four of the clock, after prayers with his family at five, and in the Cathedral about

fix, he was so affixed to his studies all the morning, that he could not without great violence be drawne from it: after dinner his doores and eares were open to all Suters; and it was observed of him, as it was of *Titus* (who was stiled *amor & delitia humane generæ*) that he never sent any sed from him. Suters being thus dismissed, he heard with great indifferency and patience, such causes debated before him as either were devolved to him as a Judge, or referred to him as an Arbitrator; and if he could spare any time from these troublesome busineses, he reckoned as cleare gaine to his Study.

About nine of the clocke at night he called all his servants to an account, how they had spent the day, and then offered up his enening sacrifice together with them to God; from his Chappell he withdrew himselfe againe to his Study till neer midnight, and from thence to his Bed; in which after he was laid, the Gentleman of his Bed-chamber red to him till wearied nature shut up the offices of his senses; long after his Porter had lockt up the Gates of his Pallace.

This watchfull and laborious kind of life without any recreation at all, save what his necessary refection at his meals, and a very few hours of rest in the night afforded him, spent the oyl of this sweet Lamp the faster, and thereby hastened his extinction and death in this world. Which as he foresaw by the spirit, so he foretold by letters to the Bishop of *Norwich*.

Yet upon record in the works of Doctor *Humphrey*, and as he foresaw it, and foretold it, so accordingly he prepared for it, as a Traveller, who hath little day and much way left, spurreth on faster, that he may reach home by day-light: so he, desirous to finish his course before the night of death approached, mended his pace, and dispatched all sorts of businesse with more celerity; and as he was visiting his Diocesse more severely then ever before, God visited him; and as he preached at *Leock* upon the words of the Apottle, *Walk in the Spirit*, Death arrested him in the Pulpit,

from

from whence he was carried to his bed, where he still continued preached to all that came to visit him, either by heavenly instructions, or pious ejaculations, or divine meditations and paraphrases upon the passages of Scripture, which were read unto him even till at one and the selfsame instant he committed both his hearers and his soul to God.

Valerius Maximus writeth of *Sylla*, that it was hard to say whether he or his anger were first extinct, for he threatned his enemies dying, and dyed threatning: but on the contrary, it may be said of this servant of Christ Jesus, it is hard to determine whether his naturall heat or his zeal first was extinguished, whether his Prayers or his soul first arrived at Heaven, for he dyed praying, and prayed dying: His last words worthy to be written with a pen of Diamond, never to be rased out, were these; "A Crown of righteousness is laid up for me, Christ is my righteousness; this is my body, this day quickly let me come unto thee, this day let me see thee Lord Iesu. He was buried in the midst of the Quire, where after he had been interred two years, *Dr. Humfrey* laid upon him a faire marble stone, with an intercription upon it, containing a brief Chronicle of his life; of which monument of that religious Professor it may be truly said, as it was of that which *Julius Caesar* raised to *Pompey*, *Caesar dum Pompeii statum erexit suum confirmavit*. In making this monument to continue the memory of Jewell, he eternized his own; but Jewell left himself a second monument more famous then that, the Library he built in *Salisbury*; and yet a third more lasting then either of the former, his Works here ensuing; whereof these were Manuscripts.

1. A Paraphrasticall Exposition of the Epistles and Gossels through the whole year. 2. A continue Exposition of the Creed, Lords Prayer, and ten Commandements. 3. A Commentary upon the Epistle to the Galatians. 4. A Commentary upon the Epistle of Saint Peter.

The Printed are these.

1. Anno Dom. 1550. *A latine Sermon preached at Saint Maries, upon 1 Pet. 4. 11.* [2. An. Dom. 1558. *Divers Sermons preached before Queen Elizabeth at Pauls Crosse.* 3. An. Dom. 1559. *Epistola ad Scipionem patritium venetum de causis cur Episcopi Anglia ad Concilium Tridentinum non convenerint.* 4. Anno 1560. *A Challenge to all Papiſts at Pauls Crosse, with an Answer to Doctor Cole, in defence of a Sermon preached before the Queens Majesty, and her most honourable Councell.* 5. Anno 1561. *Apologia Ecclesie Anglicane.* 6. Anno 1562. *An Exposition upon the first Epistle to the Theſſalonians.* 7. Anno 1563. *An Exposition upon the second Epistle to the Theſſalonians.* 8. An. 1564. *A Reply to Master Hardings Answer, concerning the seven and twenty Articles contained in Master Jewel his Challenge, viz.*

1. *Of private Masse.* 2. *Communion under both kinds.* 3. *Of Prayer in a strange tongue.* 4. *Of the Supremacy.* 5. *Of the real presence.* 6. *Of Polytopue, or being in many places at once.* 7. *Of the Elevation.* 8. *Of adoration of the Host.* 9. *Of carrying the Sacrament under a Canopy.* 10. *Of accidents without subject.* 11. *Of dividing the Sacrament.* 12. *Of a figure in the Sacrament.* 13. *Of plurality of Masses.* 14. *Of adoration of Images.* 15. *Of reading the Scripture in the mother tongue.* 16. *Of Consecration under silence.* 17. *Of the Sacrifice of the Masse.* 18. *Of receiving the Communion for others.* 19. *Of the application of Christs death by the Masse.* 20. *Of Opus Operatum.* 21. *Of the Title of the Sacrament Lord and God.* 22. *Of remaining under accidents.* 23. *Of Mice eating the body of Christ.* 24. *Of Individium Vagum.* 25. *Of the form and shews of Bread and Wine.* 26. *Of hiding and covering the Sacrament.* 27. *Of Ignorance, whether it be the mother of Devotion.*

9. Anno 1565. *A Rejoynder to Mr. Hardings Reply.* 10. An. 1566. *A defence of the Apology of the Church of England.* 11. An. 1567. *An answer to Mr. Hardings Preface.* 12. An. 1568. *A Treatise of the Sacraments.* 13. An. 1569. *The view of a seditious Bull sent into England.* 14. An. 1570. *A Treatise of the holy Scriptures.*

If any desire to be more familiarly acquainted with *Jewel*, and to be particularly informed of his method and course of study, his witty and learned Discourses at Table, his Poems and penned Speeches in the Colledge, his Exercises for his Degrees, his holding the golden Ballances of *Minerva* before *Urania*, being Moderator in Divinity, Disputations in the presence of *Queen Elizabeth*, at an Act at *Oxford*; as also, how he attained to that admirable faculty of memory, whereby he was able on the sudden to repeat Chapters of names, read to him backward and forward, broken sentences and exutick words, Welsh, Irish, or any other Language, after once or twice reading, at the most; let him read the story of his life at large in *Doctor Humfrey*, or at least the abridgement thereof, which I drew in the year of our Lord 1611. being then Student in *Corpus Christi* Colledge, at the command of *Archbishop Bancroft*: which as soon as it was sent up, was suddenly printed, and prefixed to *Jewels Works*, before I had time to revise it: and note the Errata, which I entreat thee for thine own sake as well as for mine, thus now to correct.

Page 5. line 30. *The wisdom of God so ordered this matter*, adde, *For Jewel his greater honour, and the advantage of the truth.* P. 7. l. 10. for *the blessed Spouse of Christ*, r. *the blessed husband of the Spouse of Christ.* P. 8. l. 21. for *Valerius*, r. *Vellerius.* p. 9. l. 16. for *his Apologie fell in the year 1566.* r. *the defence of his Apologie.* And l. 23. for *cene*, r. *scene.* p. 12. l. 17. which is *his Church*, adde, *on earth*, and *set it in a Crown of pure Gold upon her bead in Heaven.*

The Preface to the King before the life is not mine, but *Dr. Overals*, then Dean of *St. Pauls*: the Appendix likewise is not mine, but *Doctor Morton*, then Lord Bishop of *Duresm*; the modell of the life drawn by me, beginneth thus: *If rare and admirable qualities of our Ancestors deserve a thankfull acknowledgement of Posterity.* And endeth thus: *Lord adorn and enrich continually thy Church with such Jewels, deck her cheeks with rows*

of such Rubies, and her neck with chains, make her borders of gold,
with studs of silver, Amen.

Holy Learning, sacred Arts ;
Gifts of Nature, strength of Parts ;
Fluent Grace, an humble minde ;
Worth reformed, and wit refine ;
Sweetesse both in tongue and Pen ;
Insight both in Books and Pen :
Hopes in woe, and feares in weale ;
Humble knowledge, sprightly zeale ;
A liberall heart and free from Gall ;
Close to friends, and true to all.
Height of courage in Truths duell,
Are the stones that made this Jewell.
Let him that would be truly blest,
Wear this Jewell in his brest.

*The Life and Death of Zegedine, who
died Anno Christi 1572.*

Steven Zegedine was borne in the lower *Pannonia*, in the year
1505, brought up in learning, wherein he profited to ad-
miration, and became a Schoolmaster himself ; about which
time (hearing the fame of *Luther* and *Melancthon*) he had a
great minde to goe to *Wittenberg* ; but wanting opportuni-
ty in sundry regards, he went to the University at *Cracovia*,
where having studied a while, he was made a Reader to o-
thers, and grew very famous ; and having gotten some mo-
ney there, he then went to *Wittenberg*, where he studied Lo-
gick and Divinity three years, and then returned into his
own Countrey. And in the City of *Tbasniadine* he instructed
Youth in the knowledge of Arts, and Preached Jesus
Christ also to the People, before unknowne unto them :
whereupon the King's Treasurer fell upon him, beat him,
and

and drove him out of the City: there he lost two hundred Books, and was so barbarously kicked by this Tyrant with his iron Spurs, that he was almost slaine.

Thus wandering up and downe as an exile, *Anno Chisti* 1545. he was called to *Julia*, where he was made governour of an illustrious School: and the year after he was sent for to *Cegledine*, where he was hired to Preach publickly in the Church. There also he married a wife, and after three years stay, he went thence, and was sent for by the Governour of *Temejwert* to govern the School there, where also he preached to the people: but that Governour dying, there succeeded him one that was a strong Papist, who drove *Zegedine* from thence. Being again an exile, he was called to govern the Schoole at *Tburin*, where he also preached to the people, who eagerly embraced the Truth, and loved him exceedingly. From thence he was called to *Bekenesse*, where he also preached to the people, and read in the Schools: whilest he was there, a Countrey man coming to him said; *Sir, what doe you here, when there are some souldiers coming upon you, to slay you? therefore flye hence speedily if you will save your life.* Whilest he was speaking, the noyse of th souldiers was heard without; whereupon he slipped into his chamber, but the souldiers breaking in upon him, plundered him of all he had, and binding him, carried him away with them: but behold the gracious providence of God; amongst those bloody Souldiers there was one that favoured him, and conveyed him away, so that swimming over a river, he escaped, and returned home again: shortly after, his fame spreading abroad, he was called to *Tbolna* to govern a School there, and there also he preached to the people: and his former wife being dead, he married another: and not long after he was chosen to *Lascovia* to be the Pastor there: and was Ordained Minister by the Imposition of Hands, and taught Schoole also: about which time he was made Doctor, and the Superintendent of all that Baronry: he read also in private to many that repaired to him, and intermitted not his pains, no not in sickness,

if he had but strength to speak that his voyce might be heard. *Anno Christi* 1558. he was removed thence by the authority of the Governour of the Castles to *Calmanisem*. *Anno Christi* 1561. the *Vayvod* of *Copasware* with his souldiers (being Turks) came upon the inhabitants of *Calmanisem* for neglecting to pay their Tribute, as they were at Sermon, and took many of them prisoners, together with *Zegedine*, and carried them away to *Copasware*: the rest that escaped gathered the Tribute, carried it presently to the *Vayvod*, entreated his pardon, and the restitution of the prisoners, especially of *Zegedine*: but he told them, that if they would have them restored to liberty, they must goe and pition the *Bashaw* for their release: which they doing, the prisoners were presently released: but when they afterwards accused the *Vayvod* to him of Tyranny, and injustice, he required that *Zegedine*, and some of the chiefe Citizens should come and testifie those things before him: but when *Zegedine* came, he picked a quarrell with him, and cast him into prison; whereupon his people, by rich presents endeavour'd to procure his release, and when they had almost obtained their request, one whispered the *Bashaw* in the ear, and told him, that he might have 1000. Florens for his ransom: whereupon he still detained him, and told them that he would not release him till they had paid him a 1000. Florens: but when the money came in slower then he expected, the barbarous Tyrant chid his Keeper for using him too gently, which (as he said) was the cause that his ransom was not yet paid; whereupon his Keeper bound, and whip'd him with thongs, till he was bloody all over, and almost kill'd him: afterwards the *Bashaw* promised that if they would procure the release of the daughter of the Major of *Tolne*, who was prisoner with the Hungarians, and bring her unto him, he would release *Zegedine*: her, therefore, his people of *Calmanisem* redeemed for three hundred Florens, and presented her to the *Bashaw*; yet the Infidell falsified his promise, and kept him still prisoner: then the Prince of *Transilvania* sent Ambassadors, and a rich present

to the *Bashaw*, requesting the release of *Zegedine*, yet nothing would prevail: many, pitying his miserable captivity, came to visit him, and gave him money, but his cruell Keeper extorted most of it from him. Being loaden with heavy chains, the Citizens, with much importunity, prevailed to get him leave once a day to come to the Christians to whom he preached, and so returned to prison againe: yet God stirred up the hearts of some of the Courtiers to commiserate his deplorable condition. During his imprisonment the *Bashaw* used all means both by threats, and promises to draw him to abjure the Christian Religion, and to turne Turk: but he alwayes answered him stoutly, That such arguments might prevaile with children, but could not prevaile with him. Having leave at last to lye amongst the other Prisoners, he wonderfully refreshed, and comforted them by his godly exhortations, and consolations drawn from the Scriptures, whereby they were much confirmed in the Christian Faith: and whereas before they were almost pined through want of food, God so stirred up the hearts of some to bring reliefe to *Zegedine*, that all the rest of the prisoners were provided for plentifully thereby. Remaining thus in prison he was not idle, but wrote there his Common-places, and some other Works: thus he remained in Prison above a year, in which time three of his children dyed, which added much to his affliction, and though his people had used the intercession of all their great men there about for his liberty, yet all prevailed not, till it pleased God that a Noble Baron, and his Lady passing by that way, saw this worthy man of God in so miserable a plight, that the Lady much pitied him: and afterwards being in Child-bed, and ready to dye, she requested her Lord (who loved her dearly) for her sake to improve all his interest in the *Bashaw* to procure *Zegedines* liberty; which he with an oath promised to perform, and accordingly engaged himselfe to the Turk that he should pay 1200. Florens for his rancome: thereupon he was released, and went about to diverse Cities to gather his ran-

some, and God so enlarged mens hearts towards him, that in a short time he carried 800. Florns to this Baron, and so returned to his people at *Calmantsem*. The year after being 1564. as he was going by coach to *Buda*, when the horses came near the great river *Danubius* being very hot, and dry, thy ran violently into the river : but behold the admirable providence of God, when they had swam some twenty paces in the river, they turned back again, and drew the coach, and him safely to the shore.

The same year, by the Imposition of Hands, he ordained three excellent men Ministers. About that time there came a bragging Fryar, and challenged him to a Disputation, which he willingly accepting of; the great Church was appointed for the place, and many of both sides resorted thither; and the Fryar came with much confidence, his servants carrying a great sacke of Bookes after him: but in the Disputation, *Zegedine* did so baffle him, that all his friends shrunk away with shame, and the Fryar, with his great sack, was left all alone, so that himselve was faine to take it on his own shoulders and goe his way. About that time the *Vaivod*, who had before betrayed him, coming to the place where *Zegedine* was, desired to speake with him, and requested him to forgive him, professing that he could rest neither night nor day, he was so haunted with apparitions, and the Furies of his own conscience; which *Zegedine* easily assented unto.

In the year 1566. *Zegedine* being very hot, invited a friend to goe with him to the River of *Danubius* to bathe himself: but as they were swimming, his friend looking about him, saw not *Zegedine*, and wondering what was become of him so suddenly, at last he spied his hoarie hairs appearing above water, and swimming swiftly to him, *Zegedine* was sunk; whereupon, he diving to the bottome of the river, caught hold of him, and drew him forth, carrying him to a Mill that was not far off, where he laid him to bed: about midnight *Zegedine* coming to himself, enquired how he came there, and who drew him out of the River; his friend

friend told him the whole story, and kept him carefully till he recovered. In the year 1572. he fell into a mortall disease, which so much the more afflicted him, because he could not sleepe; whereupon he sent for a Chirurgion, who gave him a bitter potion, which caused him to fall a sleepe, but after a little while he quietly breathed forth his last, being sixty seven years of age.

How full of patience, how divine
Was this our learned Zegedine ?
Though cast in prison, and restrain'd
From food, yet he the truth maintain'd.
His heart resolv'd from his youth
Rather to starve, then starve the truth.
For Disputations, few there were
That could with Zegedine compare :
His rare example lets us know,
Patience o'recomes the greatest woe.

*The Life and Death of John Knox, who
died Anno Christi 1572.*

John Knox was born at Gifford in Lothain in Scotland, Anno 1505. of honest Parentage : brought up first at School, then sent to the University of Saint Andrews, to study under Master Jo. Maior, who was famous for learning in those dayes, and under whom in a short time he profited exceedingly in Philosophy and School Divinity, and took his Degrees, and afterwards was admitted very young into Orders ; then he betook himself to the reading of the Fathers, especially *Augustine's* Works; and lastly to the earnest study of the holy Scriptures; by wch, being through God's mercy informed of the Truth, he willingly embraced it, and freely professed it, and imparted it to others. But
when

when there was a persecution raised up by the Bishops, against the Professours of the Truth, he fled into *England*, where he preached the Gospel with much zeal & fruit, both at *Berwick*, *Newcastle* and *London*. He was much esteemed by King *Edward* the sixth, who proffered him a Bishoprick, which he rejected, as having *Aliquid commune cum Antichristo*; something in it common with Antichrist. King *Edward* being dead, the persecution raised by *Queen Mary* made him leave *England*, and goe to *Frankesfort*, where for a time he preached the Gospel to the *English* Congregation: but meeting with opposition there, both from Papists and false brethren, he went to *Geneva*. Anno Christi 1559. and of his age 54. the Nobility of *Scotland*, with some others, beginning the Reformation of Religion, sent for him home, and shortly after he was settled Minister at *Edinbrough*, where he preached many excellent Sermons. Anno Christi 1566. the Earl of *Murray* being slain on the Saturday, *Knox* preaching at *Edinbrough* the next day, amongst the papers given of those that desired the prayers of the Church, he found one with these words, *Take up the man whom yee accounted another God*: At the end of his Sermon he bemoaned the losse that the Church and State had by the death of that vertuous man; adding further, *There is one in this company that makes this horrible murder the subject of his mirth, for which all good men should be sorry; but I tell him, he shall dye where there shall be none to lament him.*

The man that had written those words, was one *Thomas Metellan*, a young Gentleman of excellent parts, but bearing small affection to the Earl of *Murray*; he hearing this commination of *John Knox*, went home to his Sister, and said, That *John Knox* was raving to speak of he knew not whom. His Sister replied with tears, If you had taken my advice, you had not written those words; saying further, That none of *John Knox* his threatnings fell to the ground without effect. And so indeed this came to passe; for shortly after, this Gentleman going to travell, dyed in *Italy*, having none to assist, much lesse to lament him. Towards

Knox

Knox his later end, his body became very infirm, and his voyce so weak, that People could not hear him in the ordinary place; wherefore he chose another place, wherein he preached upon the History of Christs passion, with which, he said, it was his desire to close his Ministry: finding his end neer, he importuned the Council of the City to provide themselves a worthy man to succeed in his place: Master *James Lawson* Professor in *Aberdene* was the man pitched upon, and Commissioners were sent from the Church of *Edinburgh* to request him to accept of the place; *John Knox* also subscribed that request; adding, *Accelera mi frater, alioqui sero venies*; Hasten my Brother, otherwise you will come too late: this made Master *Lawson* to hasten his journey, and when he was come, he preached twice to the good liking of the people, whereupon order was taken by the rulers of the Church for his admission, at which time *John Knox* would needs preach, though very weak, which also he performed with such fervency of spirit, that he was never before heard to preach with so great power, or more content to the hearers. In the end of his Sermon, he called God to witnesse that he had walked in a good conscience with them, not seeking to please men, nor serving either his owne, or other mens affections, but in all sincerity, and truth had preached the Gospell of Christ. He exhorted them in most grave and pithy words to stand fast in the Faith they had received: and so having prayed zealously for Gods blessing upon them, and the multiplying of Gods spirit upon their new Pastor, he gave them his last farewell: Being conveyed to his lodging, that afternoon he was forced to betake himselfe to his bed: and was visited by all sorts of persons in his sicknesse, to whom he spake most comfortably: amongst others the Earle of *Morton* came to see him, to whom he said, *My Lord, God hath given you many blessings, Wisdome, Honor, Nobility, Riches. many good, and great friends, and he is now about to prefer you to the Government of the Realm (the Earl of Marr, the late Regent, being newly dead.) In his name I charge you, use these blessings better then formerly you*
have

have don : seeking first the glory of God, the furtherance of his Gospel, the maintenance of his Church, and Ministry ; and then be carefull of the King to procure his good, and the welfare of the Realm. If you doe thus, God will be with you, and honor you : if otherwise, he will deprive you of all these benefits, and your end shall be shame, and ignominie. These speeches the Earl called to minde about nine years after, at the time of his Execution, saying, That he had found *John Knox* to be a Prophet. A day or two before *Knox* his death, he sent for Master *David Lindsey*, Master *Lawson*, and the Elders, and Deacons of the Church, to whom he said, The time is approaching, which I have long thirsted for, wherein I shall be released from all my cares, and be with my Saviour Christ for ever : and now God is my witnesse whom I have served with my spirit in the Gospel of his Son, that I have taught nothing but the true & sincere Word of God : and that the end that I proposed in my Ministry was, To instruct the ignorant, to confirm the weak, to comfort their consciences who were humbled under the sense of their sins, and born down with the threatnings of Gods judgments. I am not ignorant that many have, and doe blame my too great rigor, and severity ; but God knoweth that in my heart I never hated those against whom I thundered Gods judgments : I did onely hate their sins, and labored according to my power to gaine them to Christ : That I did forbear none of what condition soever ; I did it out of the fear of my God : who hath placed me in the function of his Ministry, and I know will bring me to an account. Now bretheren, for your selves, I have no more to say, but to warn you that you take heed to the Flocke over which God hath placed you Over seers, which he hath redeemed by the blood of his everly begotten son : and you Master *Lawson* fight a good fight, doe the Worke of the Lord with courage, and with a willing minde, and God from heaven blesse you, and the Church whereof you have the charge : Against it (so long as it continues in the Doctrine of the Truth) the gates of hell shall not prevaile : having thus spoken, and the Elders, and Deacons being dismissed,

he

he called the two Preacher to him, and said, There is one thing that grieveth me exceedingly, you have sometimes seen the Courage, and Constancy of the Laird of *Grange* in the Cause of God; and now that unhappy man is casting himself away: I pray you go to him from me, and tell him, That unlesse he forsake that wicked course that he is in, the Rock wherein he confideth shall not defend him, nor the carnall wisdom of that man whom he counteth halfe a god [which was young *Lesbington*] shall yeeld him help; but he shall be shamefully pulled out of that nest, and his carcasse hung before the Sun, (meaning the Castle which he kept against the Kings Authority) for his soul it is dear to me, and if it were possible, I would fain have him sayed: accordingly they went to him, conferred with him, but could by no meanes divert him from his course: But as *Knox* had fore-told, so the year after his Castle was taken, and his body was publicly there hanged before the Sun: yet at his death he did expresse serious repentance. The next day *Knox* gave order for the making of his Coffin, continuing all the day (as he did also through all his sickness) in fervent prayer, crying, *Come Lord Jesus: sweet Jesus into thy bands I commend my spirit*: being ask'd whether his pains were great, he answered, That he did not esteem that a pain which would be to him the end of all troubles, and the beginning of eternall joyes. Oft after some deep meditation, he used to say, *Oh serve the Lord in fear, and death shall not be troublesome to you: Blessed is the death of those that have part in the death of Jesus*. The night before his death, he slept some hours with great unquietnesse, often sighing, and groaning, whereupon when he awakened, the standers by asked him how he did, and what it was that made him mourn so heavily: to whom he answered: In my life time I have been assaulted with Temptations from Satan, and he hath oft cast my sins into my teeth to drive me to despair, yet God gave me strength to overcome all his Temptations: but now the subtil serpent takes another course, and seek's to perswade me, That all my labors in the Mi-

nistery, & the fidelity that I have shewed in that service hath merited heaven and immortality: but blessed be God that brought to my minde these Scriptures: *What hast thou that thou hast not received? And, Not I, but the grace of God in mee:* With which he is gon away ashamed, and shall no more return: and now I am sure that my battell is at an end, and that without pain of body, or trouble of spirit, I shall shortly change this mortall, and miserable life, with that happy, and immortall life that shall never have an end. After which, one praying by his bed, having made an end, asked him, If he heard the Prayer? Yea, said he, and would to God that all present had heard it with such an ear, and heart as I have don: Adding, *Lord Jesus receive my spirit:* With which words, without any motion of hands, or feet, as one falling a sleep rather then dying he ended his life. Never was man more observant of the true & just authority of Church-Rulers according to the Word of God, and the practise of the purest Primitive time: he alwayes pressed due Obedience, from the people to the faithfull Pastors, and Elders of the Church. He dyed *Anno Christi 1572.* and of his Age 62. Men of all ranks were present at his Buriall: The Earl of Murray, when the Corps was put into the ground, said *Here lies the body of him, who in his life time never feared the face of any man.*

Undaunted Knox would never fear to tell
 The best their follies, if they did not well:
 He was severe to those that would not be
 Observant to his preach'd Divinity:
 He lov'd the waves of peace, and would delight
 Himselfe in Gods just Lawes both day and night:
 His soul would be laborious to fulfill
 The sweet commands of his deare makers will.
 In peace he liv'd, and with a peacefull breath
 He call'd on God, and yielded unto death.

The

*The Life and Death of Peter Ramus,
who dyed Anno Christi 1572.*

Peter Ramus was born in France Anno Christi 1515. His Grandfather was a Noble-man, who (having his estate plundered by Charles Duke of Burgundie, Generall under the Emperour Charles the fifth) was forced to leave his Country, and to betake himselfe to the poore, and painfull life of an husbandman: and his father being left very poor by him, was faine to live by making of Charcole: Ramus being from his Childhood of an excellent wit, of an industrious nature, and much addicted to learning, was compelled for his subsistence to live as a servant with one of his Uncles: but finding (that by reason of his many Imployments) he had no time to follow his book there, he thought it better to betake himselfe to the service of some learned man: so going to Paris, and being admitted into the Colledge of Navar, he laboured hard all day for his Masters, and spent a great part of the night in study, so that in a short time he was made Master of Arts, and Laureat-Poet: and the Professors in that Colledge, every one taking much delight in his diligence, each strove to forward him in learning, and lent him such books as he needed: then he betook himselfe to instructing of others, and to exercise himselfe in private Lectures, till thereby he had fitted himselfe for more publick employments: then was he appointed publickly to read Logick, and when he was twenty one years old, he published his Logick, with some Animadversions upon Aristotle: this procured him much love, every one admiring such ripe parts, in so young a man: and envy being the usuall concomitant of vertue, he had also many that envied, and aspersed him; especially the Sorbone Doctors, who accused him of Heresie in Phylosopgy, for that he being but a Novice, durst take upon him to correct Aristotle, the Prince of Phylosophers: and by their authority they so

far prevailed, that *Ramus* was forbidden to read, or write any more of *Phylosophy*: This being very grievous to him, it pleased God to stir up the heart of the Governour of another Colledge to send for him to assist him in restoring of that Colledge, which was now empty; the students being all fled by reason of the infection of the *Plague*: and it came to passe that in a short time (*Ramus* being so famous a man) the Colledge was better stored with students then ever it was before: the *Sorbonists* much raged at this, and laboured to see division betweene the Governour of the Colledge and him: yet *Ramus* carried himselfe with so much candor and ingenuity, that they lived together with much concord: at last, that Governour dying, *Ramus* succeeded him: and by the Cardinal of *Lorraine's* meanes (who was a great favorer of Learning) he was made the *Regius* Professor of *Rhetorick*, and *Phylosophy*, *Anno Christi* 1551. and of his Age thirty six. His fame spreading into all the Universities of *Christendome*, there were many Princes that strove to get him out of *France*, profering him large stipends if he would come to them: but he being now famous in *France*, preferred his owne Country before all others; and therefore rejected all their offers. In *Paris* he had so great esteem, that (though his enemies strongly opposed it) yet he was made Dean of the whole University: and so having obtained a more quiet kinde of life, he betook himselfe to the study of the *Mathematicks*, wherein he grew very exquisite. But when the *Civill Wars* brake forth in *France* for Religion, and that none could safely enjoy themselves, or any thing that they had, when under pretence of Religion, every one revenged his owne private quarrels upon others; *Ramus*, to free himselfe from this tempest, left *Paris*, and went to *Fontainbleu*, where the Kings Library was: yet neither there could he be in safety: so that at last, he was compelled to betake himselfe to the Camp of the Prince of *Conde*: But when he saw that *France* was no fit place for him for the present to reside in, he resolved to travell into *Germany*, till God should restore peace

to his Country againe: and accordingly he went to *Argentins, Basil, Lusanna, Tygure, Heidelberge, Noreyberg,* and *Ausburg*, and was entertained in all these Universities with great applause, and with much joy by all learned men. And when the Civill War was ended in *France*, he returned to *Paris* againe. Then he remained in his College till that horrible Massacre happened on Saint *Bartholomews Eve*, wherein so many thousands perished by the cruell hands of bloody Papists: at which time the Colledge gates being fast shut, he locked himselfe up in his owne house till those furious Papists brake open his doors, and finding him, ran him through, and being halfe dead, threw him out of his window; and not satisfied therewith, they cut off his head, dragged his body about the streets in the channells, and at last threw it into the river of *Sein*, Anno Christi 1572. and of his Age seven and fifty. After which also they seized upon his Goode, Library and Writings, whereby many excellent Commentaries and other Works (not fully compleat) perished, to the great losse of learned men.

Industrious Ramus from his youth inclin'd
Himselfe t'obtaine a well-composed minde:
His heart was serious, and he took great paines
To sow good seeds, and after reape the gaines.
He was belov'd of all that lov'd the fame
Of learning; for he had a winged name.
His care, his love, his industry was such,
That in few years his heart attain'd to much:
But in conclusion, Envy that still crowds
Into true Fame, involv'd him in the clouds
Of sudden ruine; Papists thought it good
To take a surfeit of his guiltlesse blood.

The

*The Life and Death of Matthew Parker,
who dyed Anno Christi 1574.*

Matthew Parker was born in the City of *Norwich*, Anno Christi 1502. and having some years at Schoole, he went to *Cambridge*, where he was admitted into *Corpus Christi* [Bennet] Colledge, in which place he profited so much that he was chosen Fellow, and grew so famous that *Queen Ann Bullen* [mother to *Queen Elizabeth*] made him her Chaplain, whereupon he Commensed Doctor in Divinity: and after her death, King *Henry* the eighth; and after his death, King *Edward* the sixth made him their Chaplaines, and preferred him to be Master of *Bennet* Colledge; besides other Ecclesiasticall dignities which they advanced him to: but in *Queen Mariet* dayes, he was despoiled of all, and was compelled to live a poor, and private life: but so soon as *Queen Elizabeth* came to the Crown, she made choyce of this Doctor Parker for his admirable learning, and piety to be the Archbishop of *Canterbury* Anno Christi 1559. which place he supplied with great commendation for above fifteen years. His works of Charity were very eminent: He gave to the Corporation of *Norwich*, where he was born, a Bason and Ewr double gault, weighing 173. ounces: as also fifty shillings a year for ever to be distributed amongst the poor of that City: and six anniversary Sermons in severall places of *Norfolk*: to *Bennet* Colledge he gave thirty Scholarships, built them a Library, and bestowed many excellent books, and ancient Manuscripts upon it, besides three hundred ounces of silver, and gault-plate: and the perpetuall Patronage of *Saint Mary Abchurch-London*. He carefully collected, and caused to be printed diverse ancient Histories of *England*, which probably had otherwise been lost, He dyed in peace An. Christi 1574. and of his Age 72.

What Heav'n bestow'd upon him, he was free
To give to others; for his Charitie
Was known to many, whose impatient griefe
Inforc'd them to imploze his sure reliefe.
His worth was such, that t'was disputed, which
Pray'd for him most, either the poore or rich.
The poore, they pray'd (as they were bound to do)
Because he sild their soules and b. dies to.
The rich desir'd his life, because his store
Sustain'd their soules, and help'd maintain the poore.
Thus having spent his dayes in love, he went
In peace to Heav'n's high court of Parliament.



HENRICVS BVLLINGERVS.

The Life and Death of Henry Bullinger.

IN the year of our Lord 1504. *Henricus Bullingerus* was born
at Bremogarts, a Town in Switzerland: he was descended
T e t from

from an ancient and a noble Family, much esteemed and honoured in those parts. Being an Infant he was twice in great danger of his life, but preserved by the powerfull hand of God, contrary to the expectation of his Parents and friends : first, from the Pestilence, wherewith those parts were at that time grievously punished : and secondly, from a wound which he received in his throat, by reason of a fall ; whereby he was made unable to admit of any nourishment for the space of five dayes.

His Father being a man of great learning, and bearing an extraordinary affection unto the Arts and their Professors, he was very carefull to provide that the tender years of this his Son might be bathed in the Fountains of Learning ; and for that cause (he being not fully five years old, he was sent unto a Countrey School neer adjoyning, where he continued seven years ; but by reason of the inability of his Master, he profited not much ; yet he attained unto that perfection, that he exceeded those which learned with him, not without the approbation of his Master. His Parents well perceiving the towardlinesse of the childe, and finding that Schoolmaster not to be a sufficient Tutor for him ; they presently entred into a consideration of sending him unto some more eminent place, where he might be instructed in the Arts, for the better perfection of nature ; and therefore in the year 1516. he was sent unto *Embrick*, a Town in the Dukedom of *Clire*, then famous for the many learned Scholars wherewith it was adorned : and here he was comitted unto the tuition of *Casparus Glogoriensis*, and of *Petrus Cocbemensis*, *Mosellanus*, and others, being men beautified with excellent endowments, and famous both for their Method of Teaching, and severity of Discipline ; which latter was most acceptable unto this *Bullinger* ; and for that cause, being yet a childe, he had an intent to unite himself unto the Order of the *Carthusians*, it being the strictest and most severest. In this place *Bullinger* continued three years, to the great perfection of his Studies, and increasing of his knowledge

ledge in the Arts and Tongues. During which time he received little maintenance from his Father. He furnished himselfe with victuals, sometimes by singing, sometimes by begging from doore to doore. Which action he performed not because his Father was poore and could not, or covetous and would not confer a sufficient annuall pension on him; but he did it, because he desired to have some experience of the miserable and wretched condition of poore men; that in future times he might be the more willing and ready to relieve and succour them. Afterwards, he removed unto *Colen*, where he studied Logick, and notice being taken of his excellent qualities, he proceeded Bachelor of Arts; and because there was great controversies in the Churches then, touching some points of Divinity, he inclined unto the Study of *Theologie*, and withall desired to know of those who were esteemed the best Schollars, what Authors were fittest to be read, to ground him in the knowledge thereof. They all advise him to consult with *Lombard*, his writings being of good account and authority in those times. This counsell was embraced by *Bullinger*, who not contenting himselfe with that Author, he went unto *Georgius Deinerus*; by whose procurement he obtained an admission into the publick Library at *Colen*; where he studied the Homilies of *Chrysostome* on *Matthew*, read over some chiefe parts of the Workes of *Augustine*, *Ambrose*, *Origen*, the Workes of *Luther* he read privately in his own Chamber, which indeed were the meanes of inlightning his understanding; for by the reading of them he was induced to peruse and to search into the Scriptures, and especially into the New Testament; whereby he entred into a detestation of the Doctrine of the Church of *Rome*, and into a constant and firme resolution of rejecting the aultere life of the *Carthusian* Monkes.

In this *Academy* he went forth Master of Arts, and then he returned unto his Fathers house, where he spent a whole year in his private studies and meditations, at the end whereof he was called by *Wolfgangus Jonerus*, unto *Capella* (he

being *Abbot* there) a Monastery situate in the fields of *Tigurum*, and advanced by him to be Head-schoolmaster, during his residence he was entirely beloved, not onely of the *Abbot*, but also of *Simler Zuinglius O. colampadius*, and of other excellent and reverend personages, for those excellent parts wherewith he was endewed.

About this time he joyned with *Zuinglius* as touching a reformation in the Church, the labouring to produce it at *Tigurum*, and the other endeavouring to effect it at *Capella*; which in short time took good effect, for they cleared both places of Masses, and Idoles, and of many other things, which appeared superstitious in the Church, this he did during his residence at *Capella*, and with so much the more happy success because he was appointed to read the publick Divinity Lecture in the same school.

In the year 1529. he was called unto *Bremogart*, the place of his birth, to Preach the Word of truth unto them: here he began openly to condemne the errors of the Papists, stoutly defending his Fathers doctrine, who had formerly discovered and confuted their errors, but some of the more eminent Citizens, not well brooking his doctrine, exercised their authority, in expelling him the City; placing in his office a godly and learned Theologue, named *Gervasius Scholasticus*, but his name being famous amongst the *Switzers*, and many of them having a great desire to hear him, he was called unto his owne Country to preach the Gospel of Christ, wherein he was so powerfull that he caused them to rectifie many abuses in the Church, and so well approved of, that the Senate kindly intreated him to remaine there, and to goe forward in his teaching? he answered them, that he was so strictly bound by promise unto the Senate of *Tigurum*, and to the *Abbot* of *Capella*, that he could doe nothing without their leave and consent: Wherefore they presently dispatched an Embassador unto *Capella*, who wrought so effectually with the Senate, that they willed *Bullinger* to remaine in his owne Country, where he continued Preaching the Gospel together with

Gervasius

Gervasius three years with the Unanimous consent of all the Citizens, and the Gospell by the industry of these two learned and vigilant watchmen flourished in the same place : which (although it weare opposed by the Anabaptists, who laboured to hinder the growth of the Church) was preferred by God, who stirred up this *Bullinger* to confute with invincible arguments in the presence of the whole Church, their erroneous opinions.

But as one misery seldome comes alone, without the addition of another, even so it happened at this present, for the Church of *Bremgarten* was not onely troubled with the erroneous opinions of these Anabaptists ; but also vexed with intestine discords, where in the Papists having the upper hand, *Bullinger* with his father and brother, and his faithfull colleague *Gervasius* were banished their Country, in the yeare of our Lord 1531. whence departed they went unto *Tigurum*, and were kindly entertained by *Wernerus Striner*, who together with them greatly lamented the troublesome State of the Church. In the same yeere the Church of *Basil* was destitute of a Pastor, by reason of the death of *Oecolampadius*, whereupon he was called by them unto the discharging of a Pastorall office amongst them, but the Senate of *Tigurum* detained him, and appointed him in the place of *Zuinglius*, according to his owne desire, for when he went forth with the *Tigurines* to Battell, he desired of them if any misfortune came unto him, that they would be pleased to Nominate *Bullinger* to be his successor.

And unto this office he was called in a time full of danger, even to build up and to confirme and strengthen a Church, greatly shaken and afflicted. Which he performed with such patience and modesty, that false Doctrine began againe to be discovered, and the truth to be firmly planted in the hearts of many ; which he well perceiving, ceased not to proceed and go forward, praising almighty God for ordaining an^d esteeming him a worthy instrument for the advancing and propagating of his Truth : and for that

cause he wrote a Confession of his Faith, sending it unto *Constance* to *Bucer*, and other learned Divines there assembled for the establishing of an agreement amongst the Churches; which worke of his was approved of by *Bucer* and by the whole Assembly, esteeming it worthy to be embraced of the adjacent Churches.

In the year 1536. he was present at *Basel* with *Bucer* and others, about the reconciling of different points, which did great hurt unto the Church, and especially about the reconciliation betwixt *Luther* and the *Hevetian* Churches; where it being declared against him, that he laboured for a defection unto *Luther*, and all his opinions he cleared himselfe of that aspersiõ, but departed unsatisfied concerning his desire, to his great griefe; who notwithstanding so brided his affection, that in the midst of their contentions, he abstained from all bitterness of speech.

In the year 1538. some of our *English* Nobility came unto *Tigurum*, to be instructed in the grounds of Religion, and to have his judgement concerning the publicke rites and Ceremonies of the Church. This happened about the time that *Henry* the eight had disburdened himself of the weight of the Pope, the *English* being greatly inflamed to imbrace a pure worship of the Lord, which had not yet been conversant amongst them; these men were kindly entertained by *Bullinger*, who also gave them full satisfaction concerning the things demanded; before their departure, they intreated him that he would write some short Treatise concerning Religion unto their Sovereigne, whereby he might be egged forward in his resolution touching the reformation of the Church. Unto which he willingly condescended, and wrote unto the King two learned Treatises, exhorting him to set aside the inventions of men, and to give himselfe wholly unto the Word of God; and to have all things in his Dominion regulated and squared according unto the Canonickall Scripture.

In the year following he laboured to purge the Church of that grosse error of *Cassarus* *Schroenckfeldius* a *Silesian*,
con-

concerning the Humane nature of Christ, who taught that after his ascension into heaven, and sitting at the right hand of his Father, it was so Deified and made coequal unto the Word, that it was no more a creature; which error received strength and was fostered by the approbation of great persons in *Suevia*, but quickly overthrowne by the laborious Preaching and writing of *Bullinger*. Within short time after, there fell out a hot and irreconcilable contention betwixt *Luther* and the other Protestant Pastors, insomuch that he openly stiled them damned Hereticks and enemies unto the Sacrament; insomuch that *Melancthon* said unto *Bullinger*, *desino sperare ecclesiarum pacem*; I despaire of a settled peace amongst the Churches; and again, *privato periculo, quod nunc mihi impendit, etsi non est leve, tamen tantum non movear quantum Ecclesiarum distractionibus*. I am not so much grieved with that private danger which on all sides threatens my ruine, as I am with these distractions of the Church: but these contentions ceased and were taken away by the death of *Luther*: yet there followed an happy consent and agreement betwixt *Calvin* and the Church of *Geneva* of the one side, and the *Tigurines* on the other, concerning the Sacrament; wherein *Calvin* seemed to adhere unto the opinion of *Luther* in the judgement of the *Tigurine* Ministers. Wherefore that he might free himselfe from this suspicion, taking *Farellus* with him, he came unto *Tigurum*, where a forme of agreement was written by *Calvin* and *Bullinger*, and approved of by the Churches of *Rhetia* and *Helvetia*, and afterwards published for the generall good of the Church; and by this means (God so disposing) the Churches were not onely united firmly amongst themselves, but also many were confirmed and strengthened in the knowledge of the truth. And this agreement set such an edge on the teeth of their Adversaries, that they began more bitterly to inveigh against the truth of Christ; and still labouring to propagate the truth, he wrote severall Decades unto *Edward* the sixt King of *England*. And because a free and unmolested Preaching of the Gospell was granted

ted unto the *English*, he sent frequent letters unto the Nobility, Bishops and Pastors of the Church, exhorting them unto a perseverance in the worke begun, and that with all purity and constancy. During which act of his, a Legate came from the Pope with Authority to command the *Helvetian* Prelates to be present at the Councill of *Trent*. Who was answered by *Bullinger*, that *Concilium Tridentinum institutum esse ad opprimendam veritatem*: that that Councill was ordained for the suppressing of the truth; and withall, he denied *Helvetios Evangelicos Papæ obedientiam ullam debere*: that they owed not any obedience unto the Pope at all, whose yoke they had now cast off, &c.

Not long after there was a dissention in the Church of *Geneva*, concerning Gods Election, the Author whereof was *Hieronimus Bolsecus*, a Professor of Physick: who openly opposed the doctrine of *Calvin*, exhorting the people not to suffer themselves to be seduced and led away by him; affirming *Bullinger*, and many other learned Divines to be of the same opinion with himselfe; wherefore it seemed good unto the Senate and unto the bretheren of the Church of *Geneva*, to send unto *Bullinger* for his opinion concerning that point, who in expresse words returned this answer, that he which did teach that Gods eternall Election did depend on foreseen Faith, did maliciously abuse the doctrine of the Church of *Tigurum*. About this time *Edward* the sixth dyed in *England*, whose eldest sister coming to the Crown, changed that forme of Religion established by her brother, and subjected the whole Kingdome againe to the Pope of *Rome*; sharply persecuting those who were knowne to make profession of the true faith: wherefore many Noble and learned men were inforced to flye, some into *Germany*, many into *Switzerland*, building themselves a Colledge at *Tigurum*; being greatly assisted by *Bullinger*, who then ratified that covenant of friendship, which he had formerly promised in the dayes of *Henry* the eight. In the yeere 1561. the Councell of *Trent* was begun againe by *Pius* the fourth then Pope, but the States and Protestant

Princes

Princes of Germany refused to be present, and likewise the English together with the Helvetian Cities: during the continuance of which Councell Bullinger laboured to extirpate the hæresies newly crept into the Church (*viz.*) That of *Brentius*, affirming of the Ubiquity of the humane nature; untill such time as a mercilesse pestilence invaded the City of *Tigurnum*, ceazing upon Bullinger himselfe, insomuch that he dispaired of his life, and therefore called the Ministers of *Tigurnum* unto him, and took his leave of them with a grave admonition, but it pleased God to restore him again unto his former health, and he became an instrument of much good after in the Church; about this time or immediately after began that War which was called *Sacrum*, and the Prince of *Condey* suspecting some treason intended against his Excellency, sent an Embassador unto the *Switzers* in generall, and unto Bullinger in particular to intreat some aide and succours from them; but the Embassadour of the King coming thither, at the same time there was no answer given unto the Embassador of the Prince of *Condey*, who after a private manner departed from *Tigurnum*, forthwith there arose cruell Warres in *France*: great was the number of Pastors and godly persons who fled, som to *Geneva* some to *Berne*, and most of them being in extreame want and poverty, Bullinger caused publick collections to be made for them in the Churches, whereby they received unexpected reliefe; and so he continued being carefull for the members of the Church, that their doctrine might be pure and uncorrupted, untill it pleased God to visit him with his last sicknesse, which indeed was the longest, it continuing for the space of four whole monthes, in which time he endured the sharpest paines with an admirable patience, yeelding no signe or token of any indignation or displeasure; the greater paines he suffered, the ferventer were his prayers unto God; whensoever he found some ease, he would enter into some good discourse either with his family, or wick such strangers as came to visit him, to whom he would often say, *si deo visum fuerit, mea opera ulterius in ec-*

e. si a ministerio uti, ipse vires sufficiet & libens illi parebo, sui me voluerit, quod opto, ex hac vita, &c.

It seemeth good unto Almighty God to account me worthy to exercise a Pastorall office in his Church yet longer, let him give me strength and I will willingly obey him, but if he will call me out of this life, which is the thing that I desire, I am also ready to obey his will, for nothing can be more welcome unto me then to leave this wretched and sinfull world, and to goe unto my Saviour Christ.

His paines still increasing, he caused the Pastors and Professors of the City to come unto him, unto whom he delivered a large Oration: where in the first place he kindly thanked them for that their love in comming unto him, afterwards he opened unto them that faith in which and for which he was ready to lay downe his life, in the thirly place he freely, and from his heart forgave all his Enemies, then he exhorted them constantly to continue in that doctrine which they had together Professed with him, and withall he wished them to take heed of the vulgar vice of the Germaine Nation, because they who were subject unto that sin could by no meanes doe good in the Church of God: such good things as proceed from them will be contemned of the people, he exhorted them also unto a concord and unity amongst themselves, to love one another and to defend one another, because they should be sure enough to find many opposers and enemies, who would desire nothing more then their ruine; and in the last place he advised them to have a reverend respect unto the Senate, who had hitherto constantly defended the doctrine of the Gospell.

As he tooke his leave thus of the Pastors by word of mouth, so he tooke his leave of the Senate by writing, commending the care of the Church and publick-schoole unto them, & withal desires that *Rodolphus Guatterus* might be his Successor, whom he adjudged the most fit for the discharging of a Pastorall office in that place; having thus after a friendly

friendly manner taken his leave, he prepared himselfe to meet the Lord; and in the midst of his extremities sometimes repeating the sixteenth, sometimes the forty two, sometimes the fifty one *Psalmes*, sometimes the Lords prayers, sometimes other prayers, at the last framing himselfe as it were to sleep, he quietly yeelded his soule into the hands of God, on the eighteenth of *September*, in the year 1575. and in the 71. year of his age.

He was the most excellent of all the Divines that *Switzerland* yeelded; he was an undaunted defender of the truth of Christ; he was of a weak disposition, plaine in teaching, a lover of truth, but a detester of Sophisticall and unprofitable arguments in his speech, he was affable and courteous, as well towards those of his family as towards strangers; he was sparing in his dyet, loving unto all, and studious, as it plainly appears by his works here following which he left behind him, as testifications of his desire unto the generall good and benefit of the Church.

Tome 1.

1. *A Catechisme for the Trigurine Schoolmasters.* 2. *An Epitomie of Christian Religion, in ten Booke.* 3. *Sermons on the heads of Christian Religion.*

Tome 2.

1. *A Confession and Exposition of the Orthodox Faith.* 2. *A Declaration proving the Protestant Churches to be neither Hereticall nor Scismaticall.* 3. *A Compendium of the Popish and Protestant tenets.* 4. *The old Faith and Religion.* 5. *Of Gods eternall Covenant.* 6. *An Assertion of the two natures in Christ.* 7. *Institution of Christian Matrimony.* 8. *Institutions for the sicke.* 9. *Declarations of Gods benefitt unto the Switzers.* 10. *Exhortations to Repentance.*

Tome 3.

1. *A Treatise of the Sabbath, and of Christian Feasts.* 2. *Of the Office of Magistratry, and of an Oath.* 3. *Of Repentance.* 4. *Of Conversion unto God.* 5. *An Explanation of Daniels Prophecies.* 6. *Of the office Prophetical.* 7. *An Exhortation unto Mi-*

nisters to leave off Controversies. 8. Of the Originall of Mahometanism. 9. Of the Persecutions of the Church.

Tome 4.

1. A Preface to the Latin Bible. 2. Sixtie six Homilies on Daniel. 3. Epitomie of the times from the Creation to the Destruction of Jerusalem.

Tome 5.

1. Homilies on Isaiah. 2. Sermons on Jeremiah. 3. An Exposition on the Lamentation.

Tome 6.

1. Commentaries on Matthew. 2. Marke. 3. Luke. 4. John. 5. Acts of the Apostles. 6. A Series of times and actions of the Apostles.

Tome 7.

1. Commentaries on the Epistles of Saint Paul. 2. Sermons on the Revelation.

Tome 8.

1. A Demonstration of Christian perfection to Henry the second King of France. 2. Of the authority of the Scripture. 3. Of the Institution of Bishops.

Never could worth lodge in a richer brest;
Those blessings he enjoy'd, made others blest;
He was compos'd of sweetnesse, and his heart
Was alwaies cheerefull, willing to impart
The truth to them that studied how to grieve
For sin; and would prove willing to believe.
He was laborious, and he could expresse
Hatred to nothing, more the Idelnesse.
Great Doctors of those times would then submit
To his profound, incomparable wit;
For his grave judgment was so highly priz'd
That most would act, what Bullenger advis'd.
Is it not fitting then, that we should give
Due praise to him, whose worth will make him live.

The

*The Life and Death of Edward Deering,
who dyed Anno Christi 1576.*

Edward Deering was borne of a very ancient family in Kent, and carefully brought up both in Religion, and Learning: From School he went to Cambridge, and was admitted into Christs College, where he profited exceedingly, and became a very famous Preacher, as may appear by his most learned and holy Sermons, and Tractates full of heavenly consolation. He never affected nor sought after great titles or preferments, and therefore rested content with his Fellowship in that Colledge; and only Comensed Batchelor of Divinity: yet afterwards he was made a Preacher in St. Pauls Church in London: and having worn out himselfe with his labours in the worke of the Lord, he fell sick, and discerning his approaching death, he said, in the pretence of his friends that came to visit him; *The good Lord pardon my great negligence, that (whilest I had time) I used not his precious gifts to the advancement of his glory, as I might have done: Yet I blesse God withall, that I have not abused these gifts to ambition and vain studies. When I am once dead, my enemies shall be reconciled to me, except they be such as either knew me not, or have no sense of goodnesse in them; for I have faithfully, and with a good conscience served the Lord my God. A Minister standing by, said unto him, It is a great happinesse to you, that you dye in peace, and thereby are freed from those troubles which many of your brethren are like meet with. To whom he answered, If God hath decreed that I shall (up together with the Saints in heaven, why doe I not goe to them? but if there be any doubt or hesitation resting upon my spirit, the Lord will reveale the truth unto me. When he had layen still a while, a friend said unto him, that he hoped that his minde was employed in holy meditation whilst he lay so silent; to whom he answered, Poor wretch, and miserable man that I am, the least of all Saints, and the greatest of Sinners; yet by the eye of Faith I beleieve in, and*

look upon Christ my Saviour: yet a little while, and we shall see our hope. The end of the world is come upon us, and we shall quickly receive the end of our hope which we have so much looked for: Afflictions, diseases, sickness, griefe, are nothing but part of that portion which God hath allotted to us in this world. It's not enough to begin for a little while, except we persevere in the fear of the Lord all the dayes of our lives, for in a moment we shall be taken away. Take heed therefore that you doe not make a pastime of, nor dis-esteem the Word of God: blessed are they that whilst they have tongues, use them to God's glory. When he drew near to his end, being set up in his bed, some of his friends requested him to speak something to them that might be for their edification, and comfort: whereupon the Sun shining in his face, he took occasion from thence to say thus unto them: There is but one Sun in the world, nor but one Righteousnesse, one Communion of Saints. If I were the most excellent of all creatures in the world: if I were equall in righteousness to Abraham, Isaac, and Jacob, yet had I reason to confesse my selfe to be a sinner, and that I could expect no salvation but in the righteousness of Jesus Christ: For we all stand in need of the Grace of God: And as for my death, I blesse God I feel, and find so much inward joy, and comfort to my soul, that if I were put to my choise whether to die, or live, I would a thousand times rather chuse death, then life, if it may stand with the holy will of God: and accordingly shortly after he slept in the Lord, Anno Christi 1576.

What greater Simptomes can there be of grace
 When to be penitent; the greatest race
 A Christian can desire to run, is this
 From earths base centre, to eternall blisse.
 This race our Deering run; he spent his time
 Whilst here he liv'd in studying how to clime
 To Heav'ns high Court, true vertue was his prize,
 And God the object where he fixt his eyes:
 Faith, Hope, and Charity did sweetly rest
 Within the Councell Chamber of his breast:
 And to conclude, the graces did agree
 To make a happy soul, and that was he.

*The Life and Death of Flacius Illyricus,
who dyed Anno Christi 1575.*

Matthias Flacius Illyricus was born in *Albona* in *Sclavonia*, Anno Christi 1520. his Father, whilst he lived, brought him up in learning carefully; but after his death, his Masters so neglected him that he almost forgot all; but when he began to have discretion, he desired much to attain to learning, and for that end he went to *Venice*, and after some progresse made, at seventeen years old he began to study Divinity, but wanting meanes to maintain him in the University, he profered halfe his estate to be admitted into a Monastery, either at *Bononia*, or *Padua*: but a friend, dissuading him from that kinde of life, advised him rather to goe into *Germany* where were store of learned men. He went therefore to *Basil*, where he studied under *Grynæus*, and from thence to *Tubing*: where also he studied a while, and then went to *Wittenberg*, Anno Christi 1541. where he privately taught Greek and Hebrew for his maintenance, and heard *Luther*, and *Melancthon*. He was much troubled there with temptations about sin, God's wrath, and Predestination: but by the good counsell of *Pomerane* and *Luther*, and the publick prayers of the Church for him, it pleased God that he overcame them. *Melancthon* loved him much for his wit, and learning: there he was made Master of Arts: married a wife, and had a stipend allowed him by the Prince Elector. But when, by reason of the Wars, that University was dissipated, he went to *Brunswicke*, & got much credit by his publick teaching: but the Wars being ended, he return'd to *Wittenberg*, Anno 1547. But when the *Interim* came forth, and *Melancthon* thought that for peace-sake something should be yeilded to in things indifferent; *Flacius*, with many other Divines, strongly opposed it, as opening a gap to the retrurne of Popery: whereupon he removed from thence to *Magdeburg*, where he strongly opposed what-

soever

The Life and Death of Jlliricus.

soever was contrary to the *Augustine Confession*: there also he assisted in writing the *Magdeburgenses Centuries*. And when the Duke of Saxony had erected an University at *Jena* he sent for him thither, *Anno Christi* 1556. but after five years a great contention arising between *Strigelius*, and him about Free-will, he left that place, and went to *Ratisbone*; and *Anno Christi* 1567. the Citizens of *Antwerp*, having procured liberty for the free exercise of the Reformed Religion, sent for *Flacius* amongst others thither: but Religion being quickly expelled thence, he went to *Argentine*: and from thence to *Franckesfurt* upon the *Main*, where after a while falling out with the Ministers about the Essence of Originall Sin, he fell into great disgrace: and not long after dyed *Anno Christi* 1575. and of his age 55. He was of an unquiet wit, alwayes contending with some or other; and brought much griefe to *Melancthon*: yet wrote some excellent works for the benefit of the Church: and amongst others, his *Catalogus Testium Veritatis*.

He was a man (as some reported) fit
To be the Master of unquiet wit.
He was contentious, which brought discontent
To rare *Melancthon*; yet some time he spent
In serious studies, leaving at his death
Rare workes behind, to give his fame a breath.

The Life and Death of Josias Simlerus, who dyed Anno Christi 1576.

Josias Simlerus was born in *Helvetia* *Anno Christi* 1530. his father was a godly, learned, and prudent man: by whom he was carefully brought up in learning, and at fourteen years of age he was sent to *Tygre*, where he lived in *Bullinger's* family (who was his godfather) almost two years; from

from thence he went to the University of *Basil*, where he studied the Arts, and Tongues one year, and from thence he went to *Argentine*, where he made a further progresse in those studies; and at the end of three yeares he returned to his fathers, with whom he spent his time in study, and teaching a School, and sometimes also preaching. *Anno Christi* 1552. he began publickly to expound the New Testament, beginning in *Matthew* in *Tyture*, being twenty two yeares old; which worke he performed with great judgement, fidelity, and diligence, having not onely many of that City to be his hearers, but many Exiles, especially of the *English*; also four years after he was made Deacon, and went on in his former worke with admiration, so that he was highly prized by all. *Bibliander* being grown very old, *Simler* supplied his place, and was Colleague to *Peter Martyr*: who fore-told that *Simler* was like to prove a great ornament to the Church: who also when he dyed expressed much joy that he should leav so able a man to succeed him. *Simler*, besides his publick labours, instructed many also in private, and amongst them some Noblemen, both in sacred, and humain learning: he had such an acute wit, and strong memory that he was able *Extempore* to speak of any subject, and to answer his friends questions out of any author, and to give an account of their writings to the great admiration of the hearers: and though in reading of bookes he seemed to run over them very superficially, yet when he had don, he was able to give an exact account of any thing that was in them: and being so troubled with the gout that many times he was confined to his bed, and had the use of none of his members but his tongue onely; yet in the midst of his pains, he used to dictate to his amanuensis such things as were presently printed to the great admiration of learned men: besides the gout, he was much troubled with the stone, so that the pains of these diseases, together with his excessive labors in his Ministry, hastened his immature death: which he also fore-saw, yet without any consternation or feare, but by his frequent, and servent

prayers to God, he endeavored to fit himselfe for it : and accordingly *Anno Christi* 1576. he resigned up his spirit unto God, being forty five years old, and was buried in *Peter Martyr's* tomb : he was of a very loving, and gentle nature, free from passion : very charitable, spending all his Patrimony upon the poor, and strangers, and such as came thither to study he entertained them in his house, and often feasted his friends, with whom he would be very merry, otherwise he was very sparing of speech. He delighted much in history : he had two wives, the first of which was *Bullinger's* daughter, who dyed without issue ; by the second he had three sons, and one daughter.

He was a man whose life and conversation,
Furnish'd both eyes and eares with admiration :
He was so pithy in his speech, that those
Which heard him, gave a plaudit to his close :
He alwayes meditated how to be
A perfect Scholler in Divinity :
He liv'd in Peace, his heart was still contented,
His life was well belov'd, his death lamented.

*The life and death of Immanuel Tremelius,
who dyed Anno Christi 1580.*

Immanuel Tremelius was born in *Ferara*, having a Jew to his father, who so educated him, that he was very skillfull in the Hebrew tongue : He was converted by *Peter Martyr*, and went with him to *Lucca*, where he taught Hebrew : from thence he went with him also to *Argentine*, and from thence into *England* under King *Edward the sixth*, after whose death he returned into *Germanie*, and in the Schoole of *Hornback*, under the Duke of *Bipont*, he taught Hebrew : from thence he was called to *Heidelberg*, under *Frederick the third*, Elector *Palatine*, where he was professor of the Hebrew

brew tongue, and translated the *Syriack Testament* into Latine. There also he set upon the translation of the Bible out of Hebrew, and associated to himselfe in that worke *Francis Junius*: From thence also he removed to *Seden*, at the request of the Duke of *Bulloin*, to be the Hebrew-Profes-
sor in his new University, where he dyed *Anno 1580.* and of his Age seventy.

This rare Hebrician, though at first confin'd
To Jewish principles, at last inclin'd
Himselfe to goodnesse, and imploy'd his heart
To trace and follow a diviner art;
And so improv'd himselfe, that he became
From a small sparke, a most aspiring flame,
And at the last he lay'd his tempels downe
In Abr'ams bosome, and receiv'd a Crowne.

*The Life and Death of Peter Boquine, who
dyed Anno Christi 1582.*

Peter Boquinus was borne in *Agritane*, and being in his youth brought up in learning, he entred into a Monastery in *Biturg*; where afterwards he was made the Prior, and was very much beloved of all the Covent. But it pleased God in the midst of all his riches and honors, to discover the Truth to him; and thereupon, after the example of *Luther*, *Bucer*, *Oecolampadius* and *Peter Martyr*, he resolv'd to leave all, and to follow Christ, whose example divers of the Fryars also followed. From thence he went to *Wittenberg*, travelling through *Germany*, and by the way he went to *Basil*, where he wintered, by reason of the Plague very rife at that time in many Countries: there he diligently heard the Lectures of *Myconius*, *Carlostadius*, and *Sebastian Munster*: from thence he went to *Lipwich*, where he stay'd three weeks, and so went to *Wittenberg*; coming thi-

ther he had some converse with *Luther*, but more with *Melancthon*: and whilst he was there, *Bucer* sent to *Melancthon* to request him to send an able man to *Argentine* to supply *Calvins* place, who was now gone backe to *Geneva*; whereupon *Melancthon* requested *Boquine* to goe thither, which he accordingly did, and began to read upon the Epistle to the *Galatians*. Shortly after *Peter Martyr* came thither also. But *Boquine* finding that the Ecclesiasticall and Scholasticall affaires went but slowly forward in that place, upon the request of a friend, he resolved to goe backe into *France*: and so taking *Basil* in his way, he went to *Geneva*, where he heard *Cavin* preach, and from thence to *Biturg*, where (hoping that the *French* Churches would have been reformed) he began to read Hebrew, and to expound the Scriptures. About that time *Francis* King of *France* being dead, the *Queen of Navar* came into those parts, about the marriage of her daughter: to whom *Boquine* went, and presented her with a booke about the necessity and use of the holy Scriptures; whereupon she undertooke his Patronage, and allowed a yeerly stipend, appointing him to Preach a publicke Lecture in the great Church in *Biturg*: which place he continued in so long as he had hope of doing any good; but when he saw that there was no hope of any further Reformation, and that his enemies lay in wait for his life, he gave it over of his own accord: yet the Fryars and Papists would not let him alone, but cited him to the Parliament at *Paris*, and afterwards brought him before the Archbishop of *Biturg*; so that he was in great perill of his life, but God raised up some good men to stand for him, whereby he was delivered from the present danger: then he resolved to flye into *England*; but hearing of King *Edward's* death, he altered his purpose, and by the perswasion of a friend, he resolved to return to his people in *Germanie*; and so accordingly he went to *Argentine*, and when he had scarce bene there a moneth, it so fell out that the *French* Church in that place wanted a Pastor, and chose him to that office; yet for sundry reasons he refused to accept of it, till by the

persuasion of *John Sturmius*, and some other friends, he was content to preach to them till they could provide themselves of another. In the year 1557. he went from thence to *Heidleberg*, being sent for by *Otbo Henrie*, Prince Elector Palatine; who was about to reform his Churches: there he was made the publicke Professor of Theologie, and met with much oppositions and manifold contentions in that alteration; which he bore with much prudence: there he continued in the execution of his place twenty yeares under *Otbo* and *Frederick* the third; after whose death in 1576. by reason of the prevalency of the Heterodox party, he, with other Professors and Divines, was driven from thence: and it pleased God that immediately he was called to *Lusanna*, where he performed the part of a faithfull Pastor, so long as he lived. In the year 1582. on a Lords day he preached twice, and in the evening heard another Sermon, then supped chearfully, and after supper refreshed himself by walking abroad; then went to visit a sick friend, and whilest he was comforting of him, he found his spirits to begin to sinke in him, and runing to his servant, he said unto him, *Praie*; saying further, *Lord receive my soule*, and so he quietly departed in the Lord, in the year 1582.

**This loyall convert carefully did strive,
To make Religion and true vertue thrive:
By his example many Fryars went
To seek for Christ, and leave their discontent:
They banish'd former errors, to embrace
The truth, and fill themselves with heav'nly grace:
But sudden death made Boquines heart to saint;
He liv'd a Convert and he dy'd a Saint.**



WILLIAM GRINDALL

The Life and Death of William Grindall.

William Grindall was born in Cumberland Anno Christi 1519. and carefully brought up in learning, first at School, and then in the University of Cambridge, where being admitted into Pembroke-Hall, he profited so exceedingly that he was chosen first Fellow, and afterward Master of that house: and Bishop Ridley taking notice of his piety, and learning, made him his Chaplain, and commended him to that pious Prince King Edward the sixth, who intended to prefer him, but that he was prevented by an immature death. In the bloody dayes of Queen Mary, Grindall, amongst many others, fled into Germany where he continued all her reign; but coming back in the begining of Queen Elizabeth,

Elizabeth, she preferred him to that dignity which her brother King *Edward* intended him to, making him Bishop of *London*, wherein he carried himselfe worthily for about eleven years; and *Anno Christi* 1570. he was removed by the Queen to the Archbishoprick of *Yorke*, where he continued about six years; and then for his piety and learning she made him Archbishop of *Canterbury*, wherein he lived about seven years more, and then falling sick at *Croydon*, he resigned up his spirit unto God that gave it, *An. Christi* 1583. and of his Age 64. Both in his life, and at his death he did many excellent works of Charity: at *Saint Bees* in *Cumberland*, where he was born, he erected a Free-school, and endowed it with 30 ^{l.} per Annum for ever. To *Pembroke Hall* in *Cambridge*, where he was educated, he gave 22 ^{l.} a year in Lands for the maintaining of a Greek Lecturer, one Fellow, and two Schollars, to be chosen out of the foresaid Schoole of *Saint Bees*: he gave also much money to the said Colledge. To *Magdalen Colledge* in *Cambridge* he gave lands for the maintenance of one Fellow from the said School: To *Christ's Colledge* in *Cambridge* he gave forty five pounds. To *Queen's Colledge* in *Oxford* he gave twenty pound per Annum in lands to maintain one Fellow, and two Scholars out of the aforesaid School: and at his death he gave his Library, which was a very great and good one, to that Colledge; besides a great sum of mony. To eight Alms-houses in *Croydon* he gave fifty pounds per Annum: and to *Canterbury* he gave an hundred pounds to set the poor on work.

True vertue rain'd in Grindals best,
His Charity bespeakes him blest:
He loved peace, and hated those
That dar'd to probe Religions foes,
Renowned Ridley took delight
To see his vertue shine so bright;
He like a star gave light to all
That sat in darknesse, pinch'd with thrall,

And

And thus this glistering star went downe,
 And set in Heav'n with much renowne
 Where now he beares his part, and sings
 Blest hallalujahs to the King of Kings.

*The Life and Death of Bernard Gilpin,
 who dyed Anno Christi 1583.*

Bernard Gilpin was born at Kentmire in the County of Vestmoreland Anno Christi 1517. of an ancient, and honorable family : when he was but a child, a Fryar pretending to be a zealous Preacher, came on a Saturday night to his fathers house, and at supper eat like a Glutton, and drank himselfe drunk; yet the next morning in his Sermon sharply reprov'd the sin of Drunkenness : whereupon young Gilpin, sitting near his mother, cryed out, *Ob mother ! do you beare how this fellow dar's speak against drunkenness, and yet himselfe was drunken last night ?* but his mother stopped his mouth with her hand, that he might speak no further, it being a mortall sin in those times to speak against these men. His parents perceiving his aptnesse were carefull to make him a Scholar : and when he had with great approbation pass'd his time in the Grammer-School, they sent him to Oxford Anno Christi 1533. where he was admitted into *Queen's Colledge*, and profited wonderously in humane learning : he was very conversant also in the writings of *Erasmus*, which were much esteemed at that time : And to the study of Logick, and Philosophy, he added that of Greek and Hebrew ; yea after som few years spent in these studies, he grew so famous, that there was no place of preferment for a Scholar, whereof the eminency of his vertues had not rendered him worthy : whereupon he was one of the first that was chosen a member of *Christ-Church* by Cardinall *Wolsey*. At that time he was not fully instructed in the true Religion, but held Disputations against

gainst *John Hooper*, afterwards Bishop of *Worcester*; as also against *Peter Martyr* who was then Divinity Lecturer at *Oxford*: upon the occasion of which dispute, that he might defend his cause the better, he examined the Scriptures, and ancient Fathers: But by how much the more he studyed to defend his Cause, the lesse confidence he began to have therein; and so whilst he was searching zealously for the Truth, he began to discern his owne Errors. *Peter Martyr* used to say, That he cared not for his other adversaries, but (saith he) I am much troubled for *Gilpin*; for he doth, and speaketh all things with an upright heart, and therefore he often prayed, That God would be pleased at last to convert to the Truth the heart of *Gilpin* being so inclinable to honesty: and the Lord answered his prayer; for *Gilpin* resolved more earnestly to apply himselfe both by study, and prayer to search out the Truth, and it pleased God accordingly to reveal it unto him; as also the many Errors of Popery, and the necessity of seperating from that Apostaticall Church. In the mean while *Cuthbert Tunstall* Bishop of *Durham* being his Uncle, resolved to send him beyond Sea to visit the Churches in forrein parts, and to allow him means for his travel; but before his going, he was called to preach before King *Edward* the sixt, which he performed with good approbation. Then resolving upon his journey, he had a Parsonage given him, which *Tunstall* perswaded him to keepe to maintain him in his travels; but he, sending for a friend whom he knew to be learned and religious, resigned his Parsonage to him: for which, when it came to the knowledge of *Tunstall*, he chid him sharply, and told him, That he would dye a beggar: but he excused it, saying, That he could not keepe it with the peace of his conscience: but (saith the Bishop) thou shalt have a dispensation: to whom *Gilpin* answered, That he feared when he came to stand before Christ's tribunall, it would not serve his turne to plead a Dispensation, &c. When he came beyond Sea he went to *Louvain*, *Antwerp* and *Paris*: and after a while *Tunstall* sent againe to him to perswade him to accept of a Parsonage,

Y y

which

which he would confer upon him: to whom he wrote backe, that he had discuffed it with all the learned, especially with the Prophets and best writers since Christ's time; so that he was fully resolved not to burthen his conscience to accept of a Charge which he could not live upon, &c. Whilest he was at *Paris*, *Tunstal* sent him over a Book which himselfe had written, about the Presence of Christ in the Sacrament, to be printed there, which *Gilpin* performed faithfully. He returned into *England* after three years, in *Queen Maries* reign, and beheld (to his grieve) the Church oppressed with blood and fire: and being placed by *Tunstal* in the Rectory of *Essington*, he began sharply to tax the vices which then reigned in the Church, and propounded the Doctrine of Salvation plainly, and soundly, which procured him many enemies, especially of the Clergy, who accused him often to the bishop for an Heretick; but *Tunstal* could not endure to shed blood, and therefore he dealt mildly with him. At a certain time the Bishops Chaplains discoursed with him about *Lutber*, and the Sacrament of the Altar: whom he answered so judiciously, that the Bishop hearing their discourse, said to his Chaplains, *Let him alone for he hath more learning then you all.* The Archdeaconry of *Durham* being annexed to the Parsonage of *Essington*, Master *Gilpin* for a time supplied both places, but after a while he wrote to the Bishop, that he might have his good will to resign one of them; which the Bishop was very angry at, saying, *I told thee thou wouldst die a begger.* Not long after the Bishop conferred upon him instead of them, the Rectory of *Houghton*, which was a great Parish, and a very fine seat. He took great care to performe the duties of the Ministry amongst his people; and seeing the miserable condition of many places in those parts; where the Tithes being appropriated, the Souls of the people were starved, he preached often abroad also: and once a year he took a journey into *Northumberland*, *Riddesdale*, and *Tindal*, usually about *Christmas*, because of the opportunity of so many holy daies; where he gat himselfe much esteem by his preaching to those

those barbarous people, and distributing money to the poor: sometimes he was forced to lodge in the snow all night in that journey, at which times he made his man to trot his horses up and downe whilst he bestirred himselfe that he might not perish by the cold. Once as he returned home, a husbandman, as he was ploughing, had a horse in his team that fell down, and dyed, for which he made great moan; whereupon Master *Gilpin* caused his man to alight, and take off his saddle and bridle, and so to carry them to the next town, and gave his horse to this husbandman; & when by chance he met with any naked poor people, he would pull off some of his own clothes, and give them. In the towne of *Houghton* there was a street of poor people; for whose reliefe every thursday, he caused a great pot of meat to be boyled, and distributed amongst them; yea, his charity was such, that he was commonly called, The Father of the Poor: Yet had he many enemies, who often accused him to Bishop *Tunstal*, but he abhorring to shed blood, was still a sweet defence to him. At last they accused him to *Bonner*, who sent a messenger to apprehend him, whereof he had notice before hand, and therefore prepared himselfe for Martyrdome, commanding his Steward to provide him a long garment to goe to the stake in, but it pleased God that by the sudden death of Queen *Mary* he was freed from this danger. In the beginning of Queen *Elizabeth's* raign Master *Gilpin* was exceeding studious to doe all the good that possibly he could; whereupon he erected a Grammar-School, allowing maintenance for a Master, and Usher: divers of the Scholars he also instructed himselfe, so that in that School were bred many that were exceedingly profitable to the Church afterwards: for there was great resort to it, some of which he tabled in his owne house, others in the towne; yea, upon many poor mens sons he bestowed both meat, drinke, apparell, and teaching: out of this School were sent daily many to the Univerſity, to diverse of which he allowed maintenance, whereby his name was renowned, and the Earl of *Bedford* much esteemed him, and

procured of the Queen the Bishoprick of *Carlile* for him, and sent him his *Congedestier*, but Master *Gilpin* returned it back with many thanks, alleging his own insufficiency for the discharge of so great a place. Not long after also he was much importuned to take upon him the Provost's place of *Queens Colledge* in *Oxford*, but he refused it, being wholly unwilling to remove from the place where God had set him.

He was much given to Hospitality, inso much as *William Cecil* Lord *Burgbley* returning out of *Scotland*, drawn with the fame of Master *Gilpin* came to *Houghton*, where he was entertained with all due respect: and when he had well observed Master *Gilpin*, and the diligence, and abundance of all things, with so compleat service in the entertainment of so great, and unlooked for a Guest, he said at his parting, That he had heard much of Master *Gilpin*, but what he had now seen, and tryed was much more then the reports; and thereupon taking his leave of Master *Gilpin*, he requested him if he had any occasion, or suit at the Court that he would make use of him to meditate it for him. He still continued his yearly visit of *Ridde dale*, and *Tindale*, where he was esteemed a Prophet, and little lesse then adored by that barbarous people. Being once amongst them, one had stoln his horses, whereupon Hue and Cry was sent abroad for Master *Gilpin's* horses: the fellow that had stoln them, hearing that they were Master *Gilpin's*, fell a trembling, and presently carryed them back againe, humbly craving pardon, and the benediction of Father *Gilpin*, protesting that he feared that he should be thrust into hell if he should doe him any wrong. Also he being to preach at a towne called *Rothbury*, there was a deadly feud between the Inhabitants, so that the men of both sides never met at Church without blood-shed; and therefore when one party came the other used to stay away: but Master *Gilpin* being in the Pulpit, both parties came to Church, one party going into the Chancell, and the other into the body of the Church, armed with Swords and Javelins; Master *Gil-*

pin, though somewhat moved with this uncouth spectacle, yet went on in his Sermon; but when their weapons began to make a clashing sound, and the one side drew near to the other, Master *Gilpin* came downe from the Pulpit, and stepping to the ringleaders of either faction, he laboured to establish a peace; and when he could not prevaile in that, yet he got a promise from them to continue the peace whilst he was in the Church, & afterwards whilst he was in those quarters, and so going up againe, he spent the rest of the time in discharging that barbarous and bloody custom. At another time Master *Gilpin* coming to a Church in those parts, before the people assembled, and walking up, and downe, he espied a glove hanging up in the Church; end enquiring of the Sexton the meaning of it, he told him that it was a glove of one of the Parish who hung it up as a challenge to his enemy; with whom he would fight hand to hand, or with any else that durst take it downe. Master *Gilpin* requested the Sexton to take it downe, who replied, That he durst not. Then said Master *Gilpin*, Bring me a staff, & I will take it down; which accordingly he did, and put it into his bosome, and in his Sermon he took occasion to reprove these inhumane challenges, and reproved him in particular that had hug up the glove, shewing them that he had taken it downe, and that such practices were unbecoming Christians, and therefore he perswaded them to love, and mutuall charity amongst themselves: after Sermon he distributed mony amongst the poor, and as his manner was, visited the prisoners, gave them mony, and preached to them, and brought many of them to repentance, and for some that were condemned to die he procured pardon, and saved their lives.

Not long after a Rebellion was raised in the North by the Earls of *Northumberland*, and *Cumberland*; which Master *Gilpin* having intelligence of, resolved to retire himselfe, and making a speech to the Master, and Scholars to demean themselves carefully, and peaceably in his absence; he went to *Oxford*, till the Queens Army commanded by

the Earl of *Suffex*, had dissipated the Rebels : but before that Army came, the Rebels having seized upon *Durham*, some of them flew as far as *Houghton*, and finding Master *Gilpin's* Barns full of corn, young cattell fatted, and many things provided for hospitality, they made spoile of all; the chiefest of which plunderers was a knave whom Master *Gilpin* had saved from the Gallows : but when those Rebels were overthrown, Master *Gilpin* returned home, and begged the lives of many of the simpler sort, whom he knew to be drawn into that Rebellion through ignorance.

After the death of Bishop *Pilkington*, who was Master *Gilpin's* faithfull friend, there succeeded in the Bishoprick of *Durham* one *Richard Barns* who was offended with him upon some false suggestions, which came thus about: Master *Gilpin's* custom was sometimes to goe to *Oxford*, and once as he was upon his way, he espied a young youth before him sometimes walking, and sometimes running. Master *Gilpin* demanded of him what he was, whence he came, and whether he was going ? He answered, That he came out of *Wales*, and was bound for *Oxford* to be a Scholar.

Master *Gilpin* thereupon examined him, and finding him a prompt Scholar for the Latin, and that he had a smattering in the Greek, asked him if he would goe with him, and he would provide for him : the youth was contented, whereupon he took him with him to *Oxford*, and afterwards to *Houghton*, where he profited exceedingly both in Greek, and Hebrew, whom Master *Gilpin* at last sent to *Cambridge* : and this was that famous *Hugh Broughton*, who afterwards requited evill for good, by stirring up of the Bishop of *Durham* against Master *Gilpin*. Now the Bishop sent to Master *Gilpin* to preach at a Visitation, appointing time and place: but it fell out just at that time when Master *Gilpin* was going his Northern journey into *Riddesdale*, &c. whereupon he sent his man to the Bishop, desiring him to appoint some other to preach the Visitation-Sermon, for that he might have many to doe that, but none would goe amongst
the

the Borderers if he did it not : when his man had delivered his message to the Bishop, the Bishop held his peace, which being related to Mr. Gilpin, he said, *Silence argues consent*, and so went on in his journey. But so soon as the Bishop heard of it, he suspended him, which Master Gilpin at his returne much wondred at : Shortly after the Bishop sent to him to warn him to meet him, and the rest of the Clergy at Cheshier : whither Master Gilpin went, and when the Bishop and Clergy were all met in the Church : he said to Master Gilpin, *Sir, I must have you preach to day.* Master Gilpin desired to be excused, because he was unprovided, and for that he was suspended. But (saith the Bishop) *I free you from that suspension.* Yet Master Gilpin replied, *That he durst not go up into the Pulpit unprovided. You are never unprovided (saith the Bishop) you have such an habit of preaching.* Master Gilpin still stily refused, saying, *That God was not so to be tempted, &c.*

Whereupon the Bishop commanded him to goe into the Pulpit forthwith. *Well Sir (said Master Gilpin) since it must be so, your Lordships will be done, & so after a little pause, went up, and began his Sermon, and though he saw some extraordinarily prepared to write his Sermon, yet he proceeded in his application to reprove the enormities in that Diocesse. And now saith he, Reverend Father, my speech must be directed unto you ; God hath exalted you, and will require an account of your Government : a reformation of what's amisse in the Church is required at your hands, &c. neither can you henceforth plead ignorance, for behold I bring these things to your knowledge this day, and therefore what evils you shall either doe your selfe, or suffer by your connivance hereafter you make it your own, &c.* His friends hearing him thunder out these things, much feared what would become of him : and after Sermon, some of them told him with tears, *That now the Bishop had that advantage against him which he had long looked for, &c.* to whom he answered, *Be not affraid, the Lord God over-ruleth all, and if God may be glorified, and his Truth propagated, Gods will be done concerning mee.* After they had dined together (all men expecting the issue

of

of this businesse) Master Gilpin went to take his leave of the Bishop. Nay (said the Bishop) *I will bring you home*, and so went along with him to his house, and walked there together in a Parlour, the Bishop took him by the hand, saying, *Father Gilpin, I acknowledge you are fitter to be Bishop of Durham, then my selfe to be Parson of your Church, I aske forgiveness for errors past; forgive me, Father, I know you have batched up some chickens that now seek to pick out your eyes; but be sure so long as I am Bishop of Durham, no man shall injure you: Master Gilpin,* and his friends much rejoyced that God had so overruled things, that that which was purposed for his disgrace, should turn to his greater credit.

His body being quite worn out with pains-taking, at last he feeling before hand the approach of death, commanded the poor to be called together, unto whom he made a speech, and took his leave of them: He did the like also to others; made many exhortations to the Scholars, to his servants, and to diverse others, and so at the last he fell asleep in the the Lord, March the fourteenth *An. Christi 1583.* and of his Age 66.

He was tall of stature, slender, and hawk-nosed: his clothes not costly, but frugal in things that belonged to his own body: bountifull in things that tended to the good of others, especially to the Poor, and Scholars. His doores were still open to the poor, and strangers; he boarded, and kept in his owne house twenty four Scholars, most of them poor mens sons, upon whom he bestowed meat, drink, apparell, and learning. Having a great Parish he entertained them at his table by course every Sabbath, from *Michaelmasse* to *Easter*. He bestowed upon his School, and for stipends upon the Schoolmasters, the full sum of five hundred pounds, out of which School he supplied the Church of *England* with great store of learned men. He was carefull not onely to avoid all evill, but the least appearance of it: Being full of faith unfeigned, and of good works; he was at last put into his grave as an heap of wheat in due time put into the garner.

What pen can be sufficient to set forth
The numerous praises of brave Gilpins worth;
Though at the first his heedlesse soul did stray,
And ramble in a foule erroneous way;
Yet at the last he left those paths which bended
Unto destruction; and his follies ended:
Then he began to exercise the truth,
And hate the former errors of his youth.
His soul was fill'd with piety, and peace;
And as the truth, so did his joyes increase:
His fame soone spread abroad; his worth was hurt'd
Through every corner of th'inquiring world.
And to conclude, in him all men might find
A reall heart, and a most noble minde.

*The life and death of Zachary Urfin,
who dyed Anno Christi 1583.*

Zachary Urfin was born in Silesia Anno Christi 1534. of
honest parents, who were carefull of his education in
his childhood; and having profited exceedingly at School,
he was sent to the University of Wittenberge at sixteen yeers
old, where he heard Melancthon with great diligence two
years: at which time the Plague breaking forth there; he
retired with Melancthon to Tergaw, and having an ample tes-
timony from him, he went thence into his owne Country
all the winter, but in the spring he returned to Wittenberg,
where he spent 5. years in the study of the Arts, & Tongues,
and Divinity: he was very familiar with Melancthon, and
much esteemed of many learned men, who flocked to that
University out of all Countries, with whom also after-
wards he kept correnspondency: he went An. Christi 1557.
with Melancthon to the conference at Worms about religion;
and from thence he travelled to Marpurg, Argentine, Basil,

Z z z

Lausanna,

Lausanna, and *Geneva*, where he grew into familiar acquaintance with many learned men, especially *Calvin*, who gave him such books as he had Printed; from thence he went into *France*, to *Lions*, and *Paris*, where he perfected his skill in the Hebrew under the learned *Mercerus*; in his return he went to *Tigure*, where he acquainted himselfe with the learned men, and so to *Tubing*, *Ulme*, *Norimberg*, and so to his old Master *Melancthon*. Anno Christi 1558. he was sent for by the Senate of *Uratisslave* (which was his native place) to govern a School there; where, besides his Lectures in the Arts, and Tongues, he was employed in the explication of *Melancthons* book of the Ordination of Ministers, wherein he declared his judgment about the Sacrament, and thereupon he was cried out against for a Sacramentarian; which caused him to give a publick account of his Faith about the Doctrine of the Sacraments, in certain strong, and accurate propositions; *Melancthon* hearing of the opposition which he met with, wrote to him to stand firmly to the truth, and if he enjoyed not peace in that place to return to him againe; and to reserve himselfe for better times: whereupon he requested of the Senate that he might be dismissed, and having obtained his desire, he returned to *Wirtemberg*, where foreseeing *Melancthons* death, and the great alterations in that University, he left it, and went to *Tigure*, Anno 1560. being invited thither by *Martyr*, *Bullinger*, *Simler*, *Lavater*, *Gualter*, *Gesner*, and *Frisius*, who much desired his company: there he was a constant hearer of *Martyr*, and profited much under him in the knowledge of Divinity: Anno 1561. their came letters to *Tigure* from *Thomas Erasmus* signifying that there wanted a Divinity Professor at *Heidelberg*, and desiring supply from thence; whereupon, knowing *Urskins* fitnessse, they presently sent him with their letters of ample commendation both to the *Electors Palatine*, and to the University: where he discharged his place so well that at twenty eight years of age they graced him with the title of a Doctor in Divinity, and he supplied the place of a publick Professor, to the year 1568. at which time

Zanchy succeeded him, their also he made his Catechise, for the use of the *Pallatinate*: Anno Christi 1563. there brake forth a grievous pestilence that scattered both the Court, and University: yet *Ursin* remained at home, and wrote his tracts of Mortallity, and Christian consolations for the benefit of Gods people. He was so dear to the *Elektor Palatine*, that when the *Bernates* sent *Aretius* to *Heidleberg*, to crave leave that *Ursin* might goe to *Lusanna* to be the Divinity Professor there, he would by no means part with him, but gave him leave to choose an assistant, that so his body might not be worn out with his dayly labors: Anno Ch. 1572. he married a wife, by whom he had one son that inherited his fathers vertues: But upon Prince *Fredricks* death their grew a great alteration in the *Palatinate*, inso-much that none but *Lutherans* could be suffered to continue there, so that *Ursin* with his Collegue were forced to leave the University: but he could not live private long, for he was sent for by Prince *John Chassimire*: also the Senate of *Berne* sent importunately for him to succeed *Aretius* there: But *Cassimire* would by no meanes part with him, having erected a University at *Newstad*, and chosen *Ursin* and *Zanchy* to be the Divinity Professors thereof: But *Ursin* by his excessive studies and neglect of exercise, fell into a sicknesse which held him above a year together, after which he returned to his labors againe, and besides his Divinity Lectors, he read *Logik* also in the Schools: desiring his auditors to give him what doubts, and objections they met with, which upon study at his next Lecture he returned answers to: But his great labors cast him into a consumption and other diseases, yet would he not be perswaded to intermit them, till at last he was confined to his bed: yet therein also he was never idle, but alwayes dictating something that might conduce to the publick good of the Church: The houre of death being come, his friends standing by, he quietly slept in the Lord, Anno Christi 1583. and of his age 51. He was very pious, and grave in his carriage, and one that sought not after great things in this world.

Let those whose hearts desire to be
 Professor of Divinity :
 Trace Ursins steps; so shall they find
 The comforts of a studious minde :
 He had a greater care to nurse
 Distressed souls, then fill his purse:
 He would not tell a fruitlesse story
 Unto his flock; his oratory
 Serv'd not flatter, but to bring
 Subjected souls unto their King :
 Where now he rests with him that says
 Shepherds of flocks, look to your wages.

The Life and Death of Abraham Bucholtzer,
who dyed Anno Christi 1584.

Abram Bucholtzer was born at *Schovavium* in the year
 1529. and from his infancy brought up by his Parents
 in Religion and Learning. When he was first set forth to
 School, he profited to admiration, outstripping all his
 Schoolfellows by his acute wit and industry : and being
 well principled at Schoole, he went to the University at
Wittenberg : Accounting it his great happineffe, that he
 was borne after the light of the Gospell brake forth, and
 bred up under *Melanibon*, upon whose Lectures he attended
 diligently, and sucked in from him not onely the princi-
 ples of Learning, but of Religion also. About that time
 there sprang up many errors, but by the helpe of *Melanibon*
 he was able both to discover and confute them. There also
 he studied Greek and Hebrew. When he was six and twenty
 years old, he went from thence into *Silefia* to visit his
 friends, and to see the chiefeft Cities; and whilst he was
 there, the Senate of *Grunberg* consulted about the erecting
 of a School in that City; and for the advancement of the
 same

same, they chose Bucholtzer to be the Master thereof, and sent to him by Luke Cunion, who was their Pastor, desiring him to undertake that office. Hereupon he asked Melanctibons advice, who much encouraged him to accept of the place, saying, *Quantum solatium est pio pedagogo, assidentibus castis angelis, sedere in cœtu incontaminato juniorum qui Deo placent, & docere tenera ingenia ut rectè agnoscant, & invocent Deum, & deinde organa fiant utilia Ecclesiæ, & suis animabus?* Upon his advice therefore he went thither, in the year 1556. and by his excellent abilities and diligence, he quickly made that place which before was obscure, to become famous. Scholars resorting to him from all parts, whom he bred up both in Religion and Learning, and fitted them so excellently for the Univerſity, that Melanctibon never questioned any that came from his School, saying, *Hoc est persuasum sibi habere, rudes & impolitos esse non posse, qui à politissimi judicii homine Abrahamo Bucholtzero essent informati.* That he was verily persuaded, that they could not be rude, or unfitting for the Univerſity that came from under the tuition of Abraham Bucholtzer, who himselfe was a man of so polite a judgement.

In the year 1559. he married a wife, who proved a great comfort to him, and by whom he had many children, whom he tendered exceedingly, and educated them in the fear of God from their very infancy. He grew so famous all over *Silesia*, that many desired to have him for their Pastor; and at last *Sprottavia* enjoyed him, where he continued doing much good to 1573. at which time *Catharine* the relict of *Henry Duke of Brunswick* sent for him to her Court; to whom he went, partly by reason of his great engagements to that Family, but especially because he enjoyed not his health in *Sprottavia*. The year after this pious Lady dyed, he then was called to *Eleutheropolis* by *Euphemia* the wife of *Sir Fabian Belloquert*; he Preached there in the great Church, to which the Citizens flocked exceedingly, inso-much as when that pious and illustrious *Ernest Prince of Anhalt* sent for him, and profered him an honorable stipend,

he refused to leave his place. He had an excellent sweetnesse and dexterity in Preaching; was of a sound judgment and holy life. His Sermons were so piercing, that he never Preached, but he wrought wonderfully upon the affections of his hearers. If any were cast down under the sence of sin and wrath, he exceedingly comforted them. If any were troubled with tentations and afflictions, he raised them up, &c. He had a lively voyce, lively eye, lively hand, and such were all his gestures also: his Ministry was so gratefull, that his hearers were never weary, or thought his Sermons too long: He was full of self-deniall, in so much as that excellent Lady Catherine of Brandenburg used to say, that all the rest of her Courtiers and Family were alwayes craving something of her, Bucholtzer on the contrary never asked her for the worth of a farthing, yea he refused gifts, when they were profered to him, preferring kindnesse before the gift, & the fruit of his Ministry before the reward of it: He was so humble that when his friends blamed him for living in so obscure a place whilst he taught Schoole, he told them that he preferred it before a Kingdome: he could never endure to hear himself commended; and if his friends in their letters had written any thing to his praise, he could not read it with patience: *sed terret se laudationibus illis tanquam fulminibus dicebat, qui nihil in se magni videret, &c.* His candor was such that he never spake, or wrote any thing but from his heart: he never read, or heard any thing from others, but he made a candid construction of it: His care in his publick Ministry was to avoid those questions that doe but gender unto strife, and to instruct his auditors how to live well, and dye well. He spent his spare houres in reading Ecclesiasticall, and Profane histories, and profited so much thereby, that one affirmed in writing *universam antiquitatem in Bucholtzeri pectuscul latuisse reconditam*, that all antiquity lay hid in his breast: he finding some great errors in *Fuencius* his Chronology, set himselfe to write one, which with indefatigable pains he brought to perfection: whilst he thus publickly, and privately busied himselfe; he

fell into a grievous disease, and just about the same time he lost his faithfull, and beloved yoke-fellow that was the Mother of nine children: but upon his recovery he married another, with whom he lived not long before the Lord put an end to all his labours, and sorrowes *Anno Christi* 1584. and of his Age 55.

Religion, Learning, both agreed to met,
And make Bucholtzer prove their winding Chest;
Say, and their Sepulchre, for there they lay
Embracing in his little lump of Clay:
He loved vertue, and his heart despis'd
To follow that, which Papists had devis'd;
His balmy language heald the bleeding hearts
Of them whose consciences retain'd the darts
Of wounding sin; his soul still took delight
To bring them out of darkenesse into light;
But since hee's gon, what can we say but this,
He rested here, with love, In heaven, with blisse.

The Life and Death of John Wigandus,
who dyed Anno Christi 1587.

John Wigandus was born in Mansfield, in the year 1523. of honest Parents of a middle ranke, who carefully brought him up in Learning, which naturally he was much addicted unto; having an excellent wit and firme memory: so that having profited much at School, he went to the University of Wittenberg, where he continued about three years; which time he spent in the studie of the Arts and Tongues, which night and day he imployed himselfe in: and in the year 1541. by the advice of his Tutors and friends, he went to Norinberg, where he was made Master of the School, and for three years exercised himselfe with much diligence in instructing

instructing youth; but having an earnest desire to perfect his own studies, he returned to *Wittenberg* again, *Luther* being yet living: there he commended Master of Arts before he was two and twenty years old, and applied himself wholly to the study of Divinity: but the Wars waxing hot, the Emperor placed a Garrison in the Castle and Towne of *Wittenberg*, and the Students were driven away from thence; at which time *Wigand* was called to *Mansfield* (his owne Countrey) to be an assistant to their ancient Pastor *Martin Seligman*, where also he was ordained Minister by Prayer, and imposition of hands, by *John Spangerberg*, the Superintendent there: which place he discharged with much fidelity and industry, and read Logick and Philosophie to the youth in the Schools: there also he wrote a confutation of the Popish Catechisme; and a confutation of *George Major*, who held, That a man by Faith onely is justified, but not saved, &c. He delighted exceedingly in a Garden, and in observing the wisdom of God in the nature, shape and various colours of Hearbs and Flowers, for which end he gatt the greatest varietie of them that possibly he could into his Garden. He was one of those that strongly opposed the *Interim*.

In the year 1553. he was chosen by them of *Magdeburg* to be their Superintendent, but the Earl of *Mansfield* and the People strongly opposed his remove from them, yet at last by the meanes of the Prince of *Anhalt*, they consented unto it. At *Magdeburg* he tooke excessive paines in reading, writing, meditating and Preaching, whereby he converted many Popish Priests in those parts to the Truth: he also took great pains in writing the *Magdeburgenses Centuries*, which he, together with *Matthew Judex*, *Flacius Iliricus*, *Basil*, *Faber*, *Andrew Corvinus* and *Thomas Holbuterus* finished, to the great benefit of the Church. Of which booke *Sturmius* gave his Testimony, that it was necessary and profitable, and had these four vertues in it, viz. *veritatem, diligentiam, ordinem, perspicuitatem*: Truth, diligence, Order and perspicuity. In the year 1560. the Elector of *Saxonie* having begun a University

versity at *Jenes*, sent earnestly to *Wigand* to come thither to be the Divinity Professor, which for weighty reasons he assented unto, and performed that office with much acceptance of all that heard him: yet by the subtilty, and malice of one *Stoffelinus* he was dismissed from that place, and so returned to *Magdeburg* againe: but not staying there, he was chosen to be the Superintendent at *Wismare* *Anno Christi* 1562. where he employed himselfe wholly in Preaching; disputing, expounding the Scripture, and governing the Church. *Anno Christi* 1563. he commenced Doctor of Divinity in the University of *Rostock*: he stayed at *Wismare* seven years, at the end whereof, *John William Duke of Saxony* sent for him againe to *Jenes*, but the Duke of *Mogpole* would by no means part with him; yet at last after severall embassies the Duke of *Saxony* prevailed that he should come for one year to *Jenes*: His people parted with him very unwillingly with many sighs, and tears, and at the years end sent for him back againe, but could by no means obtaine his return: he was not onely made the Professor of Divinity at *Jenes*, but the Superintendent also: *Anno Christi* 1570. he went with his Prince to the Diet at *Spire*, and at his returne to *Jenes* was received with great joy: but after five years Duke *John William* dying, he was againe driven from thence, and went to the Duke of *Brunswick* who entertained him kindly: but presently after he was called into *Borussia* to be the Divinity Professor in the University of *Regiomontannum*, and after two years was chosen to be Bishopp there *Anno Christi* 1587. he fell sick especially upon griefe, conceived for the afflicted condition of the Church in *Poland*, and the death of his deare friend *John Wedman* an excellent Divine: this disease increasing, and his strength decaying he prepared himselfe for death: he made his own Epitaph.

In Christo vixi, morior, vivôque Wigandus:

Do sordes mortis: cetera, Christe tibi.

In Christ I liv'd, and dy'd, through him I live again:

What's bad to death I give: my soul with Christ shal raig.

And so in the mid't of fervent prayers, and assured hope

The Life and Death of Chemnifius.

of eternall life, he resigned up his spirit into the hands of God that gave it, *Anno Christi* 1587. and of his Age 64.

Rare soul'd Wigandus bow'd his whole desires,
To warme his spirits by th'inligning fires
Of sacred fuell, and he alwayes stood
Engag'd to that which heav'ns blest mouth call'd god;
He was a man whose life, and conversation
Were well sufficient to adorne a Nation
With god examples: nothing could devorse
His ready lips from the belov'd discourse
Of heavenly matters, till at last he cry'd
Ope God receive my soul, and so he dy'd.



MARTINVS CHEMNICIVS.

The Life and Death of Martin Chemnifius.

Martin Chemnifius was born at Brieg in Old March *Anno Christi* 1522. his father being poor he met with many

ny impediments to discourage, and hinder him in Learning, yet bearing a great love to it, by his exceeding industry he overcame all, and after some progresse at home, he went to Magdeburg, where he studied the Tongues, and Arts; and from thence to *Frankesfurt* upon *Oder*: and after he had studied there a while, he went to *Wittenberg* where he studied the *Mathematicks*: and from thence to *Sabinum* in *Borussia* where he taught School, and commensed Master of Arts; and *Anno Christi* 1552. he wholly betook himselfe to the study of *Divinity*. By his modest, and sincere carriage he procured much favor from the Prince, and all his Courtiers; after three years stay there, he went back to *Wittenberg*, and by *Melancthon* was imployed publickly to read *Common places*: from thence he was sent for to *Bruno* in *Saxony* by the *Senate*, and made *Pastor*; which place he discharged with singular fidelity, and approbation for the space of thirty years, and commensed *Doctōr* in *Divinity* at *Rostoch*: many Princes, and *Common-wealths* made use of his advice, and assistance in *Ecclesiasticall* affairs: He took great pains in asserting the truth against the adversaries of it: as his excellent *Examen* of the *Tridentine* Council shews: at last being worn out with study, writing, Preaching &c. he resigned up his spirit unto God *Anno Christi* 1586. and of his age 63. He is said by one to be *Philosophus Summus, Theologus profundissimus, neque veritatis, bonarumque artium studio, neque laude officii facile cuiquam secundus.*

This Authour, eminent Chemnifius grave,
Among these worthies, a prime place may have;
Who, by his most industrious pains ore came
The many rabs which would have quench't his fame:
And to such height of learning did arise
As made great Princes him most highly prize.
Yea, so transcendently his fame did shine,
That, One him stil'd, a most profound Divine,
A prime Philosopher, one justly known,
For parts and piety, second to none.

The Life and Death of Rodolphus.

And thus he liv'd, and dyed full of yeeres,
And with much honour left this bail of teares.

The Life and Death of Rodolphus Gualterus, who dyed Anno Christi 1586.

Rodolphus Gualter was born in Tigure Anno Christi 1518. was of an excellent wit, and therefore carefully brought up at School, where he first profited exceedingly in Oratory, and Poetry, and being admitted into the University he became famous, first in the knowledge of the Arts, and afterwards of Divinity, insomuch as he was chosen Pastor in that City where he first drew in his vitall breath; neither were they which chose him deceived in their expectation; for he proved an admirable instrument of Gods glory, and their good, discharging his place with singular industry, diligence, and fidelity, not onely by his frequent publick preaching, but by his learned private writing, as his Homilies upon much of the Old, and New Testament doe sufficiently declare: and having governed, and fed that Church for above forty years together, he dyed in a good old age Anno Christi 1586. anp of his Life sixty eight.

Vertue, and honoꝝ both combin'd
W'adoyne Gualterus his minde:
His wise and well composed heart
Was principl'd in every part,
He was a Poet too, t'ts therefore fit
We should applaud his rare Boeticke wit.

The

*The Life and Death of Casper Olevian,
who dyed Anno Christi 1587-*

Casper Olevian was born in Trevir Anno Christi 1536. and carefully brought up in learning by his Grandfather, and at thirteen years old he was sent to Paris to study Law, from thence also he went to the Universities of Aurelia, and Biturg, where he heard the most famous Lawyers of those times; he joyned himselfe also to the Congregation of Protestants which met privately together in that place: there he was admitted into the Order of Lawyers, after the solemn manner of the University, Anno Christi 1557. about which time there studied in that University under Nicolas Judex, the young Prince Palatine, son to Fredericke the third, afterwards Elector: and Olevian being very intimate with Judex, went one day after dinner to the river hard by the City, together with him and the young Prince; and when they came thither, they found som yong Noble Germans that were students there, going into aboat, who desired the Prince and his Tutor to goe over the River with them: But Olevian perceiving that they had drunk too freely, dissuaded them from adventuring themselves amongst them: which counsell the Prince, and his Tutor neglecting, went into the boat; and putring from the bank, the drunken young men began so to thrust, and juttle one another that at last they overthrew the boat, where they were all drowned. But Judex being skilfull in swimming caught the young Prince, hoping to save him, but being unable to draw him with him, they both sunk.

Olevian standing on the bank, and seeing this sad spectacle, leap't into the water to try if he could help them; but at first he stuck into the mud, and water up to the chin, where he dispaired of his owne life: in that danger he prayed unto God, and vowed that if God would deliver him, he would preach the Gospell to his owne Citizens.

At which time it pleased God that a footman of one of the Noblemen, coming to the river side, & seeing of him, caught him by the hand (thinking that it had ben his own master) and drew him out: whereupon *Olevian* being delivered, together with the Law, studied Divinity: especially reading over *Calvins* Commentaries diligently, and then returning to *Trevir*, he was retained to plead a cause there, but seeing the great deceit in that calling, he gave it over; and that he might performe his Vow, he wholly set himselfe to the study of Divinity: and went to *Geneva*, and after to *Tiguer*, where he was much holpen by *Martyr*, and *Bullinger*: and after taking ship at *Lusanna* to goe to *Geneva*; *Farrell* hapned to be with him in the ship, who in discourse asked him, Whether he had ever preached in his owne Country, which he denying, *Farrell* perswaded him to doe it so soon as he could: and he accordingly promised that he would: therefore *Anno Christi* 1559. he returned to *Trevir*, and was by the Senate, & his friends requested to undertake the work of the Ministry there, and for his encouragement, they allowed him a stipend: he read *Logick* also in the School: but when he began to preach the Truth of Christ and to discover the Errors in Popery, he was forbidden, by the Clergy to preach any more, and shut out of the School. Then the Senate appointed him to preach in an Hospitall: where after he had preached a while, his adversaries suborned a Priest to step up into the Pulpit before him; but as soon as the people saw the Priest, they called to him to come down, for that they would not hear him. *Olevian* desired them to hear him, promising that so soon as he had don his Sermon he would preach himselfe: but they would not endure it; but made a great stir, so that the poor Priest thought that he should have been pulled a pieces by them: but *Olevian* intreating the people to be quiet, took him by the hand, and led him forth safely: and going into the pulpit himselfe, the people cried to him, *We desire thee for Gods sake to preach unto us*: for this cause the Archbishop of *Trevir* imprisoned the two Consuls, and eight more of the Sena-

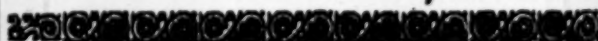
tors for ten weeks, who desired *Olevian* to come to them to instruct and comfort them, which accordingly he did; but afterwards they were all freed at the request of the Elector Palatine, and some others: and the Elector Palatine sent for *Olevian* to *Heidleberge*, where he made him Rector of a Colledge: about which time he married a wife, and commensed Doctor in Divinity, and was made Professor of Divinity in that Univerſity: he was also called to a Pastorall charge in the City, which he carefully and holily discharged, till the death of the Elector *Fredericke* the third; and shortly after he was called to *Berleburg*, by *Lodowicke* Count *Witzenstein*, where he Preached and instructed some Noble mens sons.

In the year 1584. he was called by *John of Nassau* to *Herborn*, where he preached, and taught in a School three years. *Anno Christi* 1587. he fell into a mortall sicknesse, which (notwithstanding all means of cure) daily grew upon him, and so weakened him, that at last he quietly resigned up his spirit unto God. In his sicknesse he made his Will, and by pious, and holy meditations prepared himselfe for death: being visited by some great men, he told them, That by that sicknesse he had learned to know the greatnesse of him, and the greatnesse of Gods Majesty more then ever he did before.

John Piscator coming to visit him, he told him, That the day before, for four hours together, he was filled with ineffable joy, so that he wondred why his wife should ask him whether he were not something better, when so indeed he could never be better: for (said he) I thought that I was in a most pleasant meddow, in which as I walked up and downe, me thought that I was besprinkled with a heavenly dew, and that not sparingly, but plentifully powred downe, whereby both my body, and soule were filled with ineffable joy: To whom *Piscator*, That good shepherd of *Jesus Christ* led thee into fresh pastures. Yea, said *Olevian*, To the springs of living waters. Afterwards having repeated some sentences full of comfort out of *Psalm* forty two,
Isaiab

Isaiah nine, and Matthew eleven : he often repeated, *I would not have my journey to God long deferred. I desire to be dissolved, and to be with my Christ* : he gave his hand, and farewell to his Collegues, and friends, and when he was in the Agony of death, *Alstedius* asked him whether he was sure of his salvation in Christ, &c. 'he answered, Most sure, and so he gave up the Ghost, *Anno Christi* 1587. and of his Age fifty one.

For must Olevian also be omitted.
 But have a place of Honor fairly fitted
 Unto his fame, among these Heroes brave;
 Who, of his Parts in Arts much witness gave.
 A sound Divine, to Rome an enemy,
 Preaching Christs truth with courage, constancy:
 And who at last, as he had long desir'd,
 Exchanging earth for heaven, blestly expir'd.





JOHN FOXE

The Life and Death of John Fox.

John Fox was born at *Boston* in *Lincolnshire* Anno 1517. his Parents were neither so rich as by their wealth to be exposed to envy, nor so meane as by want to be lyable to contempt; more enriched they were with the love of their Neighbours, and most of all in having this so towardly and hopefull a Son. These perceiving that nature pointed out their Son (by the rare parts bestowed upon him) to be a Scholar, and therefore following her directions carefully bred him in learning, and sent him to *Brazennose* Colledge in *Oxford*.

Here he was Chamber-fellow wit *Alexander Nowell* afterwards Doctor and Dean of *Pauls*, and friendship betwixt

Bbb b

them

them took so deep an impression in their tender years, advantaged with the simpathy of their natures, that it increased with their Age to be indelible. These communicated their studies together, and with harmlesse emulation, and loving strife, whilest each endeavoured to out-strip others, both surpassed themselves.

Hence Fox was translated and chosen Fellow of *Maudlin* Colledge; whereat such as were bred in that foundation counting themselves the proper Heires to all the preferment in the House, were much offended, til his patience and humanity reconciled them unto him; so that he became not onely affected but admired. And as Naturalists observe that Plants are mellorated by removing, not abating their old but acquiring new spirits unto them; so this Scholar by changing his Soyle to a new Colledge, was thereby marvelously improved in all manner of learning.

Now King *Henry* had lately set up a mongrell Religion in the Land, like the Toes of *Nabuchadnezzars* image, partly Iron, partly Clay; one moiety thereof, strong with undeniable Truth, the other dawbed with untempered mortar, in the six Popish Articles still retained. Our young Fellow in the Colledge, sees and sighs at the superstition, and retiring himselfe to a grove, entertaines the time with Solitarinesse, onely the silent midnight was witnesse to his sobs and groanes. He sees what, but not whither to flye, but at last resolves hereafter to absent himselfe from the Romish Church: Hereupon being accused for a Separatist, and unwilling to overpurchase his safety at the price of a lye he is convented and expelled the Colledge. But because Theeves must be thanked for giving what they doe not take away, his enemies challenged Commendation due to their courtship; because they took not Foxes life from him, according to the Severity of the Laws then in force.

By this time his owne Father was dead and his Mother married againe; Fox repaires to his Father in Law for succour, but finds no entertainment. For as when a hunted

Deere,

Deere, chased with the Hounds, taketh sanctuary by flying to the rest of the herd, they out of a Principle of self preservation drive him away, for fear least the Hounds in pursuit of him, fall on them; so his *Father in law* was loath to receive him, and forbad him the protection of his family, least Persecutors in quest of his Son should bring him and his whole household into trouble.

Here it would be tedious for us but to tell (and then how troublesome for him to endure) in how many places this poore man lurked, for fear of informers, those Birds of prey which have as quick sight as sharp Talons, sometimes at *Sir Thomas Luceys* in *Warwickshire*, sometimes at *Boston*, most commonly at *London*, taken covert in that forest of houses; it being a strange truth, that in such wherein are most eyes, a man is least seene. The *Foxes* (saith our Saviour) have holes, literally true of that cunning creature, but our *Fox*, being indeed a sheep, in Innocence and Simplicity, had not where to lay his head, like Christ his Master.

But soone after hapned the death of King *Henry*, and *Edward* the sixth succeeded him. This put a period to his frights and flights, and for five years this good man enjoyed peace and prosperity, till the raigne of *Queene Mary*: Under whom for a while he lived safe in the house of the Duke of *Norfolke*, once his Pupill, untill *Gardner* Bishop of *Winchester*, that cruel Bloud-hound scenting him out, designed his destruction. For coming on a visit of respect to the Duke, *Fox* casually passing by, the Bishop demanded who that was; my Physitian answered the Duke: the Bishop replied, I like well his ingenuous countenance, and when I have need will make use of him. Thus *Herod* pretended he would worship Christ when he intended to kill him; *Winchester* ment this Physitian should be his patient, on whom he would practice with fire and faggot, the usuall dosis Prescribed to all those who were accused to be infected with the Protestant Religion.

Now flies our *Fox* beyond the Seas, who escaping fire
B b b b 2 sell

fell into as mercilesse an element of Water. A terrible Tempest overtook him, frightening the prophane Sea-men into their prayers, and melting their hearts, which might seeme made of those Rocks amongst which they sailed. Hereby he was driven back againe to *Yarmouth*, but at last by Gods Providence got beyond the Seas, and some months after arrived at *Basil*. Here he began that famous worke of Acts and Monuments, which he finished many years after: And here making a Sermon to his fellow Exiles, he plainly told them, *that now the Time was come for their returne into England, and that he brought them that newes by commandement from God.*

These Words were differently censured by severall men, some took them to be the evaporations of a melancholly Braine; others as Words shot at random, which if casually hitting the marke, would afterwards be observed, if otherwise would be buried in *Oblivion* amongst a heap of other Expressions. A third condemned them for a presumptuous intrusion into Gods secrets, prying into the Arke of future contingencies which God hath veiled onely for him: But the successe proved them to be Propheticall; and this Confessour having his body macerated with fasting, and prayer and other afflictions, through the chinks and clefts thereof, stole a glympse of heaven and the knowledge of future things. For the day before his surrender, *Queene Mary* dyed; and now *Fox* with the rest of his friends hasteth home, so that if feare gave them feet to runne beyond the Seas, joy gave them wings to flye home to their native Country.

Here arrived, he continued and finished that worthy Worke formerly begun. For as God preserved one of *Jobs* servants from fire and fury of the *Caldeans*, and *Sabeans*, to report to *Job* the losse of his fellowes; so divine Providence protected this man from Martyrdome intended for him, that he might be the worlds intelligencer to tell the Tidings of the number and manner of Gods worthy Saints and servants who were destroyed by the cruelty of these

Romish

Romish adversaries : Which bad newes is very well told in his Unpartiall relation.

For for the maine it is a worthy Worke (wherein the Reader may rather have then lack) presenting it selfe to Beholders, like *Ætna*, alwayes burning whilst the smoke hath almost put out the eyes of the adverse party, and these *Foxes* fire-brands have brought much annoyance to the Romish *Philistines*. But it were a Miracle if in so Voluminous a Worke there were nothing to be justly reproved ; so great a Pomgranate not having any rotten kernell must onely grow in Paradise. And though perchance he held the beame at the best advantage for the Protestant party to weigh downe, yet generally he is a true writer, and never wilfully deceiveth, though he may sometimes be unwillingly deceived. Many yeares after Master Fox lived in *England*, highly favoured by persons of quality : So that it may seeme strange, considering the height of his friends and largeness of his deserts, that he grew to no place of more honour, and spread to no preferment of greater profit in the Church. But this must be wholly imputed to his owne modesty in declining advancement: For although the richest Myter of *England* would have counted it selfe preferred by being placed upon his head, yet he contented himselfe onely with a Prebend of *Salisbury*, pleased with his owne obscurity, whilst others of lesse desert make greater show. And whilst proud people stretch out their Plumes in Ostentation, he used their Vanity for his shelter, more pleased to have worth then to have others take notice of it.

Now how learnedly he wrote, how constantly he preached, how piously he lived, how chetrefully he dyed, may be fetcht from his life at large, prefixed before his book. One passage therein omitted we must here insert, having received it from witnesses beyond exception : In the eighty eight when the *Spanish* halfe Moone did hope to rule all the motion in our Seas, Master Fox was privately in his Chamber at prayers, battering heaven with his importunity, in behalfe

of this sinfull Nation. And we may justly presume that his devotion was as actually instrumental to the victory, as the wisdom of our Admirable, valour of his Souldiers, skil and industry of his Sea-men. On a sudden coming downe to his Family, he cryed out, *They are gone, they are gone;* which indeed hapned in the same instant, as by exact Computation afterwards did appeare.

His Liberality to the poore was boundlesse, so powerfull was the holy spell of the name of Jesus unto him, that no poore person ever charmed him therewith, but presently raised his charitable spirit to bestow an almes upon him: One day Master Fox came from the Pallace of Bishop Elmer in London, when a company of poore people (by that retinue he might ever be tractd) importunately begged of him; Master Fox having no mony, returned back to the Bishop, desiring to borrow five pound of him, which was readily granted, and going forth distributed it amongst the poore. Some mounths after, the Bishop asked Father Fox (for so he was commonly stiled) for the money he owed him; I have laid it out (quoth Master Fox) for you, and have payed it where you owed it, to the poore People that lay at your gate. The Bishop was so far from being offended with him, that he thanked him for being so carefull a Steward, such was the marvelous familiarity betwixt them, and great respect the Bishop bore to this Holy man.

But Master Fox (this extraordinary instance excepted) did not offer free offerings of other mens goods, but of his owne: So great was his Bounty that it fell under the censure of excesse, the streame being likely to draine the Spring and impaire his Estate. But God whose Providence provideth meet helpe fellows for men, fitted him with such a wife, whose hands as they knew not basely to scrape, so they were skilfull thriftily to keep; and this excellent medley so preserved his Estate, that a competency was left to his children.

He was not nipt in the Bud, nor blasted in the blossome,

nor

nor blowne downe when green, nor gathered when ripe ;
but even fell of his owne accord, when altogether wither-
ed. As for the time of his death take it from his owne E-
pitaph on his Monument, which for the beauty thereof
beares better proportion to the outward meanes then to
the inward merit of his person, there entombed in St. Giles
Church without Criplegate.

Christo S. S.

*Jobanni Foxo Ecclesie Anglicane Martyrolgo Fidelissimo, An-
tiquitatis Historice Indagatori sagacissimo, Evangelice veritatis,
Propugnatori acerrimo, Thaumaturge admirabili ; Qui martyres
Marianes, tanquam Phœnices, ex cineribus redivivos præstitit.
Patri suo omni pietatis officio imprimis Calendo, Samuel Foxus il-
lius Primogenitus, hoc Monumentum posuit, non sine Lacrymis.*

Obiit die 18. mens April, An. Dom. 1587. Jam septua-
genarius.

Vita vite mortalis est, Spei vite immortalis.

Rare Fox (well furr'd with patience) liv'd a life
In's youthfull age devoted unto strife ;
For the blind Papists of those frantick times,
Esteem'd his vertues as his greatest Crimes ;
The hot pursuit of their ful-crying hounds
Forc'd him to flye beyond the lawlesse bounds
Of their hot sented Malice ; though their skill
Was great in hunting, yet our Fox was still
Too crafty for them ; though they rang'd about
From place, to place, they could not finde him out :
And when they saw their plots could not prevaile
To blest their noses with his whisking taylor,
They howl'd out curses, but could not obtain ;
Their prey being fled, their curses prov'd in vaine :
From whence I thinke this Proverb came at first,
Gost thyves the Fox, that most of all is curst.

The

*The Life and Death of George Sohnius
who dyed Anno Christi 1589.*

George Sohnius was born at Friburg in *Wetteraw Anno Christi 1551.* of honest parents, and brought up at School in learning, where he sucked in the first rudiments with much eagernesse; and from School went to the University of *Marpurg*, at fifteen years old: where he profited so exceedingly in *Logic* and *Philosophy*, that he was made *Batchelor of Arts* at the years end. *Anno Christi 1569.* he went to *Wittenberg*, where he studied *Philosophy*, *Law*, and *Divinity* with incredible pains, so that at three years end with the approbation of the whole University, he was made *Master of Arts*: he intended at first the study of *Law*; But it pleased God on a sudden so to divert his heart from it, and to incline him to the study of *Divinity*, that he could have no rest in himselfe till he had resolved upon it: *Anno Christi 1571.* he returned to *Marpurg*, and studied *Hebrew*, and the year after he read the *Arts* to many students privately, and became Tutor to three Noblemen: at twenty three years old he was so famous, that by the consent of all the Divines in that University, he was chosen into the number and order of Professors of *Divinity*: the year after he married a wife, a choyce maid, by whom he had three sons, and two daughters: the same year also he was chosen the Professor of the *Hebrew Tongue* in that University: *Anno Christi 1578.* he was made *Doctor in Divinity*, and falling sick about that time, he made an excellent confession of his faith: But it pleased God that he recovered, and was not onely a constant preacher of the truth, but a strong defender of it against errors, confuting the *Ubiquitarians*, and that so boldly, that he chose rather to hazard banishment then to connive at errors: His fame spread abroad exceedingly, so that many sought for him, especially *John of Nassaw* and *John Cassimire* the *Electors Palatine*, the first

first desired him to come and begin his University at *Herborn*; where he should have had greater honor, and a larger stipend: the other desired him to *Heidleberg* to be the Divinity Professor in that place. His answer was, That he was born rather for labours, then honours, and therefore chose to goe to *Heidleberg*, being thirty three years old, and was entertained lovingly of the Prince: and his coming was most gratefull to the University, where he tooke exceeding great paines: and was eminent for Piety, Humility, Gravity, Prudence, Patience and Industry: so that in the year 1588. he was chosen into the number of the Ecclesiasticall Senators, for the government of the Church. He was famous for Learning, Eloquence, Faithfulnesse and Diligence in his place, and Holinesse and Integrity in his life. In the year 1589. he fell sicke, for which and his change he had been carefully fitting himselfe beforehand; and therefore bore it with much patience, and with fervent Prayer; often repeated, *O Christ, thou art my redeemer, and I know that thou hast redeemed mee: I wholly depend upon thy providence and mercy: from the very bottome of my heart I commend my spirit into thy hands, and so he slept in the Lord Anno Christi 1589. and of his Age 38.*

Industrious, humble, prudent, patient, grave:
What other vertues that a man could have
Sohnius enjoynd with peacefulnesse: his hand
Was apt to write, his heart to understand:
He took delight to meditate upon
The love of God: his owne salvation:
He study'd how to dye: his wel-spent breath
Was but a rare preparative to death:
And having ended his laborious dayes,
He dy'd in peace, and now he lives in praise.

*The Life and Death of Laurence Humfried,
who dyed Anno Christi 1589.*

L Laurence Humfried was borne in the County of *Buckingham*, and brought up at School, and then sent to *Oxford*; where he was admitted into the Colledge of *Mary Magdalen*, and followed his Studies hard all the dayes of King *Edward* the sixt. But in the beginning of those bloudy *Marian* dayes, wherein so many were forced to forsake their native soyle, he (amongst the rest) went beyond Sea into *Germany*, where he continued till the beginning of *Queen Elizabeths* reign, whom God raised up to be a nursing Mother to his Church; at which time he came backe, and returned to *Oxford*, where he was very famous both for his Learning and Preaching: then also he commensed Doctor in Divinity; and by reason of his excellent parts, he was very instrumentall in the advancement of Gods glory. And whereas that wicked Sect of the *Jesuits* was lately risen up, he, by his learned writings, did both from Scripture and Antiquity, discover their impostures and Popish deceits. Afterwards he was made the Master of *Magdalen* Colledge, and the *Regius Professor*; which places he discharged with singular commendations for many years together; and at the last, quietly resigned up his spirit into the hands of God, in the year 1589.

Though persecuting Times pursu'd and chast
This pious Father, yet he still embrac'd
And hugg'd the Truth; his heart remained free
From persecution and captivity.
Those weighty words which pleasantly persu'd
Out of his mouth, soon conquer'd and subdu'd
Inticing Jesuits; he made them know
Their errors by a fatall overthrow.
Thus having labour'd with a faithfull breast,
Heav'n thought it fit to crown his soul with rest.

*The Life and Death of James Andreas,
who dyed Anno Christi 1578.*

James Andreas was born in Waibling in Wittenberg, Anno 1538. When his father had kept him three years at School, being unable to maintain him any longer, he intended to have placed him with a Carpenter: but being dissuaded by some friends, and having obtained an exhibition out of the Church-stock, he sent him to Stutgard to a choyce Schoolmaster, under whom in two years space he learned Grammer, and Rhetorick; and so *An. Christi* 1541. he went to *Tubing*, where he so profited, that at the end of two years he was made Batchelor of Arts; and two years after that, Master of Arts: there also he studied Hebrew and Divinity *Anno Christi* 1546. and of his age eighteen: he was called to *Stutgard*, where Preaching in a great Auditory, he was chosen and made Deacon; which place he executed so well, that he presently grew famous, insomuch as the Duke of *Wittenberg* sent for him to Preach before him in his Castle; which he did with much applause: at *Tubing* also that year he married a wife, by whom he had eighteen children, nine sons, and nine daughters: about that time brake forth that fatall war betwixt *Charles* the fifth, and the Protestant Princes, wherein the Emperor being conquerour, he seized upon the Dukedome of *Wittenberg*, by reason whereof the Church there was in a sad condition; yet *Andreas*, with his wife remained in *Stutgard*, and by Gods speciall providence was preserved in the midst of the *Spanish* Souldiers, and yet preached constantly, and faithfully all the while: and so he continued till *An. Christi* 1548. at which time that accursed *Interim* came forth, which brought so much mischief to the Church of God: *Andreas* amongst other godly Ministers that oppsed it, was driven from his place: yet it pleased God that the year after he was chosen to be Deacon at *Tubing*, where by Catechising he did very much good: *Anno Christi* 1550. *Ulricke* dying,

dying, his son *Christopher* succeeding him in the Government of *Wittenberg*, and affected *Andreas* exceedingly, and would needs have him commens Dr, w hich degree (having performed all his exercises) he took the twenty fifth year of his age, & was chosen Pastor of the Church of *Gomppings*, and made Superintendent of those parts: about that time he was sent for by *Lodwick* Count of *Oeting* to assist him in the reforming of the Churches within his jurisdiction, and when he took his leave of his owne Prince *Christopher*, he charged him, and gave it him in writing, that if Count *Lodwicke* set upon that reformation, that under pretence of Religion, he might rob the Church, and ceaze upon the revenues of Monasteries, and turn them to his private use, that he should presently leave him, and come back againe: he assisted also in the reformation of the Churches in *Helfenstein*; At that time, hearing of a Jew that for theft was hanged by the heels with his head downe, having not seen that kind of punishment, he went to the place, where he was hanging between two Dogs that were alwayes snatching at him to eat his flesh: the poor wretch repeated in Hebrew some verses of the Psalmes, wherein he cryed to God for mercy; whereupon *Andreas* went nearer to him, and instructed him in the Principles of Christian Religion, about Christ the Messiah, &c. exhorting him to beleewe in him: and it pleased God so to blesse his exhortation to him, that the Dogs gave over tearing of his flesh, and the poore Jew desired him to procure that he might be taken down and Baptized, and hung by the neck for the quicker dispatch, which was done accordingly.

Andreas was of such esteeme, that he was sent for by divers Princes to reform the Churches in their jurisdictions: he was present at divers Synods and Disputations about Religion. He travelled many thousands of miles, being usually attended but with one servant, yet it pleased God that in all his journies he never met with any affront. The year before his death, he used often to say, that he should
not

not live long ; that he was weary of this life, and much desired to be dissolved, and to be with Christ, which was best of all. Falling sick, he sent for *James Herbrand*, saying, *I expect, that after my death, many adversaries will rise up to asperse me ; and therefore I sent for thee to bear the confession of my Faith, that so thou maist testifie for me when I am dead and gone, that I dyed in the true faith.* The same Confession also he made afterwards before the Pastors, and Deacons of *Tubing* : the night before his death he slept, partly upon his bed, and partly in his chair : when the clock struck six in the morning, he said, *my hour draws near : he gave thanks to God for bestowing Christ, for revealing of his will in his Word, for giving him Faith, and the like benefits.* And when he was ready to depart, he said, *Lord into thy hands I commend my spirit ; and so he fell a sleep in the Lord Anno Christi 1590.* and of his Age 61.

Ingenious Andreas alwayes lov'd to pry
Into the bosome of Divinity.
He hated idlenesse, and took delight
In doing good ; his vertues shinn'd as bright
As Fame could make them ; and he alwayes stood
A firme maintainer of the Churches good.
Religion was his helme by which he steer'd
His soule to heav'n ; and there he was endear'd
To his Creator ; in whose Court he sings
Blest halalujahs to the King of Kings,





HIERONYMVS ZANCHYVS.

The Life and Death of Hieronimus Zanchius.

IN the year of grace 1516. *Hieronimus Zanchius* descended from a Noble and renowned Family; was born in *Italie* at a Town called *Alzanum*, situate in the valley *Seria*; who became such a light unto the *Gentiles*, that many parts in Christendome dawned with the luster of his writings. His Father was called *Franciscus Zanchius*, famous not onely for his Parentage, but also for his knowledge in the Civill Law; he was blessed with many other children; which he received from *Barbara*, sister unto *Marcus Antonius Morlatus*, both Nobly descended.

This *Zanchius* in his youth shewing some testifications of his hopefulnesse, he was sent forth by his Father to be instructed

instructed in the Grounds of Learning, in the Schooles he continued untill that he was twelve years old; at which time his Father dyed, and shortly after his Mother also. Being thus deprived of both his Parents, he began to consider with himselfe what course to take, for the increasing and bettering of his knowledge in the Arts; and withall, perceiving that not onely his Unckle *Eugenius Mutius*, but also many of his Kinsmen and Cozens-germans had betaken themselves unto a Monasticall life, and were advanced unto the dignity of *Regular Cannons*, he perswaded himselfe that there were many learned persons to be found in that Society, and that youth might be well instructed & brought up amongst them, as well for civill behaviour as for learning; he resolved to take that course of life upon him, being also thereunto induced by the advice of his intimate friend *Basileus*. Wherefore revealing himselfe unto his Unckle and other friends, he was by their meanes elected and chosen into the Monastery.

In this place he lived almost ninteen years, and was by profession a *Lateran Canon Regular*; in which space he gave himselfe first unto the study of the Tongues, and proved a good Linguist. Secondly, unto the study of *Aristotle*, and became a good Logician: and thirdly, unto the study of School Divinity, wherein his excellency is manifest by his Workes. For the space of sixteen years he was familiarly acquainted, and dearly beloved of that illustrious and virtuous, grave *Celsus Martinengus*; who perceiving that his life was sought for the profession of the truth, fled out of *Italie*, and went unto *Geneva*, and was the first Pastor which the *Italian Church* had in that place; who when he dyed commended the care of his Flocke to *Calvin*, 1558.

During his residence in this Monastery, he would walke sometimes with *Martinengus*, for recreations sake unto *Lucca* a Towne in *Tuscanie*, where he heard *Peter Martyr* openly expounding the Epistle of Saint Paul to the *Romans*, and in private the *Psalmes* of *David* unto their *Cannons*: and these Expositions of this learned man wrought so effectually with

with him, that he gave himselfe wholly unto the study of Divinity, and made diligent search into the Commentaries of the most learned and authentick Fathers; perused positive and polemick discourses, and delivered for a season the purity of the truth of the Gospell of Christ in *Italie*. But in regard that *Italie* was too hot for *Peter Martyr*, and much more for his Schollars, who were hardly permitted to reside in the Countrey, much lesse to be publick Teachers; eighteen of them within the space of one year followed their Master, amongst whom was this *Zanchius*.

Being thus freed and delivered from this *Babylonian* captivity (an expression often used by himselfe) in the year 1550. he first went unto the *Rhetians*, because a greater liberty was granted unto their Churches, and because he might serve Christ with a free and a good conscience amongst them. Yet here he continued not fully nine months but he left them, and went unto *Geneva*; and after that he had spent other nine Moneths in that place, by the means of *Peter Martyr*, he was called into *England*, to performe the place of the Divinity Lecturer; unto which motion he willingly condescended: and having taken his leave of his friends and acquaintance he sets forward in his journey; he was detained by the Inhabitants of *Strasbourg*, because their Pastor *Casper Hedio* was then dead, and because it was decreed by the Magistrates that an *Italian* following the Doctrine of *Peter Martyr* should be called unto the Citie; and therefore they first used means to bring in the grave *Martinengus*; but he refused to leave his Flocke in *Geneva*: wherefore seeing, they could not prevail that way. They kindly intreated *Zanchy* to stay amongst them; hither he came in the year 1553. and in this place he performed a Pastorall office almost eleven years; and at vacant times he expounded *Aristotle* unto such as were desirous to attain unto some understanding in the Arts.

Here he was commanded by the Magistrates (if he intended to teach in that City) to subscribe unto that Confession of Faith concluded on, and set forth at *Ausburg*, called the

Augustine

Augustines Confession : unto which he consented with this caution, *modo Orthodoxe intelligatur*; now because his opinion about the Sacrament was the chiefest cause which did urge this Subscription, he wrote a Treatise concerning the Lords Supper ; wherein he delivered his opinion thus.

First, that the true body of Christ, which was given for us, and his true blood which was shed for the remission of sinnes, was truly eaten and drunken in the Supper.

Secondly, that it was not eaten with the mouth and teeth of the body, but with true faith.

Thirdly, and therefore received of none but of those which were elected.

And this his opinion was generally answered unto, and approved in the City, so that when they had made a triall of the sufficiency of his parts, for the space of two years, and had approved of that method and order which he had observed both in teaching and disputing, he was admitted and chosen into the Society of the *Theomists* : where he lived a Canon for the space of nine years, in which time he was beloved of all good men that knew him : a detester of Contraverfies as causes of strife, and he was also a lover, and a favourer, and a furtherer of peace and quietnesse.

Yet notwithstanding diverse Controversies and accusations, were afterwards instituted and moved against him, during his residence here, and that by some of the Divines and Professors of the same Common-wealth concerning the Sacrament, and concerning the Ubiquity of the humain nature, concerning the setting of images in Churches and Chappels, concerning Antichrist, and the end of the world, concerning Predestination, & concerning the perseverance of the Saints in Faith; wherein his opinions were condemned by them as hereticall; this flame also was increased by the addition of the fuell of a Treatise of the Lords Supper, printed by *Hefrusius* in the same Citie : and it came also unto that height, that he must either voluntarily depart, or else be forced thereunto by the Colledg : although means were used for a reconciliation, and the cause refer-

red unto thirteen men ; and although he offered publickly to dispute with his adversaries touching the same points, and had obtained the judgements of all the Churches and Academies throughout *Germanie*, concerning the same, and had presented them in writing unto the Senate ; yet no conclusion could be effected, untill the Senate had procured learned Divines and Lawyers from *Tubinge*, *Bipont* and *Basil*, who were appointed as Judges to hear both parties, and to establish an agreement.

These Judges, after the hearing of the matters controverted, privately withdrew themselves, and composed certaine articles, unto which they desired that the disagreeing parties would subscribe, for the settling of peace and quietnesse in the City. To this request *Zanchy* used delay in the performance, and declared unto them, that there were two especiall things which detayned him that he couly not subscribe; first because in so doing he should give an occasion of offence unto the godly, and secondly it would come to passe that by his subscription, those who were seduced from the truth would be confirmed in their errours, yet notwithstanding when he perceived that his subscription might be done without any prejudice unto his doctrine, for quietnesse sake he subscribed with this Caveat, *Hanc doctrinæ formulam, ut piam agnosco, ita etiam recipio* : this subscription was so joyfull unto his adversaries, that after a boasting and tryumphant manner, they dispersed the tidings by letters unto their friends in *Saxonie* & In other adjacent Regions, whereas if they had truly understood it they could not have had received from it such matter and cause of glory.

But it happily fell out at that time during these actions that the Church at *Slavenna*, by reason of the death of *Augustinus Moynardus* was destitute of a Pastor, and the inhabitants of that place had with one consent made choyce of *Zanchy* ; as soon as he had notice hereof, and perceiving little hope of quietnesse in the City he forthwith repaires unto the Senate obtaines leave to depart, and thereupon resignes his Cannonship and leaves *Strasburge*, and makes
towards

towards *Clavenna*, a famous Towne situate in *Rhetia*.

During this controverſie and contention in *Strſburge* he was called by the *Tigurines*, to ſucceed *Peter Martyr*, but he reſuſed to go, becauſe he would not be ſeene to betray and give over the truth, and that good cauſe which he had in hand; he was alſo deſired by the *Italian Church* at *Geneva*, to be their Paſtor; he was ſought for by the Inhabitants of *Heidleberg* and *Marpurge*, he was invited alſo unto *Laufanna*, but from theſe latter he was detain'd by the Senate.

Immediately after his coming unto *Clavenna* a vehement and heavy peſtilence invaded the City, which was the cauſe of great ſorrow and lamentation in that place: for within the ſpace of ſeven months three dyed 1200. perſons, yet *Zanchy* continued his courſe of teaching ſo long as any Auditor came unto him; afterwards he removed himſelfe out of the town, unto the top of an high Mountaine, with his family, where he ſpent three months in reading, meditation and prayers; and at the end thereof it pleaſed God to remove his ſcourge from the City, and he returned and performed his ordinary function for the ſpace of four years, to the great benefit of that Church, but not without many afflictions and croſſes unto himſelf.

Hence then he was called by that incomparable vertuous and religious Prince *Frederick* the third Elector Palatine, unto that famous *Academie* at *Heidleberge*, and by him moſt courteouſly entertained, and conſtituted ſucceſſor unto *Zachary Urfin*, at his entrance into his office which was in the year 1568. he delivered an excellent and learned ſpeech concerning the conſervation of the purity of doctrine in the Church, and in the ſame year he was graced with the title of Doctör in Divinity, in the preſence of the Prince Elector, and of his ſon *Casimirus*; who being moſt deſirous of propagating the truth of Chriſt, injoynd him (after his returne from *Rhetia* to the *Palatinate*) to lay open the true doctrine concerning God, and concerning the three Perſons in the Diety, and to confute the opinion and to overthrow the arguments of ſuch adverſaries as at that time oppoſed

the Diety of Christ, and of the holy Ghost, in Poland and in Transilvania: whereupon he wrote his treatises full of learning and piety, *de natura Dei, de tribus Elohim filio & spiritu Sancto, uno eodemque Jehovah.*

In this *Academie* he professed Divinity ten years even unto the death of *Frederick* the third Prince Elector, afterwards he went unto *Neostadt* where he was entertained Divinity Lecturer, in a School newly erected, where he continued seven years: after the death of *Frederick* the third he was called unto the *Academy* at *Leyden* in *Holland*, then newly consecrated, in the year 1578. and also unto *Antwerp* in *Brabant*, in the year 1580. but because that School could not want him, he was willed by the Prince to remain there where he continued untill such time as the School was translatid unto *Heidleberge*, and then by reason of his old age, he was discharged of his office by *Casimirus* then Elector Palatine; whereupon he went towards *Heidelberg* to visit some friends which he had there, whom when he had seene and comforted in those perillous times, he changed this life for a better and more durable, in the year 1590. and in the 75. year of his age, and lyes buried in *St. Peters* Chapel at *Heidelberg*.

He was well read in the auncient Fathers, and in the writings of the Philosophers; he was of singular modesty, he alwayes earnestly desired peace amongst the Churches, and in his old age was afflicted with blindnesse.

His works are here inserted.

1 *Divine Miscellanies, with the explication of the Augustan Confession.* 2 *His judgement of the Controversies about the Lords Supper.* 3 *Of the Trinity, bookes thirteen in two parts, in the first the Orthodox mystery of this Doctrine is proved, and confirmed by Scripture, in the latter the adversaries are confuted.* 4 *A Compendium of the chiefe points of Christian Doctrine.* 5 *A Perfect treatise of the sacred Scriptures.* 6 *Of the Incarnation of Christ.* 7 *Of the Divine Nature and his Attributes.* 8. *Of the Workes of God in six dayes.* 9 *Of Mans Redemption.* 10 *A Commenta-*

ry upon Hosea. 11. *A Commentary on the Epheſians.* 12. *Colloſſian.* 13 *Theſſalonians.* 14 *John.* 15 *Observations of Phyſicke.* 16 *His answer to an Arrian.*

He ſought and found the truth, and would not hide
That light from others that did ſtill abide
Within his breaſt, his ſoul was alwayes free
To advance the works of reall piety;
Vertue, and gravity were both combin'd
Within the cature of his breaſt, and mind
With equal luſtre; all that heard his voyce
Were fill'd with raptures, and would much rejoyce
At his diſcourſe, ſo; what his tongue expreſt
Alwayes proceeded from a reall breaſt.
Let his examples teach us how to ſtand
Firmly obedient to our Gods command:
That at the laſt we may rejoyce, and ſing
Praises with Zanchy to heav'ns glorious King.

*The Life and Death of Anthony Sadeel,
who dyed Anno Chriſti 1591.*

Anthony Sadeel was born upon the confines of Savoy,
and France, not far from Geneva Anno Chriſti 1534. and
his father dying whiſt he was young, his mother brought
him up in learning, and ſent him to Paris, and having ſtu-
died a while there, he went to Tholous, where falling into
the ſociety of ſome godly ſtudents of the Law, it pleaſed
God that he left Popery, and went from thence to Geneva;
where he was much holpen by Calvin, and Beza: afterwards
being ſent for home, and ſome controverſie ariſing about
his inheritance, he went to Paris and there joyned himſelfe
with the private Congregation of the Proteſtants:
there the Paſtor Collongius called the young ſtudents that

were of that congregation together, perswaded them to apply themselves to the study of Divinity, which afterwards turned to the great good of the *French Churches*, and amongst others, *Sadeel* faithfully promised to apply him self thereto; & having profited much in those studies, being scarce twenty years old, he was by the approbation of the whole Church, chosen one of the Pastors: the year after fell out that horrid violence offered to the Church at *Paris*, when they were met together to hear the word, and receive the Sacrament, where above one hundred and fifty of them were laid hold of, and cast into Prison, but by a miracle of Gods mercy the Pastors escaped: the year after *Sadeel* was delivered from a great danger, for at midnight many Apparitors brake into his house, searched every corner, and at last brake into his chamber, seized on his books, and papers, crying out they were Hereticall, and so laid hold upon him, and carryed him to Prison: But it pleased God that *Antony of Burbon King of Navar* who knew him, and had often heard him, hearing of his imprisonment, sent to the officers to release him as being one of his train; and when they refused to doe it, he went himselfe to the Prison complaining of the wrong that was don him by imprisoning one that belonged to him, being nether a murtherer, nor thief, and withall bad *Sadeel* follow him, and so tooke him away with him: whereupon the day after he publickly before the King gave thanks to God for his deliverance, expounding the 124 *Psalm*: then it being judged the safest for him to absent himselfe for a while, he went to visit the Churches in other parts of the Kingdome, and at *Aurelia* he continued some moneths Preaching to many Citizens, and students in the night time to their great advantage: then he returned to *Paris* againe where a Synod of Ministers, and Elders (the first that was there) were assembled to draw up a confession of their Faith, which afterwards was presented to the King by the Admirall *Coligny*: But the King shortly after dying, the Queen mother, and the *Guises* drew all the Government of the Kingdom into their hands

hands, and raised a great persecution against the Church, drawing many of all ranks to Prisons, and punishment : yet *Sadeel* intermitted not his office, but was wholly imployed in Preaching, comforting, confirming the weak &c. till the danger encreasing, it was thought fit that the care of the Church should be committed to one *Macradus*, a man lesse known, and that *Sadeel* should retire himselfe : and so he went into severall parts of the Kingdome, and thereby much propagated the true faith. The year after, the persecution not being so violent at *Papir*, *Sadeel* could not refrain from going to his flocke which he loved so dearly. In the year 1561. he fell sicke of a quartan Ague, and by the advice of his Physicians and friends, he was perswaded to goe into his owne Countrey : yet neither there did he live idle, but Preached up and down, to the spirituall advantage of many. From thence he was called to be the Moderator in a Synod at *Aurelia*, where the opinion was discussed, and confuted of some that held, That the Government of the Church should not be in the Eldership, but in the body of the Congregation : and *Sadeel* took so much pains in this point, that the the first Author of that Schism was confuted, and converted, and publickly in writing confessed, and recanted his error : being returned to *Paris*, the persecution began to grow so hot there againe, that he was perswaded to retire himself from the same, after which he never could return to his flock that so loved, and was beloved of him : after his departure he was present at, and moderated in many Synods of the French Churches : but withall he was so hated of the wicked, that at last he was driven from thence to *Luanna* where he Preached for a time, and from thence he went to *Geneva*, where for diverse years he was a Pastor : but the Church in France having some peace, he returned thither, and at *Lions*, and *Burgundy* he edified the Churches exceedingly : Afterwards he was sent for by *Henry* the fourth King of *Navar*, to whom he went very unwillingly not liking a Court-life ; yet, by the advice of his friends he went to him, and for three years

space

space in all his troubles was with him, comforting and encouraging him very much: and at the Battle of *Courtrai*, a little before it began, he stood in the head of the Army and prayed earnestly for successe, which much encouraged all the Souldiers; and when they had gotten the victory, he also gave Publick, and solemn thanks unto God for the same: but by reason of sicknesse and weaknesse, being unable to follow that kind of life any longer, he was with unwillingnesse dismissed by the King, and went through his enemies Countries in much danger till he came to his wife, and children at *Geneva*: but shortly after he was sent by order from the King into *Germany*, upon an Embassie to the Protestant Princes, where not onely the Universties, but the Princes also received him in a very honorable manner, especially Prince *Cassimire* and the *Landgrave of Hesse*. Anno Christi 1589. he returned to *Geneva*, where in the midst of many troubles he continued in the work of his Ministry to the end of his life: and when the City was besieged by the *Spaniards* and others, he oft went out with the Citizens to the fights, so encouraging them, that through Gods mercy, a few of them put thousands of the enemies to flight many times: At last he fell sick of a Plurisie, and though the Physitians apprehended no danger, yet he fore-told that it would be mortall: and retiring himself from the world, he wholly conversed with God: Prayers were made daily for him in the Congregations, and *Beza* and the other Ministers visited him often, with Prayers and tears begging his recovery: he enjoyed much inward peace, and comfort in his sicknesse, and at last slept in the Lord Anno Christi 1591. and of his age fifty seven: his losse was much bewailed by the whole City: his Preaching was not too curious, and yet not void of Art, and eloquence: So that his Ministry was alwayes most gratefull to the people; he was very holy, and exemplary in his life, and had most of the learnedst men of those times for his special friends.

Remained

The Life and Death of Whittaker.

401

Renowned Sadeel spent his dayes
In giving the Almighty praise :
He through floods of danger went
To feed his flocke, whose great content
Fatten'd their souls and made them thrive,
(No foode like truth to keep alive)
In grace ; they ceas'd not to applaud
His worth, that was not overawde
By Papists rage ; t'was not a Goale
Could make his lofty courage faile ;
Let his example teach us to expresse
Our selves contented when we feel distresse.



WILL : WHITTAKER.

The Life and Death of William Whittaker.

UPon the entrance of that gracious Prince of blessed
memory King Edward the sixt, at which time began the
E e e e generall

generall exilement of Popish superstitions out of this Realm, and the setting of sincere Religion in roome thereof; it pleased God withall to bring into the world with us a choice instrument of his, one that should in due time prove an eager and able both opposer of the one, and maintainer of the other. For in the first yeare of that pious Princes reign was *William Whittaker* borne at the Manner of *Holme* in the Parish of *Burndley* in the County of *Lancaster*.

Under his Parents he was brought up at Grammer Schoole untill being now about ten years of age, about the time of the second restauration of the sincere profession of Religion, shortly after the beginning of the reign of *Queen Elizabeth* of holy and happy memory, he was by that reverend and religious Divine *Alexander Nowel*, Deane of *Pauls*, being his Uncle by the Mothers side, sent for up to *London* from his parents, with whom he had been nursed up in Popish superstitions; taken into his family, and trained up in further matter of learning fit for his years, in the publick School founded by Doctor *Cole* his pious sometime predecessor.

There he so profited in good literature, and gave such presages of what would afterwards ensue, that being now eighteen years old, he was by the foresaid venerable Deane his Uncle sent to the University of *Cambridge*, and there admitted into *Trinity Colledge*; where making further progresse answerable to his former beginnings, he was chosen first Scholar, and after Fellow of that House: and having received the degree of Master of Arts, he began now to grow into no small esteeme and fame by reason of disputes and other exercises performed by him, with the good approbation, and to the great admiration even of the best and chiefest.

Among other things that caused the more generall notice to be taken of him, and gained him much reputation, were the translation of his reverend Uncle *Master Nowels Catechisme* into pure and elegant *Greek*; and the dispute of that our right precious *Jewel* against *Harding* into the like *Latine*.

Hence

Hence it came to passe, that contention sometime arising between the two Proctors of the same year, whether of them should at the ensuing Commencement be Father of the Philosophy Act; to end the controversie being referred to the Heads of the University, it was by their joynt consent, as deeming none fitter for such a performance, devolved to Master *Whittaker*, though one then far younger then either of them, and that might for his years have seemed too young for such an office. But they were confident, as appeared upon former prooves, of his sufficiency for the place. Neither did he therein either faile their estimation, or frustrate their expectation of him: For he discharged the office thus imposed upon him, with the generall applause of all, as well strangers as others.

From the study of the Arts and Tongues, wherein he gave sundry pregnant proofs of his proficiency beyond most of his equals, (having thereby laid a sound foundation for a further firmer & fairer future fabrick) he betook himself to the study of Divinity. Unto which now mainly adding himselfe, he began (as was most need) with the Scriptures, the pure Well-spring of all divine truth: the authority whereof as he alwayes maintained, so he made them ever his Ground-worke for all matters of Faith, and his Touchstone for the triall of all humane either writings or opinions. From thence he proceeded (a good course to be taken by young students in Divinity) to the writings of our modern Divines of the best note: and from these to the Monuments of the auncient Doctors; all the works of whom, whither Greek or Latine Fathers of any note (being one as of a strong and able body, so of pains and industry unweariable; by night-watches repairing what at any time by day he lost through emergent occasions) he read over and dispatched within few years.

Herein he both so profited, and made his proficiency to appeare, that nothing ordinary was now expected from him; and being choised when he took his first degree in Divinity, to answer the Act at the Commencement in that

solemn Assembly, he therein so acquitted himselfe, that the place of the chiefe Professor of Divinity becoming shortly after, even the very next year vacant, by the removall of Doctor Chaderton (who then held it) from the Headship of Queens Colledge to the Bishoprick of Chester; notwithstanding his immaturity of years, as might be deemed for such an employment: his maturity of judgement and learning, joyned with singular piety, modesty, gravity and discrete carriage, prevailed so much as to procure him that place, though much laboured for by some others far auncienter then himselfe, and of good darts and note otherwise.

Being now brought upon a most eminent Stage, wherein he lay open to all eyes, to envious ones especially (seldome wanting in such cases, and of all other most curious and quick-sighted to pry narrowly into the defects and defaults of those whom they envie;) he therein so worthily demeaned himselfe, beyond all expectation, that he not only surpassed the expectation of his well-wishing friends, but surpassed also the emulations of his ill-affected adversaries: not unlike a prevailing pillar of fire, that with its cleare and bright flames mounting up on high, dispelleth and consumeth the smoake that would obscure and smother it.

He began with the opening in a dogmaticall way, of sundry Bookes and parcels of Scripture: the three first chapters of S. Lukes Gospell, the Epistle of S. Paul to the Galatians, his first Epistle to Timothy, and Salomons Song of Songs: all which he went through with, in his publicke Lectures, within the space of six years; being attended continually with a constant concourse of the best, and an auditory at all times well filled.

Neither was his Pen idle the whiles but was withall employed otherwise, as well as his tongue. For during this time, he delt by writing with Campian that flourishing Jesuite, and refuted his ten frivolous and reasonlesse Reasons, which he so much vaunted of; he replied upon *Duræm* the

Scot, his scurrilous railings, in defence of that his refutation, and stoppt his foule mouth. He grapled with sedicious *Sanders*, evicting his Arguments, whereby he laboured to prove that the Pope is not Antichrist; and with *Rainolds* his second, who had bin nibbling onely at the Preface to his evi-
sion of *Sanders* his Demonstration, but had no hart to meddle with the Worke it selfe.

After this, considering the state and necessity of the times, in his publicke Lectures he betooke himselfe to Controversies; and singled out *Bellarmino*, the Popes then greatest Champion and *Romes Goliath*, to bicker with. The Controversies he handled, were concerning the *Scriptures*, concerning the *Church*, concerning *Councils*, concerning the *Bishop of Rome*, concerning the *Ministers* of the *Church*, concerning the *Saints deceased*, concerning the *Church Triumphant*, concerning the *Sacraments* in generall, the *Sacrament of the Eucharist*, and of *Baptisme* in speciall; whereof some small part he published in his life time, some other part hath bin published since his death.

And as his Readings at home, so his Writings both at home and abroad, have for ingenuity, perspicuity, foundnesse. succin&nesse, received high commendations from the most judicious Divines that this age hath afforded; yea, it is credibly reported, that *Cardinall Bellarmine* himselfe so esteemed of him, that he procured hence his Portraiture, and had it hanging in his Study among the Pictures of other men of prime note; and that being demanded, why he would keepe so near him the effigies of an Hereticke, and one that had written against him, and grace such an one so much; he made answer, that *Though he were an Hereticke and an Adversarie*, yet he was a learned Adversary: nor is any testimony deemed more firme and credible, then that that proceedeth from a professed enemy. Onely, while he lived, *Stapleton* a peevish peece, inarled at some passages in one of his Controversies; whom he so answered, that the wassish dotard had little lust to reply.

Having some years sat in the Professors chaire, and taken

ken the degree of Doctor; upon removall of Doctor *Howland* to the Bishopricke of *Peterborough*, he was called by speciall Mandate from the *Queens Majesty* to be Master of *S. Johns Colledge*; which Colledge by his accessse to it, he much advanced. For in his government thereof (which with much moderation and singular discretion he carried himselfe in) he had a speciall eye to the advancement, as well of Religion as of Learning, taking notice even of the lowest and the meanest; and giving much encouragement every way to such as he observed to be forward in either. By meanes whereof, that Colledge (during all the time of his continuance there) greatly florished, and was more frequented then any Colledge in the whole Universtie besides.

About his latter times som Controversie arising in the Universtie, concerning certaine points of Doctrine; he was together with some other of chiefe note and place called up to *London*, for the composing of the same; wherein having travelled and taken much paines to good purpose; in his returne homeward from thence, being well near mid-winter and sharpe weather, he tooke (by some cold in likelihood) that sicknesse, of which (turning to a violent Feaver) he not long after deceased.

During the short time of his sicknesse (for he lay not many dayes) he carried himselfe very comfortably and cheerfully, and departed with much peace.

He was a man very personable, of a goodly presence, a body well compact, tall of stature, upright, proportionally limmed, blacke hayred, of a grave aspect, a ruddy complexion, a strong constitution; of a settled carriage, a solid judgement, a liberall minde, an affable disposition; a milde, yet no remisse Governour; a free disposer of Places; a constant frequenter of the publicke service; a generall Schollar; a great Student to the last; a lover of Learning and Learned; a contemner of money; of a moderate dyet; a familiar demeanure; a life generally unblameable; and (that which added a luster to all the rest) amidst all these

these endowments, and the respects of others, even the greatest, thereby deservedly procured, of a most meek and lowly spirit.

He had two wives successively, women of good birth and note, and eight children by them. He left this world (to his eternall joy and gaine, but to the great losse of Gods Church, and grieve of all sound and godly learned) on the fourth day of *December*, in the year of our Lord 1595. and in the forty and seventh of his age: having held the Professours chaire about sixteene years; and the Mastership of Saint *Johns* Colledge almost nine. His corps was with very great solmnity, and generall lamentation brought to the ground; and lyeth enterred in the Chappell of the foresaid Colledge; his Epitaph being engraven with letters of gold on a faire stone in the wall near to the place of its enternent. His Workes extant testifying his worth, are these:

- 1 *His Translation of Master Nowels Catechisme into Greeke.*
- 2 *His Translation of Bishop Jewels dispute against Harding into Latine.*
- 3 *His Answer to Edmund Campian his ten Reasons.*
- 4 *His defence of that his answer against John Durey.*
- 5 *His Refutation of Nicolas Sanders his Demonstration, whereby he would prove, that the Pope is not Antichrist.*
- 6 *A collection therein added of ancient Heresies raked up againe to make up the Popish Apostasie.*
- 7 *His Thesis propounded and defended at the Commencement 1582. that the Pope is the Antichrist spoken of in Scripture.*
- 8 *His answer to Willam Reinolds against the Preface to that against Sanders in English.*
- 9 *His Disputation concerning the Scripture against the Papists of these times, Bellarmine and Stapleton especially.*
- 10 *His defence of the Authority of the Scriptures, against Thomas Stapleton his defence of the Authority of the Churches.*
- 11 *His Lectures on the Controversies concerning the Bishop of Rome, set forth by John Allenson after his decease.*
- 12 *His Lectures on the Controversie concerning the Church, set forth by the same Party.*
- 13 *His Lectures on the Controversie concerning Councils, set forth by the same.*
- 14 *A Treatise of Originall*

sin,

sin, against Stapletons three former bookes of Justification, set forth by the same. 15 *A Lecture on the first of Timothy* 2. 4. read on Febrvary 27. 1594. before the Earl of Essex, and some other Honourable Persons. 16 *His Lectures concerning the Sacraments in generall; the Eucharist and Baptisme in speciall:* taken by John Allenson, and set forth by Dr Samuel Ward.

Let such whose merits, whose indifferent fames
 Keepees life and soul together in their Names,
 With much a doe, let such require the praise
 Of hyred quills, to cleare their cloudy dayes
 With borrow'd Sunshine; let them strive to vampe
 Their toasted Mem'ryes, by another Lampe:
 Let those whom ordinary worth commends
 Receive Almes-praise from charitable friends:
 Our learned Whittaker craves no expression,
 Roe vote, no Trumpit but his foes confession;
 Whose well refuted Arguments proclame
 His everlasting honoz, and their shame:
 He was the shield of Truth, the scourge of erroz,
 This Islands Triumph, and proud Babilis Terroz.

*The Life and Death of Lambert Danæus, who
 dyed Anno Christi 1596.*

L *Ambert Danæus* was born at *Aurelia* in France Anno Christi 1530. he was of an acute wit, and wonderfully addicted to learning, so that by his diligence, and extraordinary pains he attained to a great measure of it: in his younger years he studyed the civill Law four years at *Aurelia* under *Anna Burgius*: then he betook himselfe to the study of Divinity, and (imbracing the reformed Religion) went to *Geneva* Anno Christi 1560. He had a vast memory, and read over many Authors; he was so versed in the Fathers, and School-

School-Divines that few attained to the like exactnesse therein, whence one saith of him, *Mirum est, homuncionis unius ingenium, tot, & tam diversas scientias haurire, & retinere potuisse*: At Geneva he was admitted into the number of Doctors, and Pastor, and by his learned labors was exceeding usefull both to the Church and Univerſity; alwayes imploying himſelfe, in writing, and publishing Commentaries upon the Scriptures, and other learned treatiſes which were of ſpeciall concernment: From thence he was called to the Univerſity of Leiden, where he was received with much joy, and was exceedingly admired for his learning, acutenesse of wit, promptnesse, and strength of memory, in alleaging, and reciting the sentences of the Fathers, Schoolmen, Canonists, and prophane writers; From thence he was called to *Gaunt Anno Christi 1582.* where he taught a little while, but that City being full of tumults, he foreseeing the storm that was coming upon it, left it, and being sent for went into Navar, where by his teaching, and writing he made the Univerſity of *Ortheſum* famous: and at last he there laid downe his earthly tabernacle *Anno Christi 1596.* and of his age 66.

Danæus that was acute and wiſe.
 D'w'd vertue as his chiefeſt prize;
 He was a ſem, that much adorn'd
 The Church, he much contenm'd; and ſcorn'd
 The wayes of Popery; his heart
 Was fill'd with comfort, joyn'd with art:
 He was esteem'd and lov'd of thoſe
 That were induſtrious to oppoſe
 Erronious principles; his minde
 Was by heav'ns powerfull hand refin'd:
 Who at the laſt receiv'd his ſpirit
 And made him happy to inherit.

F f f f

The

*The Life and Death of Robert Rollock, who
died Anno Christi 1598.*

Robert Rollock was borne in Scotland of the ancient Family of the *Levingstones*, in the year 1555. His Father knowing the worth of Learning, was very careful to bring up his Son therein; and for that end he sent him to *Sterling*, and placed him under *Thomas Buchanan*, who finding his promptnesse and diligence, tooke much delight in him. From thence he went to the University of *Saint Andrews*; there he spent four years in the study of the Arts, and so eminently profited therein, that he was chosen a Professor of Philosophy. In the year 1583. the States of Scotland intending to erect a University at *Edenburg*, sent some to *Saint Andrews* to finde out a fit man that might undertake the Government of it: where, by the generall vote of all, there was none thought so fit for this worke as *Rollock*: which the States being informed of, they presently sent for him: and when he was come, they entertained him courteously: after he had been there a while, he set upon the worke, and young Students flock't thither apace from all parts of the Kingdome: whom he instructed in the Arts, and governed with severity mixed with clemency, and so educated them in Religion, that God blessed his labours exceedingly amongst them. After four years he examined them strictly, and finding their proficiency, they commenced Masters of Art: then four Professors of Philosophy were joyned with him to share in the pains, which were chosen out of the ablest of those that had commenced Masters of Art. Every morning *Rollock* calling the Students together, prayed fervently with them, and one day in the weeke, expounded some portion of Scripture to them: after which Lecture he took notice which of them had committed any faults that week, whom he would so reprove, and lay the wrath of God before them, that he much reformed them thereby. He tooke extraordinary paines to fit such for the worke of the

the Ministry, as were growne up to it; so that the Church received very much benefit from thence, having so many able Pastors sent forth into it.

Besides this, he Preached every Lords day in the Church, and that with such fervency, and evident demonstration of the spirit, that he was the instrument of converting very many unto God. He wrote also many Commentaries upon the Scriptures, which being Printed, and going abroad into other Countries, *Beza* meeting with that upon the *Romans* and *Ephesians*, he wrote to a friend concerning them that he had gotten a treasure of incomparable value, and that he had not met with the like before for brevity, elegance, and judiciousness.

He was so humble that he preferred all others before himselfe, and laboured after privacy from publicke businesse, that he might the better apply himselfe to his studies: yet in the two last years of his life, he was so involved in Publicke affaires, that it much weakened his health. He was greatly tormented with the stone, yet did he not intermit his labours. He was made Moderator in a Synod, and chosen for one of the Commissioners of the Church in the intervale of Synods.

In the year 1589. his disease so increased upon him, that he was confined to his house: and being removed into the Countrey ayre, he seemed at first to be better, but presently his disease returned with more violence, so that he was forced to keepe his bed: whereupon he set his House in order, and his Wife, after ten years barrenness, being with childe, he commended her to the care of his friends: two Noblemen coming to visit him, he requested them from him to goe to the King, and to intreat him, in his name, to take care of Religion, and to persevere in it to the end, as hitherto he had done; and to reverence and esteeme the Pastors of the Church, as it was meet.

And when the Pastors of *Edenbrough* came to him, he made an excellent exhortation to them and profession of his sincerity and integrity in his place that God called him to.

death approaching, he made such a divine and heavenly speech as astonished the hearers : and when the Physicians were preparing Physick for him, he said, *Tu Deus medeberis mihi*, thou Lord wilt heal mee : then he prayed fervently that God would pardon his sins for Christ's sake, and that he might have an happy departure, enjoy God's presence which he often breathed after : saying *I have hitherto seen but darkely in the glasse of his word : O Lord grant that I may enjoy the eternall fruition of thy countenance which I have so much desired, and longed for : the day after diverse of the Magistrates of Edenburg coming to him, he spake to them to be very carefull of the Univerſity, desiring them to chooſe into his room Henry Charter, a man every way fit for that imployment : he commended to their care also his wife, professing that he had not laid up one penny of his stipend, and therefore hoped they would provide for her : when he had their promise for those things, he said, I blesse God, I have all senses intire, but my heart is in heaven : and Lord Jesus why shouldest not thou have it, it hath been my care all my life long to dedicate it to thee, I pray thee take it that it may live with thee for ever : Come Lord Jesus, put an end to this miserable life : hast Lord and tarry not : Come Lord Jesus and give me that life for which thou hast redeemed me : and when some told him that the next day was the Sabbath, he said : thy Sabbath O Lord shall begin my eternall Sabbath : my eternall Sabbath shall take it's beginning from thy Sabbath. The next morning feeling his approaching death, he sent for Master Belcanqual to pray with him, who in his prayer desired the Lord if he pleased, to prolong his life for the good of his Church, whereupon he said : I am a weary of this life, all my desire is that I may enjoy the celestiall life that is hid with Christ in God : and thus continued he in such heavenly prayers, and speeches till the evening, and quietly resigned up his spirit unto God Anno Christi 1598. and of his Age forty three.*

Renowned Rollock, a most learned Scot,
Deserves also, as his most worthy lot

The Life and Death of Hemingius.

413

A Crown of Bayes, his learned broves to dresse;
Who did such parts and piety expresse;
Such gravity, mixt with sweet Clemency;
Such love to truth, and spotlesse verity,
As that the Scottish States minding to make
At Edenburg an Acadau, did take
Espectall notice of him; and then sent
Desiring him to take that Government;
Which he perform'd with such diligence,
That Scotland reapt great benefit from thence,
He, on the sacred Scriptures Comments wrote,
Wherof two were of such renowned note,
That Beza of them, gave his witness fair,
That they were rich, and prizelesse Treasures rare:
This precious Saint, thus plouly did spend
His dayes on earth, & had heavens Crown in th'end.

The Life and Death of Nicolas Hemingius, *who dyed Anno Christi 1600.*

Nicolas Hemingius was born at Loland in Denmarke Anno Christi 1513. of honest Parents, but his Father dying when he was young, his Grandfather brought him up carefully in learning, placing him forth in diverse Schools, and when he had laid a good foundation of learning there, he had an ardent desire to goe to Wittenberg, which was made famous by Philip Melancthon's Lectures, and having gotten some little mony in his purse he traveled thitherward, but by the way some thieves met him, and stripped him of all that he had: yet when he came to Wittenberg, he found the people very charitable to him, especially Melancthon: there he remained five yeares, and by his writing for, and attending upon richer students, and teaching some privately, he maintained himselfe: When he returned home he had an

F f f f 3

ample

ample testimony from *Melancthon* for his excellent wit, and learning: and was there intertained by *Olaus Nicholas* to teach his daughters, and from thence he was chosen to be Pastor at *Hafnia*, and accordingly ordained to it: which place he discharged with much diligence, and faithfulness: and many young students resorting to him, he read privately to them, and afterwards was chosen Hebrew Professor in that Univerſity.

In the year 1557. he was made Doctor in Divinity, and performed his place with much ſedulity twenty ſix yeares. *Anno Chriſti* 1579. when he was growne old, and exhausted with his daily labors, *Frederick* the ſecond, King of *Denmark* gaye him a liberall Penſion, upon which he lived holiſly, and comfortably all the remainder of his dayes: ſom years before his death he grew blind, and was troubled with ſeverall diſeaſes, deſiring nothing more then that he might be diſſolved, and be with Chriſt: A little before his death he expounded the 103. *Pſalme*, with ſo much fervor, efficacy, and power of the holy Ghoſt, that all that heard him wondred at it, and ſhortly after reſigned up his ſpirit unto God, *Anno* 1600. and of his age 87.

Hemingius doth deſerve to be
Recorded in each memoꝝ.
Who for his wit and worthy parts
In Learning, Tongues, and exc'lent Arts,
Was by *Melancthon* much reſpected,
And for his learned gifts elected
Hebrew Profeſſour, worthily,
In *Hafnia* Univerſitie;
Where ſix and twenty yeares he ſtaid
With great eſteem, and there was made
A Doctor in Theologie,
And full of yeares and love did dye.

The Life and Death of James Heerbrand,
who dyed Anno Christi 1600.

James Heerbrand was borne at Noricum, in the year 1521. of an ancient Family; his Father was one of Luther's Disciples; and seeing the towardlineffe and promptnesse of his Son, was carefull to bring him up in Religion and Learning: at twelve years old his Father bought him a fair Bible, which he diligently read over. Afterwards he went to *Ulm*, where he studied the Tongues; and at seventeen years old his Father sent him to *Wittenberg* to hear Luther and Melancthon in the year 1538. which year was famous for divers things; for then the Kingdome of Denmark imbraced the Gospell, the Emperour and King of France met together; the Bible was Printed in *English* at *Paris*; the Univerfity at *Argentine* was erected; the sect of the Antinomians was detected; the Marquesse of *Brandenburg* imbraced the *Augustine* Confession; and the Sea by the Kingdome of *Naples* was wholly dry for eight miles together, out of which place fire and alhes brake forth so abundantly, that many places were miserably destroyed thereby.

In the Univerfity of *Wittenberg*, Heerbrand studied the Arts with great diligence, and was so sparing of his time, that he would not intermit one houre from his Studies; inſomuch that other Students called him *Suevicam Noctuum*; the Swevian night-crow. He heard Luther and Melancthon's Lectures with much diligence; and in the year 1540. he commenced Maſter of Arts. He Preached alſo abroad in the Villages on the Sabbath dayes.

Thus having ſpent five years there in his Studies, he returned home with ample teſtimonies from Melancthon and the Univerfity. When he came home, the Paſtors of the Church appointed him to Preach, which he performed with great approbation and commendation of all. His Parents rejoycing much at his proficiency, would needs have him imploy his talent in his owne Countrey, and at *Stutgard*,

gard, *Snepsius* (being Superintendent) examined him, and finding his abilities, he said, *Dominus te mihi obtulit*, the Lord hath offered thee unto me. Being but twenty two years old, he was made Deacon at *Tubing*; & three years after he married a wife, by whom he had eight Sons, and three Daughters: shortly after that accursed *Interim* coming forth, he, amongst other Ministers that rejected it, was banished from *Tubing*: and being out of imployment, he studied *Hebrew*; till Prince *Ulrick* being dead, his Son *Christopher* succeeding him, called back the Ministers and *Heerbrand* amongst them to their former places. He also made him Pastor of *Herrenberg*: shortly after he commenced Doctor in Divinity, and for four years and an halfe, he studied the Fathers. In the year 1556. he was sent for by *Charles Marquesse* of *Baden*, to reform Religion in his Dominions; where also he prescribed a form of Ordination of Ministers. Presently after he was chosen to be the Divinity Professor at *Tubing*: and after that the Pastor, and Superintendent also.

In the year 1562. he was sent for by the Duke of *Saxonia* to be the Professor at *Jenes*, who profered to allow him the stipend of one thousand Florens *per annum*, but he refused it, continuing at *Tubing*; where he had much honour and respect: his wife having lived with him fifty years and an half, dyed; who being the staffe of his old age, he was much afflicted for her losse, and began to grow weaker and weaker; whereupon he resigned his Office, and had a stipend allowed him by his Prince, and so prepared himselfe for death. He was much troubled with the Gout, which he bore with much patience, often using that saying of the Apostle; *Godliness is profitable to all things, having the promise of this life, and that which is to come.* He fell into a Lethargie, and to dyed in the year 1600. and of his Age 79.

James Heerband was a rare Divine, most grave,
Deserves a Garland of James flowers to have;
Who, in all Learning was so excellent;
And at his Studies constant, diligent,

That

That his contemporary Students said,
He was a Sweviary night Crow. And, he made
Such benefit his Studies up to rear,
When he did Luther and Melancthon hear,
(As oft he did) that he himselfe became
A Preacher rare, and of surpassing fame;
Commencing Doctor of Divinitie:
Made Tubings Pastor, with respect most high.
Superintendent also there elected,
And of the German Princes much respected.
At last, his wife (who fifty years, at least,
Had liv'd with him) did dye: his strength decreast,
Together with her losse, and sicknesse, so,
Upon his feeble corps began to grow;
That neer the age of fourscore yeers, in poace,
He chang'd earths wars, for heav'ns eternall peace.

*The Life and Death of David Chytræus,
who dyed Anno Christi 1600.*

David Chytræus was born in Ingelfing in Swevland, in the
year 1530. of godly and religious Parents, who seeing
his towardlinesse and ingenuous nature, were carefull to
educate him both in Religion and Learning; the principles
whereof he drunke in with such celerity, that his Father
tooke much pleasure in him, and became an earnest and
frequent suiter unto God, That his Son might be fitted
for, and imployed in the worke of the Ministry: and for
this end, when he was scarce seven years old, he sent him
to School to Gemmingen, and after two years stay there, he
removed him to Tubing, where he was educated under ex-
cellent Schoolmasters, and afterwards admitted into that
Universitie; and whilest he was very young he commen-
ced Bachelor of Art, studied the Languages, Arts and Divi-
nity under Snepsius.

In all which time he profited so exceedingly, that at fifteen years of age he commenced Master of Arts, with the generall approbation of the University : and presently after, having a large allowance from a worthy Knight Sir Peter Menzingen, he travelled to *Wittenberg*, where he was entertained by *Philip Melancthon* into his Family ; so that he did not onely gain much profit by his publick Lectures, but by private convers with him also ; which happinesse he so esteemed, that all his life after, he acknowledged, that next under God, he was bound to *Philip Melancthon* for his proficiency in Learning. When he came first to *Melancthon*, and delivered some Letters of commendation in his behalf, *Melancthon* finding in them that he was Master of Arts, looking upon him, he wondred at it, saying, Are you a Master of Arts : yea, said *Chytraeus*, it pleased the University of *Tubing* to grace me with that degree : Can you, said *Melancthon*, understand *Geeke* ; which he affirming, he gave him *Thucydides* to read, and construe a piece of it ; which when *Chytraeus* had done, *Melancthon* enquiring his age, and admiring his forwardnesse, said unto him, Thou dost worthily deserve thy Degree, and hereafter thou shalt be as a Sonne unto me.

Whilst he was there, he heard *Luther's* Lectures upon the ten last Chapters of *Genesis*. And as *Plato*, when he was ready to dye, praised God for three things ; first, that God had made him a man ; secondly, that he was born in *Greece* ; thirdly, that he lived in the time of *Socrates*. So did *Chytraeus* also acknowledge it as a singular mercy : first, that God had made him a man : secondly, a Christian : thirdly, that he had his education under those excellent lights of the Church, *Luther* and *Melancthon*. He was very diligent in attending upon *Melancthon* ; studied in his study ; heard all his discourses publicke and private, about matters of the weightiest concernment ; followed him when he walked abroad, and endeavoured wholly to fashion his life by his example. And *Melancthon* looked upon him as his owne Son, and used to call him *sum David. m*, his *David*.

Presently

Presently after *Luther's* death, the Wars in *Germany* breaking forth by *Charles* the fifth, the University of *Wittenberg* was dissipated by reason of the same; whereupon *Chytræus* went to *Heidleberg*, where he studied *Hebrew*, and then went to *Tubing*, where he applyed himselfe to the study of the *Mathematicks*. But when Prince *Maurice* of *Saxonie* had restored the University, and called back *Melancthon*, he presently returned to *Wittenberg*; where he buckled close to his former studies, fearing the like interruption again: and in the year 1548. he began privately to read to young Students; by which meanes having gotten some money in his purse, he resolved to travell into *Italie*, and other parts; that so he might see those famous places, which he had often read of, and grow into acquaintance with the eminent men of those times. For which he (having gotten a faithfull companion [*Andrew Martin* of *Rostock*]) he tavelled through most parts of *Italie*; and being returned to *Wittenberg*, *Melancthon* was requested to send two learned men to *Rostock*, for the advancement of that University; whereupon he commended *John Aurifaber* and *Chytræus* to them, who accordingly went thither, and began their Lectures, to the great satisfaction of the Auditors; and in a short time *Chytræus* grew so famous, that *Christian* King of *Denmarke*, and the Senate of *Auspurg* sent for him to come to them; he was desired also by the University of *Agentine* to succeed *Hedio* lately dead: also *Fredericke* the second, Prince Elector *Palatine*, sent earnestly for him to come to *Heidleberg*, but his Prince *John Albert* would by no meanes part with him; two years after he travelled into *Frisland*, *Brabant*, *Flanders* and other of the Belgick Provinces: upon his returne the Elector *Palatine* sent againe for him to *Heidleberg*; and the King of *Denmarke* profered to double his stipend, if he would come to him: but his answer to them both, was, That his Prince had dealt so friendly with him, that he could by no meanes leave him. Some years after the Nobility of *Magdeburg* sent to request his presence and assistance in reforming of Religion, and ejecting of Po-

perly from amongst them; but when he could not goe himselfe, he wrote his minde fully to them about the same. About that time he commenced Doctor in Divinity, at the charges of his Prince.

In the year 1565. the Senate of *Stralsund* sent for him to be their Superintendent; and the King of *Sweden* also desired him to come thither; but nothing would prevaile to get him from *Rosstock*. The year after his Prince tooke him with him to the Diet at *Augsburg*, where matters of Religion were to be debated. At which time Ambassadors came to him againe from *Argentine*, to request his remove thither; and he gave them some hope of assenting, if his Princes good will could be procured: but he would by no means part with him; and to expresse his love, he profered to enlarge his stipend; but *Chytræus* refused the same. Two years after he was sent for into *Austria*, to assist them in the Reformation which they intended; thither he went, and gave them such full satisfaction, that they sent him backe with an ample testimony of his abilities and integrity. Then he made a journey into *Hungarie*, where he visited many of the chiefe Cities in that Kingdome.

In the year 1571. his Prince made him the chiefe Visitor of all the Churches in his Dominions. He assisted also in the worke of Reformation at *Berline*: the Marquesse of *Brandenburg* sent for him also to be the Divinity Professor at *Frankesfurt*, but could not obtain him. Two years after the States of *Stiria* sent for him to helpe them in reforming their Churches; whither he went for halfe a year, and was exceeding usefull to them therein. At his returne he was sent for by the Elector of *Saxonie*, and the University of *Wittenberg*, to be a Professor there; but they could not prevaile. The year after, the Duke of *Brunswicke* being to erect an University at *Juliers*, sent to him to assist in making Lawes for the University, choyce of Professors, &c. Which he dispatched to his great content. Shortly after also, he went to divers meetings of Divines in severall places, about procuring and settling the peace of the Churches

of Christ. Whilst he was at *Rosled*, he went over in his Lectures the greatest part both of the Old and New Testament; and wrote divers other learned Bookes also. Growing into years he began to be diseased, and sometimes was confined to his bed; yet neither there would he be idle, but upon the least intermission of his pain, he went on with his Exposition of the two and thirtyeth *Psalm*, which he had begun before. And after that, in Commenting upon the Epistle to the *Romans*; but his disease increasing (whereby he discerned the approaching of his end) he made a Confession of his Faith; received the Sacrament of the Lords Supper, and not long after quietly slept in the Lord, in the year 1600. and of his age seventy. Whilst he lay sick in his bed, if any present had discoursed about a controverfall point, raising himselfe up, he would call to them to speak out, for that he should dye with the more comfort, if he could learn any new thing before his departure.

In fames large Catalogue of worthyes rare
Chytræus may impropriate ample share
Of honour and renown; who from a lad
An even Connative disposition had
To learning, which his parents did promote,
And which in time, he rarely did improve:
Commencing at but fifteen years of age,
Master of Arts; and with Melancthon sage
In his owne house, was blessedly educated,
And most profoundly by him doctinated.
In whom Melancthon such proficiency
Found, even unto admiration high
That this his pregnant Pupill afterward,
He as his son did tenderly regard.
Chytræus also in proceste of time,
To such a highth of honour up did clime:
For excellency in all rare Literature
As did from all that knew him love procure,
And favour from the States of Germany,
And as he liv'd, so honour'd he did dye.

The



ALEXANDER NOWELL

The Life and Death of Alexander Nowel.

Alexander Nowel was born in the County of Lancaster Anno Christi 1511. of an ancient and worshipfull family, and at thirteen years old was sent to Oxford, and admitted a member of Brasenose Colledge, where he studied thirteen yeares, and grew very famous both for Religion, and learning: In Queen Maries dayes, he amongst others, left the Kingdome, that he might enjoy his conscience; and returning when Queen Elizabeth, of blessed memory, came to the Crown, she made him Dean of Pauls, where he was a frequent, and faithfull Preacher: By his writings he defended the truth against some English Popish Renegado's: for thirty years together he Preached the first, and last Sermons

mons in Lent before the Queen, wherein he dealt plainly, and faithfully with her : He was a great benefactor to *Brazenose* Colledge, where he had his first education : He was the enlarger of *Pauls* School, made the threefold Catechism which was much used long after. He was very charitable to the poor, especially to poor Scholars: A great comforter of afflicted consciences; he lived til he was ninety years old, and yet neither the eyes of his minde, nor body, waxed dim; And dyed peaceably in the Lord *Anno Christi* 1601. on the thirteenth of *February*, and lyes buryed in the Famous Cathedrall Church of *Saint Pauls* in *London*, with this Epitaph upon his Tombe.

Quam speciosa vestigia Evangelizantium pacem.

With some verses also annexed, this being the last of them.

Sicoritur, floret, demoriturque Deo.

His Works set forth, are as followeth.

1 *Against Thomas Dormam, an English Papist, in two books in quarto English.* 2 *Another Booke against Dorman and Sanders of Transubstantiation in quarto English.* 3 *His greater Catechisme in Latine, in quarto.* 4 *His lesse Catechisme in Latine, in Octavo.* 5 *The same in Latine, Greeke, and Hebrew.*

As grave as godly Nowel Dean of *Pauls*,
Most justly for a Crown of honour calls;
Amongst other worthyes, for his piety
His learning, wisdom and humanity:
A famous Preacher in the halcyon-daves
Of Queen Elizabeth, of endlesse praise.
To *Pauls-School*, and to *Braynrose Colledge* he
A Benefactor great was known to be.
For's three-fold Catechisme, worthily,
Much honour'd: and for his great Charity:
Who at the age of Ninety years, in peace,
And full of love, and honour did de cease.

The

*The Life and Death of Daniel Tossanus,
who dyed Anno Christi 1602.*

Daniel Tossanus was born at Mumbelgard in Wertemburge Anno Christi 1541. his Parents carefully brought him up in learning, and at fourteen years old, sent him to the University of Basil, and after two years study there, he commenced Batchelor of Arts: from thence he went to Tubing, & was there maintained to his studies for two years more by Prince Christopher, at the end whereof he commenced Master of Arts, and then was sent for back by his father to Mountpelier, where he Preached for a while, and then went to Paris to learn the French Tongue, and proceed in his other studies: Anno Christi 1560. he went thence to Aurelia, where he read Hebrew publicly: there he was first made Deacon, and two years after Minister; which place he undertooke there rather then in his owne Country, partly because of the great want of Pastors in the French Churches, as also because he agreed with them in his judgement about the manner of Christs presence in the Sacrament: he also married a wife Anno Christi 1565. Whilst he was there, the civill Wars brake out between the Papists, and Protestants: and Francis Duke of Guise besieging the City of Aurelia, where Mounseur de Andelot, brother to the Admirall of France, commanded in chiefe: Tossan continued there all the time of the siege, and took extraordinary pains in instructing, exhorting, and encowraging both Citizens, and Souldiers, and when the City was in great danger to be lost, one Poltrot, who had devoted his life for his Countries safety, went out, and slew the Duke of Guise under the Wall's; whereupon the siege was raised, and the Church there preserved almost miraculously from ruine. An. Christi 1567. there brake out a second civill War: at which time the Papists in Aurelia conspired together to destroy all the Protestants, so that they were every hour in danger of being butchered, when it pleased God to send Mounser Novie with

with a small party of Souldiers, who entring into the City, and joyning with the Protestants, drove out some of the Papists and disarmed the rest; but after that famous battell at Saint *Danis*, wherein so many of both sides were slain, and wounded, Peace was againe concluded: though the Papists quickly brake it, and a great company of Souldiers entring into *Aurelia*, they began to breath forth threatenings against the Church of Christ, especially against the Ministers of it; hereupon *Toffan* was in great danger, in so much that when he went into the Church to Preach; he knew not whether he should come out alive: & that which most troubled him was, the fear that he had of his wife, and two small children: besides he never went to the Congregation but some threw stones, others shot bullets at him: and their rage grew so great, that they burned down the barn wherein the Church used to meet together: and every day he heard of one or other of their Members that were slain, so that he was compelled severall times to change his lodging: yet one day the Souldiers caught him, and pretended that they would carry him out of the City, but intended to have Murthed him, whereupon his wife, great with childe ran to the Governor, and with much importunity prevailed that her husband might stay in the City: and the third civill War braking out, the Popish Souldiers in *Aurelia* were so enraged, that they burned all the places where the Church used to meet, and barbarously slew above eighty of the faithfull servants of Christ in them, yet it pleased God miraculously to preserve the Ministers in that great danger: and *Toffan*, by the help of some of the faithfull, was conveyed privately away out of the City in the night, but whilst he sought to hide himselfe in a wood he fell into an ambush: and was taken, and was carryed to Prisoner into a Castle not far of from *Aurelia*: which sad newes coming to his wife, she left no meanes untryed for his delivery: and at last, for a great sum of mony, she procured his release, whereupon he went to *Argimont*: and his wife putting her self into the habit of a maid-servant, went

H h h h

towards

towards *Argimont* after him, where *Renata*, the daughter of *Lewis* the twelfth of *France*, and Dowager of *Ferrara*, lived in a very strong Castle, and was a great friend to the Protestants, entertaining many that fled to her for succour: but as his wife was going thitherward after him, she was taken by some Souldiers, and carryed back to the Governour of *Aurelia*: but it pleased God to stir up his owne wife, and daughters to intercede for her, by whose importunity, the Governor set her free, and gave her leave to go to *Argimont*, whither it pleased God to carry her in safety through a thousand dangers, and where she found her husband: and whilst she was there, she was brought to bed of a daughter, to which the Dutches was Godmother; But the King of *France* hearing that his aunt the Dutches had sheltered many of the Protestants, sent to her to turn them all out of her Castle, or else he would presently besiege it, and slay them all: hereupon *Toffan* with his wife and three children, went presently to *Sancerra*, which was the nearest place of safety: there went also a long with him two or three hundred Wagons loaden with children, and in their passage there lay many Troops of the enemies, especially at a river over which they were to passe, purposing to destroy them: but it pleased God to stir up some Protestants thereabouts to horse and arm themselves, and to profer themselves as a guard to those Wagons, who fought often with their enemies, and by Gods speciall providence conducted them all in safety to *Sancerra*: There *Toffan* continued a year, and then with his wife, and one or two of his children, he went to *Mombler* to visit his father and friends, and because (the War being lately ended in *France*) the Church of *Aurilla* could not suddenly gather themselves together; he continued and Preached in his fathers place, who was now grown old for a year: But some Ministers of *Stungard* accused him for Preaching Calvinism and Zwinglism, & would have him revoke, and recant the same, or else he must Preach no more in publick: hereupon he wrote an Apology to the Senate of *Stungard*: and Anno Christi 1571. he was called

called back to *Aurelia*; yet the times were not so peaceable that he could Preach there, but he Preached to his people in a Castle not far from it, which belonged to *Hieron Grosstius*, a most godly Noble-man: there repaired to hear him out of the City a very great multitude of people, whom the Popish party at their returne home, received with many scorns, and reproaches, threatening ere long to fire the Castle, & all that were in it: yet they continue constant, and *Toffan* living with that Noble-man, performed his office with all diligence, and fidelity: Anno Christi 1572. brake forth that abominable massacre at *Paris*, wherein King *Charles* the ninth, falsifying his faith, caused the Admirall of *France*, and so many Noble and Gentlemen, Doctors, Pastors, Advocates, and Professors to be so inhumanely butchered, that a more horred villany was never heard of in the world before it: where amongst others this *Hieronimus Grosstius* was also murdered: which news coming to *Aurelia* the Papists rejoyced, and lung; seeking to murder, and destroy all the Protestants that were in, and about that City: *Toffan* at this time was in the Castle with the wife of *Grosstius*, who heard of the Massacre, and the Murder of her husband at *Paris*; and it pleased God so to order it, that a certain Popish Nobleman, as he was traveling towards *Paris*, was turned into this Castle to enquire after newes, just at the same time when this sad news was brought thither; but he supposing that it was imposible that the Protestants which were so numerous there, could be so easily suppressed, and thinking rather they stood upon their defence, resolved to returne home againe, and tooke with him this Lady with *Toffan* and his wife, and children: thus it pleased God that he was delivered from certain destruction by the humanity, and industry of a Papist: for the very next morning the inhabitants of *Aurelia* came to the Castle brake open the gates, slew som maids that were left to keep it, plundering all, and amongst the rest, *Toffans* goods and Library, raging extreemly that they had missed their prey which they most sought after: This Noblemans house that

H h h h 2

carried

carried them with him was near to *Argimont*: but *Toffan* apprehending himselfe not safe there, he with his wife, and children removed to an other place where he was acquainted, and presently after the Dutches of *Ferrara* sent for him, and his family, his wife being againe great with childe, and hid them in a Turret in her Castle, and sustained and fed them there: and when the rage of the Papists was somewhat abated, he with his wife and children travelled through many dangers into *Germany*, and being sent for by that pious Prince *Frederick* the third Elector *Palatine*, he went with his family to *Heidleberg* where he found so much love, and bounty from the Prince and his Courtiers, and the Academicks, that he almost forgot his former miseries: but the world being unworthy of such a Prince, it pleased God to take him away *Anno Christi* 1576. four years after *Toffan* came thither: and his Son *Lodwick* succeeding him, *Toffan* amongst others was dismissed: But Prince *Cassimire*, [*Lodwicks* Brother] called him to *Neostade*, and placed him over the Churches there: and after *Ursins* death, he made him Professor in that University: he was also over the Church of strangers, and Preached to them in the French Tongue, till they had chosen themselves a Pastor: he was Moderator in a Synod at *Neostade*: Shortly after *Lodwicks* the Elector *Palatine* dying, *Cassimire* was made Guardian to his Son, during his minority, whereupon he sent for *Toffan* to *Heidleberg* that by his advice, and counsell he might reforme the Churches; but when he came thither, his adversaries loured exceedingly upon him, and raised many false reports, but he remembered that of *Seneca*, *vir bonus, quod honestè se sciaturum putaverit, faciet, etiam si periculosum sit: ab honesto nullà e deterrebitur: ad turpia, nullam spe invitabitur*. An honest man will do that which he judges right, though it be dangerous: he will be deterred from that which is dishonest by no meanes; he will be allured to that which is dishonest by no meanes: His adversaries in their Pulpits daily cryed out of strange Heresies that he and his party held: but Prince *Cassimire* first sent for them to argue the case before him,

him, and then appointed a Publick disputation, wherein they could prove none of those things which they charged them with; whereupon the Prince required them to abstain from such accusations for the time to come, and to study peace: but nothing would prevaile to allay their spleen, till they were removed into other Countries: The care of choosing Pastors to the Churches, Tutors to the young Prince, Schoolmasters and Professors to the University, was devolved upon *Toffan*; all which he discharged with much fidelity: There also he commenced Doctor in Divinity; But as his cares and pains increased, so his sorrow also, partly by reason of an unhappy quarrell that fell out between the Students and Citizens of *Heidleberge*, partly by the death of his dear wife with whom he lived twenty two years in wedlock.

In the year 1588. he married againe, and disposed of his daughters also in marriage to godly and learned men: Not long after Prince *Cassimire* dyed, which much turned his griefe: but *Frederick* the fourth, being now come to his age, was admitted into the number of the Electors, and was very carefull of the good, both of the Church & University. *An. Christi* 1594. *Toffan* was choosen Rector of the University of *Heidleberg*, and the year after there brake out a grievous Pestilence in that City, which drove away the students: but *Toffan* remained Preaching comfortably to his people, and expounding the Penitentiall Psalmes to those few students that yet remained: *Anno Christi* 1601. he being grown very old and infirm, laid down his Professors place, though the University much opposed it, and earnestly solicited him to retain it still, but God purposed to give him a better rest after all his labors, and sorrowes: for having in his Lectures expounded the booke of *Job* to the end of the 31. Chapter, he concluded with those words: *The words of Job are ended*; Presently after falling sick, he comforted himself with these texts of Scripture, *I have fought the good fight of Faith &c. Bee thou faithfull unto the death, and I will give thee the Crown of life: Wee have a City not made with hands, eternall in the*

heavens, and many other such like; he also made his Will, and set down therein a good confession of his Faith, and so departed quietly in the Lord *Anno Christi* 1602. and of his age sixty one. He was a very holy man, exemplary in his life, had an excellent wit, strong memory: eloquent in speech, was very charitable, and chearfull in his conversation, and kept correspondence with all the choicest Divines in those times.

Germane Toffanus doth deserve likewise,
That we his honoured name should memorize;
Who notwithstanding all th'afflictions great
Which furious faithlesse Popish Foes did threat,
And prosecute him with, from place to place,
And him, and his dear wife with terrours chase:
In danger oft of death, yet mightily
The Lord preserv'd them from Romes cruelty.
He was a learned and laborious Preacher,
And alwayes 'gainst Romes errors, a Truth teacher:
Eloquent, witty, holy, humble, wise,
And now his soul blest Heaven beates his.



The



WILLIAM PERKINS.

The Life and Death of William Perkins.

IF the Mountains of Gilboa 2. *Samuel* 1. were condemned and cursed by King David, that no dew nor rain should fall upon them, because valiant *Saul*, and pious *Jonathan*, were there unhappily slain; then by rules of opposition, such places deserve to be praised and blessed where godly men have had their happy Nativity. Amongst which let *Marston* in *Warwickshire* com'in for his just share of commendation, where Master *William Perkins* was born, and bred in his infancy.

2. How he passed his childhood, is a matter before dated in the Register of my Intelligences, whereof I can receive no instructions. Onely I dare be bold to conclude, that with

Saint

Saint Paul, 1. Cor. 13. 11. "When he was a childe, he spake as a childe he understood as a childe, he thought as a childe; whose infancy, as he with simplicity, so we passe it over with silence.

3. But no sooner was he admitted in Christs Colledge in Cambridge, but quickly the wilde fire of his youth began to break out. An age which one may terme the *Midsummer Moone* and dog-dayes of mans life: It is not certaine whether his owne disposition, or the bad company of others chiefly betrayed him to these extravagancies. Sure it is he tooke such wild liberties to himselfe as cost him many a sigh in his reduced age. Probably divine Providence permitted him to run himselfe with the prodigall Son out of breath, that so he might be the better enabled experimentally to reprove others of their vanity, effectually sympathizing with their sad condition, and be the better skil'd how to comfort and counsell them on their repentance. Why should Gods arme, which afterwards graciously overtook Master Perkins, be too short to reach others in the same condition.

4. When first a Graduate, he was much addicted to the study of naturall Magicke, digging so deepe, in natures mine, to know the hidden causes and sacred qualities of things, that some conceive that he bordered on Hell it selfe in his curiosity. Beginning to be a practitioner in that *black Art*, the blacknesse did not affright him but name of Art lured him to admit himselfe as student thereof. However herein we afford no certaine believe, the rather because other mens ignorance might cast this aspersions upon him: Who knowes not that many things as pretty as strange may really be effected by a skilfull hand, lawfull and laudable meanes? which some out of a charitable error will interpret a Miracle, and others out of uncharitable ignorance will nickname Sorcery. A very Load-stone in some Scholars hand, before a silly Townsmans eye is enough to make the former a Conjuror.

5. The happy houre was now come wherein the stragling

ling sheep was brought home to the fold, and his vanity and mildnesse corrected into temperance and gravity. It is certainly known and beleaved, that if *Quick-silver* could be fired (which all confesse difficult, and most conclude impossible) it would amount to an infinite treasure; so when the roving parts, the giddy and unstable conceits of this young Scholar began to be settled, his extravagant studies to be confined and centered to Divinity, in a very short time he arrived at an incredible improvement.

6. He began first to preach to the prisoners in Cambridge Castle, being then himselfe Fellow of Christ Colledge. Here he truly preached Christs precepts: *Freely you have received, freely give*: And with Saint Paul made the Gospel of Christ of no expence; yea he followed Christs example to preach deliverance to the Captives, whose bodies were in a prison and souls in a dungeon: such generally their ignorant and desperate condition. Here (though free himselfe) he begot sons to God in fetters: Many an *Onesimus* in bonds was converted to Christ: Mock not at this good mans meane employment, neither terme him with such as sit in the seate of the scornfull, the Goale-birds Chaplaine: But know nothing is base which in it selfe is lawfull, and done in order to the glory of God, yea better it is to be a true preacher in a prison then a flatterer in a Princes pallace.

7. But so great a star could not move alwayes in so small a sphere: His merits promoted him to a Congregation of greater credit in the Town of Cambridge, where he was most constant in preaching. Wherein as no man did with more vehemency remove sin, so none either with more passionate affection bemoane the condition of obstinate siners, or with sounder judgment, give them directions for their future amendment: Luther did observe that Thunder without rain doth more harme then good, wherof he makes this application, that Ministers who are alwaies threatning of legall terrors to offenders, except also they seasonably drop the dew of direction; giving them orders and instructions to better their estates, are not wise Master builders, but pluck downe

and build nothing up againe. Whereas Master *Perkins* so cunningly interweaved terrours and counsels in his Sermons, that as a changable taffaty, where the wooffe and the warpe are of severall colours, appeare now of one colour, now of another, according to the different standing of the beholders; so one and the same Sermon of his, seemed all Law, and all Gospell, all cordials and all corrasives, as the different necessities of people apprehended it.

8. Amongst those his many vertues worthy our imitation, his humility was eminent, in condescending to the capacity of his meanest Auditors: He had well read Saint *Paul*, who calleth the people understanding him, *mine understanding*; in wch sence he may be said to be the most *intelligent Preacher*, who preacheth plainest to others apprehension: And Ministers being turned *Gods interpreters*, it is ill whē their language is so high and hard, that these *Interpreters* need others to interpret them to their Congregations. But this may be said of Master *Perkins*, that as Physitians order *Infusions* to be made, by steeping ingredients in them, and taking them out againe, so that all their strength and vertue remaines, yet none of the Bulke or Masse is visible therein; he in like manner did distill, & soake much deep Scholarship into his Preaching, yet so insensibly as nothing but familiar expressions did appeare. In a word, his Church consisting of the Univerſity and Town, the Scholar could heare no learner, the Townsmen plainer Sermons.

9. He used alwayes before his Sermons, (as to this day is attested by many surviving witnesses) a set form of prayer, not that out of poverty he wanted variety and exchange of phrases, or that out of niggardlines he begrudged his Auditors the use of them, but out of holy and heavenly Thrift, he found this the most profitable way for his people. He would not that his soul should goe to *Heaven alone*, but in his prayers would have the company of the meanest of his Congregation along with him, and therefore alwayes used the same forme that others might keepe pace with him in his devotions.

10. Commendable was his contentment with his Estate, considering his income so small, his charge of children so great, and his Professors of removall, so many, so advantageous. Yet he still was true to his first love, continuing his paines in the Church of Saint *Andrewes*, where the meanes inconsiderable in it selfe, was made up to a competency, not so much by the bountifull hands of others in giving, as by the moderate mind of Master *Perkins* in taking; yet wanted he not severall Patrons about the Towne, who relieved him in a faire proportion; amongst whom Master *Wendey* of *Hastingsfield* must stand in the chiefe place. Now if honourable mention be made in Scripture of *Johanna*, *Susanna*, and other benefactors to our Saviour, who *Ministred unto him of their substance*; let not this worthy Esquires memory be forgotten, with his singular Courtesy to this painfull Minister of Gods word.

11. Many and most excellent are the books which Master *Perkins* left behind him. His learning appeares most in his *Problemes*, a difficult taske no lesse valiantly performed than venturously undertaken to assest the truth of the Protestant Religion, by the testimony of the Fathers for the first five hundred years: Which shews that his industry did not onely drive a retale trade in moderne Writers, but that he fetched his learning, and bought his wares from the best hands of the most ancient Authors.

12. Herein excellent his judgement, in fanning the Chaffe from the Corn, the true from the forged writings of the Fathers. The ancient Germanes are said to cast their new born children into the river of *Rhine*, thereby to make an experiment whether they be true born or no, accounting them legitimate if swimming, but concluding themselves wronged by their wives dishonesty obtruding a bastard issue upon them, if the infant sunk in the water. *Perkins* had neater, and more infallible touchstones to discern the native and genuine, from the spurious and adulterate workes of the Fathers by the manner of their stile, strength of their matter, time of their writing, censure of

other learned men upon them, whereby many counterfeit Books are not onely denied authenticke authority, but also justly pillored for cheaters to all posterity. I know it is layed to *Perkins* his charge (learned *Whitaker* is accused for the same fault) that he made all the Fathers *Puritans*: but certainly in one sense they were *Puritans* of themselves without his making, I mean strict in their lives and conversations, and how far he was from wresting their doctrines to the Countenancing of any error, be it reported to men of unprejudiced judgement.

13. In case Divinity, he had an excellent dexterity to State controversies, for the satisfaction of tender & douting consciences: to show what is lawfull and what unlawfull; in mixt actions, where good and bad are blinded together (wherewith many are deceived, like children swallowing the bones with the flesh to their great danger of choaking, great was the fan and fire of his discretion and judgement, to winnow the chaffe from the corn, and separate the one from the other. And sure in this case Divinity Protestants are now defective; for (save that a smith or two of late have built them forges and set up shop) we for the most part go downe to our adversaries to sharpen our instruments, and are beholden to the Romanists, (the more our sham and their credit) both for offensive and defensive weapons in this kind. Some object that his doctrine referring all to an absolute Decree, cut off the sinnewes of mens endeavours towards salvation. But were this the hardest objection against Master *Perkins* his doctrine, his owne life was a sufficient answer thereunto: So pious, so spotlesse that malice was afraid to bite at his credit, into which she knew her teeth would never enter. He lived Sermons, and as his Preaching was a comment on his Text, so his Practise was a comment on his Preaching.

14. As for his Books, it is a miracle almost to conceive how thick they lye, and yet how far they over-spread, all over Christendome. When the Disciples were inspired with severall languages, *Acts* 2.7. the strangers of *Jerusalem*, were amazed

amazed and marvelled, saying one to another; Behold, are not all these that speake Galileans? And how beare we every man in our tongue wherein we were born? Here I confesse was no inspiration, but much industry, much labour taken by others, much honour done to Master Perkins: when the Dutch, Spaniards, French, and Italians, stand wondring at his Workes (who understood none of these tongues) exactly speake them all, being by severall pens translated into all these languages. Thus good Ware never lyeth long on the Merchants hands, but is ready money into what Country so ever it be brought.

15. Thus for some years, he constantly Preached to his people even to and above his strength: It is observed of the birds of Norway that they having in winter very short daies, flye faster then any fowl in other Countries, as if principled by the instinct of nature thriftily to improve the little light allowed them, and by the swiftnesse of their wings to regaine the shortnesse of the time: So this good man, as if presaging that his life was likly to be very short (dying at the forty. fourth year of his age) husbanded it with double diligence to Gods glory, and by his industry gained in thicknesse, what he wanted in length.

16. When Abab dyed, the Epitaffe as I may say was written on his grave, That he built an Ivory House. A great honour indeed to have a milke-white Pallace and a blacke soul within it. But of gracious Josiab it is said, 2. Chron. 35. 26. Now the rest of the acts of Josiah and his goodnesse, and his deeds first and last. This indeed was worth remembring: I can tell the Reader of no Ivory house, no beautifull building, no stately structures this Master Perkins erected, but as for his goodnesse with Josiab, very much may be spoken thereof: For he did not onely, as Scripture praise is, Serve his Generation; that is, discharge himselfe with credit in all reference to those persons, to whom he stood related in that Age he lived in; but also he hath provided in his Workes a Magazine of Learning and Religion for all Generations to come. So that the Levites, which as yet lurkes in the loynes

Joynes of *Abraham* their great Grandfather (infants as yet concealed in their causes) have just reason alwayes to be thankfull to God for the benefit they receive from those Monuments he hath left behinde him.

His Stature was indifferent, complexion ruddy, hayre bright, body inclined to corpulency, which proceeded not from any lazinesse, but pulie and paines shall make one fat where God gives the blessing. He was lame of his right hand, like another *Ebud*, *Jud. 3. 15.* yet made the instrument to dispatch many *Eglon* errors in judgement and vice in conversation. And nature commonly compensates corporall defects with a surpluse of the Scule. As for such as make bodily markes in men, the brands of disgrace upon them; we will send them to halting, but true hearted *Jacob*; bleare-eyed, but faithfull *Leah*; stammering, but meeke *Moses*; lame, but loyall *Mephibosheth*, with other Saints in the Scripture; so to have their erroneous judgements rectified into a more charible opinion.

He was much afflicted with the Stone, the attendant of a sedentary life, whereby his patience was much exercised. This brought him at last to his long home, so called *Eccles. 12. 5.* not because man is long going thither, but long, yea for ever staying there. When he quietly surrendred his soul into the hands of his Creator, dying rich onely in Grace, the love of God and good men. It was true of him what Saint Paul said, *2 Cor. 6. 10.* being poore, but making many rich. Even in a litterall sence, the Sellers of his Books gained, but small profit came to the Author. He was buried in a decent manner, where all the spectators were Mourners, *veris & spirantibus lacrymis.* Doctor *Mountague*, afterwards Bishop of *Wincher*, Preached his Funerall Sermon, taking for his Text, *Moses my servant is dead, Josh. 1. 2.* and hath no other Monument then his owne vertues; except any will say that the plaine Stones which cover his Grave are made Marble by the worth of the Corps beneath them. A Wife and many Children he left behinde him; she married successively two other Husbands, but no more Mr. *Perkinses*.

If any charitable disposed Person hath been blessed by God with a Cup which overfloweth, and if he desireth that some drops of the same should fall upon them, who are the proper objects of bounty; I doubt not but an easie inquiring he may quickly finde out some of this worthy mans Children, as not so poore openly to request, so not so proud but they would thankfully receive such expressions of his Charity. Yea, what Saint Paul said of the Jews, may truly be applyed to the good mans memory, *We are debtors unto,* &c. So that what is bestowed in this kinde on his, is not so much a guift, as a paying an obligation.

He was borne the first and dyed the last year of the reign of Queen Elizabeth; so that his life ran parallel with her reigne, streaming in equall length, and had both their fountains and falls together. He dyed Anno Dom. 1602.

1 A foundation of Christian Religion. 2 His Golden chaine, or description of Divinity. 3 An Exposition of the Apostles Creed. 4 An Exposition of the Lords Prayer. 5 A Declaration of the state of Grace and Condemnation. 6 Cases of Conscience. 7 A discourse of the Tongue, done in Latine by Thomas Drax. 8 Of the nature and practice of Repentance. 9 Of the meanes to dye well, in all states and times. 10 Of the combate of the flesh and spirit into Latine by Drax. 11 Of the course to live well. 12 A Treatise of Conscience. 13 The Reformed Catholicke. 14 Of the true meanes to know Christ crucified, and the Graine of Mustard seed into Latine, by Thomas Draxe. 15 Of true Wealth. 16 Of the Idolatry of the last times. 17 Of Gods free grace, and of free will in Men. 18 Of mens callings. 19 Of Predestination in Latine by the Author. 20 His Bible harmony. 21 A Dialogue of the worlds dissolution.

These that follow, were set forth after the Authors death.

1 Three bookes of the cases of Conscience, translated into Latine by Thomas Draxe and Meyer. 2 Commentaries on the five first Chapters on the Galathians. 3 Of Christian Equity by Carshaw.

shaw. 4 *Of Mans Imagination, set forth by Thomas Peirson.* 5 *Problemes against Coxe, in Latine by himselfe, set forth by Samuel Ward.* 6 *The key of Prophecie, set forth by Thomas Tuke.* 7 *Commentaries upon the fifth, sixth, and seventh chapters of Matthew set forth by Thomas Peirson.* 8 *Commentaries on the three first chapters of the Apocalyps, by Robert Hill, and Thomas Peirson.* 9 *Of the tentation of Christ, from the first verse to the 12. of the fourth chapter of Matthew.* 10 *An exhortation to Repentance.* 11 *Two excellent Treatises of Ministers calling, set out by Master Crashaw.* 12 *A Commentary on Judes Epistle, by Thomas Pickering.* 13 *Of poisoning a Treatise.* 14 *Against Prognosticks: An Answer to a Countrey fellow.* 15 *Of the household Discipline in Latine, by the Author, now Englished.*

Of all the Worthies in this learned role,
 Our English Perkins may without controule,
 Challenge a crowne of Bayes to deck his head,
 And second unto none be numbered,
 For's learning, wit and worthy parts divine,
 Wherein his Fame resplendantly did shine
 Abroad and eke at home; for's Preaching rare
 And learned writings, almost past compare;
 Which were so high esteem'd, that some of them
 Translated were (as a most precious sem)
 Into the Latine, French, Dutch, Spanish tongue,
 And rarely valued both of old and young.
 And (which was very rare) Them all did write
 With his left hand, his right being uselesse quite;
 Boone in the first, dying in the last year
 Of Queen Eliza, a Princess without peer.

Place here Bishop *Andrewes* his Life, marked with this Signiture * * *. having no Folioes.





LANCELOT ANDREWES.

The Life and Death of the late reverend and worthy Prelate, LANCELOT ANDREWES, late Bishop of WINCHESTER.

THis grave and honorable Prelate, was borne in the City of London, in the Parish of *All-Saints Barking*, of honest and Religious Parents; his Father (having most part of his life used the Seas) in his latter time, became one of the Society, and Master of the Holy Trinity, comonly called the Trinity house: and was descended from the ancient family of the *Andrewes* in *Suffolke*.

From his tender yeeres, he was totally addicted to the study of good letters; and in his youth, there appeared in him such aptnesse to learne, answerable to his endeavours that his two first Schoolmasters, Master *Ward*, and Master *Mulcaster*, (conceiving, or foreseeing, that he would prove a rare scholer) contended, who should have the honor of his breeding. From Master *Ward*, Master of the *Coopers Free-Schoole* in *Radcliffe*, he was sent to Master *Mulcaster*, Master of the *Mercantaylors free schoole*, in *London*: where he answered the former opinion, conceived of him; for by his extraordinary industry, and admirable capacity, he soone outstript all the scholers under Master *Mulcasters* tuition, being become an excellent Grecian, and Hebreian: Insomuch as *Thomas Wattes* Doctor of Divinity, Prebend and Residentiary of *Saint Pauls*, and Archdeacon of *Middlesex* (who had newly Founded som Scholerships in *Pembroke Hall*, in *Cambridge*) sent him thither, and bestowed the first of his said Scholerships upon him; which places are (since) comonly called the Greeke Scholerships.

As soone as he was a Bachelour of Arts, and so capable of a fellowship, there being then but one place void in the said Colledge, and *Thomas Dove* (late Lord Bishop of *Peter-*

The Life and Death of Andrewes.

burgh) being then a scholer also in the said Colledge, and very well approved of, by many of the Society. The Masters, and Fellowes put these two young men to a Tryall before them, by some Scholasticall exercises : upon performance whereof, they preferred Sir *Andrewes*, and chose him into the fellowship, then void, though they liked Sir *Dove* so well also, that (being loth to loose him) they made him some allowance for his present maintenance, under the title, of a *Tanquam Socius*.

In the meane while, *Hugh Price* (having built *Jesus Colledge* in *Oxford*) had heard so much of this young man (Sir *Andrewes*) that without his privity, he named him in his foundation of that Colledge, to be one of his first Fellowes there.

His Custome was (after he had been three yeeres in the University) to come up to *London* once a yeer to visit his Parents, and that, ever about a fortnight before *Easter*, staying till a fortnight after : and against the time he should come up, his Father (directed by letters from his Son, before he came) prepared one, that should read to him, and be his guide, in the attaining of some Language or Art; which he had not attained before: So, that within few yeeres, he had laid the foundations of all Arts, and Sciences, and had gotten skill in most of the Modern Languages : And it is to be observed, that in his journeys betwixt *London* and *Cambridge* (to and fro) he ever used to walke on foot, till he was a Batchelour of Divinity ; and professed, that he would not then have ridden on horse-backe, but that diverse friends began to finde fault with him and misinterpret him, as if he had forborne riding, onely to save charges.

What he did, when he was a Child, and a schoole-boy, is not now knowne ; But he hath beene sometimes heard to say, that when he was a young scholer in the University (and so all his time onward, he never loved or used any games, or ordinary recreations, either within doores (as Cards, Dice, Tables, Chess, or the like ;) or abroad,

The Life and Death of Andrewes.

as Buts, Coyts, Bowles, or any such : but his ordinary exercise and recreation, was walking either alone by himselfe, or with some other selected Companion, with whom he might conferre and argue, and recount their studies : and he would often professe, that to observe the grasse, herbs, corne; trees, cattle, earth, waters, heavens, any of the Creatures, and to contemplate their Natures, orders, qualities, vertues, uses, &c. was ever to him, the greatest mirth, content, and recreation that could be : and this he held to his dying day. After he had been some while a Master of Arts in the University, he applied himselfe to the study of Divinity, wherein he so profited, that his fame began to be spread farre and neare. Insomuch as being chosen Catechist in the Colledge, and purposing to read the ten Commandements (every Saturday, and Sunday at three of clocke afternoone, which was the hour of Catechizing) not onely out of other Colledges in the University, but diverse also out of the Country, did duely resort unto the Colledge Chappell, as a publique Divinity Lecture.

Before I proceed to his life (after he left the University) give me leave to relate a story of him, while he yet remained there, and that (as near as I can) from his owne mouth, and in his owne words.

Upon his first shewing himselfe at Cambridge, in his Divinity studies, especiall notice was soone taken of him (among his abilities and eminencies) as a man deeply seene in all cases of Conscience, and he was much sought to in that respect.

To proceed, with his owne particular : His worth made him so famous, that Henry Earle of Huntingdon (hearing of it, sent for him, and thought himselfe much honoured by his accompanying him into the North, whereof he was President ; and where God so blessed his painfull Preachings and moderate private conference, that he converted Recusants (Priests and others) to the Protestant Religion. Sir Francis Walsingham (Secretary of State to Queen Elizabeth)ooke also especiall notice of his abilities, and highly

The Life and Death of Andrewes

affected him, and (being loath that he should not be better known to the world) wrought meanes to make him Vicar of Saint *Giles* without *Criplegate* London; then Prebend and Residentiary of Saint *Pauls*; and afterwards Prebend of the Collegiate Church of *Southwell*.

Being thus preferred (to his owne contentment) he lived not idly, but continued a painfull labourer in the Lords vineyard, witnesse Saint *Giles* Pulpit and that in Saint *Pauls* Church, where he read the Lecture thrice a weeke in the Terme time. And indeed what by his often Preaching at St. *Giles*, and his no lesse often reading in St. *Pauls*, he became so infirme, that his friends despaired of his life. Upon the death of Doctor *Fulke*, he was elected to the Mastership of *Pembroke Hall* (whereof he had been a Schollar and Fellow) a place of credit, but of little benefit; for he ever spent more upon it then he received by it.

Afterwards he was made Chaplaine in ordinary attendance (of which kinde there were then but twelve) to Queen *Elizabeth*; who tooke such delight in his Preaching and grave deportment, that first she bestowed a Prebend at *Westminster* upon him, and (not long after) the Deanry of that place: and what she intended further to him, her death prevented.

He soone grew into far greater esteem with her successor the most learned King *James*, who (to say but truth) admired him beyond all other Divines, not onely for his transcendant gift in Preaching, but for the excellency and solidity in all kinde of Learning; selecting him, as his choysest peece, to vindicate his Regality against his foule-mouthed adversaries. His Majesty (not long after his happy entrance to this Crowne) bestowed upon him the Bishopricke of *Chichester* (which he held about foure yeeres) and withall made him Lord *Almoner*: and (because of the exility of that Bishopricke) soon after added the Parsonage of *Cheyham* in *Surrey*, to his *commendam*.

Upon the vacancy of the Bishopricke of *Ely*, his Majesty made him Bishop thereof; and there he sate about nine
years.

The Life and Death of Andrewes.

yeers. In which time he was made a Privie Councillor, first of *England* & then of *Scotland*, in his attendance of the King thither. He was afterwards preferred to the Bishopricke of *Winchester* and the Deanry of the Kings Chappell, which two last preferments he held to his death, which hapned about eight yeeres after, in the third yeer of the raigne of our late King *Charles*; with whom he held no lesse reputation then he had done with his Father before him.

It is worth the observation, that having bin preferred to many, and those no small dignities, yet he never used any meanes to obtaine the least of them, but they were all conferred upon him without the least suit on his part: For he was so farre from ambition or covetousnesse, as that when the Bishopricks of *Salisbury* and *Ely* were at severall times tendred unto him upon some propositions, prejudiciall to the state of those Churches, he utterly refused them.

The vertues and good parts of this honorable Prelate were so many, and those so transcendent, that to doe him right, a large volumn would be but sufficient, which I shall leave to some of better abilities to performe, which I shall (by way of an Epitome) onely point a finger at, in these heads which follow.

His first and principall vertue, was his singular zeale and piety, which shewed it selfe not onely in his private and secret Devotions betweene God and himselfe (in which, they that were about him, well perceived, that he daily spent many houres, yea, and the greatest part of his life, in holy prayers and abundant teares, the signes whereof they often discovered) but also in his exemplary publicke prayers with his Family in his Chappell; wherein he behaved himselfe so humbly, devoutly and reverently, that it could not but move others to follow his example. His Chappell (in which he had Monthly Communions) was so decently and reverently adorned, and God served there with so holy and reverend behaviour of himselfe and his Family (by his patterne) that the soules of many (that *obiter*) came thither in time of Divine Service) were very much elevated,

and

The Life and Death of Andrewes.

and they stirred up to the like reverend deportment; yea, some that had bin there, were so taken with it, that they desired to end their dayes in the Bishop of *Elyes* Chappell.

The next is his Charity and compassion, which he practized even before he came to great preferments: for while he was yet in private estate, he extended his Charity in liberall manner, to the reliefe of poore Parishioners, prisons and prisoners; besides his constant Sundayes Almes at his Parish of *Saint Giles*. But when his Meanes became greater, his Charity encreased to a large proportion; releasing many prisoners of all sorts, that were detained either for petty Debts or keepers fees. And one thing in his Charity is remarkable; that whereas he sent much money at severall times to the reliefe of poore Parishes, Prisons, Prisoners and the like, he gave strict charge to his servants whom he entrusted therewith, that they should not acknowledge whence this reliefe came; but directed that the acquittances, which they (to make the discharge of their trust appeare to him) desired from them that received such reliefe, should be taken in the name of a Benefactor unknown. Other large sums he bestowed yearly (and oftner) in clothing the poore and naked, in relieving the sicke and needy, in succouring Families in time of infection (besides his Almes to poore house-keepers at his gate:) insomuch, that his private Almes in his last six yeeres (besides those publique) amounted to the sum of 1300 ^{l.} and upwards. Lastly, though it might well have beene supposed (by that which is said already) that he had bin in his life time his own Almoner, yet as he lived a pattern of compassion and worke of mercy so he dyed also; for it appeareth by his Will, that his chief care was, to provide that his pious workes should never have end, leaving 4000 ^{l.} to purchase 200 ^{l.} Land *per annum* for ever, to be distributed by 50 ^{l.} quarterly, thus; To aged poore men and decayed (with an especiall eye to Sea faring men, wherein he reflected upon his Fishers Profession) 50 ^{l.} To poor Widowes, the wives of one Husband fifty pounds. To the binding of poor Orphans Apprentices fifty pounds.

And

The Life and Death of Andrewes.

And to the reliefe of poore Prisoners fifty pounds. Besides (among other, too many to be comprehended in an Epitome) he left, to be distributed presently after his decease, among Mayd-servants of honest report, and who had served one Master or Mistris seven yeers, the sum of two hundred pounds. Lastly, a great part of his Estate (which remained after his Funerall and Legacies discharged) he left to be distributed among his poore Servants.

The third is his fidelity and integrity; faithfull, upright and just he ever was, whether you respect him in his ordinary transactions, in which no man could ever justly taxe him with the least asperision of injustice; or whether you looke upon him as entrusted with those great Offices and Places which he did undergoe; and they were either his Spirituall preferments or Temporall Office, besides some other matters committed to his fidelity. In the first of which he declared evidently to the world, that he reputed himself but Gods Steward, and that he must give an account to his Lord and Master for them. To begin then with the lowest account: He was ever faithfull, provident and carefull to keepe in good repaire the Houses of all his Spirituall preferments, and spent much money that way; as upon the Vicarage house of *Saint Giles*, the Prebends and Deanes houses of *Westminster*, and the Residentiaries house of *Saint Pauls*. Upon the House belonging to the Bishopricke of *Chichester*, he expended above 420 l. Of *Ely* above 2440 l. Of *Winchesters* (besides a Pension of 400 l. per annum, from which he freed his See at his owne charge) he spent two thousand pounds.

But in that part of the Account which concerned him more neerly to perfect, which was his Pastorall and Episcopall charge, the cure of *Soules*, and the well ordering of the severall Diocesse committed to his trust, never any made a more just and exact account.

Some particulars of this account was, the promoting of sufficient, able and good men to Livings and preferments which fell within his owne gift. To the better discharge
of

The life and Death of Andrewes.

of this part of the account he tooke order still before hand, by continuall search and enquiry, to know what hopefull young men were in the University: his Chapleins and friends receiving a charge from him, to certifie him, what hopefull and towardly young wic they met with at any time: and these (till he could better provide for them) were sure to taste of his bounty and goodnesse, for their better encouragement.

Diverse eminent men in Learning that wanted preferment, when any thing fell in his giste convenient for them (though otherwise they had no dependance at all upon him, nor interest in him) he would send for, before they knew why, and entertaine them in his owne house, and conferre the preferment upon them, and also defray the very charges incident for a dispensation or a faculty, yea, of their very journey; and all this, that he might have his Diocesse in generall, and his preferments in particular, the better fitted: So that, that may fitly be applied to him, which was sometimes to Saint Crysostome. *In administratione Epatus, prebuit se fidelem, constantem, & Vigilantem Ministerum Christi.*

And if you looke upon him in those Temporales wherewith he was intrusted, you shall find him no lesse faithfull and just: As first, diverse summes (and many of them of good value) were sent to him, to be distributed among poore scholers, and others, at his discretion: all which he disposed with great care and fidelity, even according to the Donors minds and intents.

For his faithfulness in managing those places, wherein he was entrusted for others, joyntly with himselfe, let *Pembroke Hall* and *Westminster Colledge* speake for him; for when he became Master of the first, he found it in debt, being of a very small endowment, (then especially) but by his faithful providence, he left above eleven hundred pounds in the Treasury of that Colledge, towards the bettering of the estate thereof. And when he was made Deane of the other, it is not unknowne to some yet living (who will testifie)

that

The Life and Death of Andrewes.

that he left it for all orders, aswell of the Church as of the Colledge and Schoole, a place then truly exemplarily Collegiate in all respects, both within and without, free from debts and arrerages, from encroachments & evill Customes; the Schoole-boyes (in the foure yeeres he stayed there) being much improved, not by his care and oversight onely, but by his owne personall, and often labours also with them.

To these may be added, that whereas by vertue of his Deanry of *Westminster*, his Mastership at *Pembroke Hall*, and his Bishopricke of *Ely*, the election of Scholers into the Schoole of *Westminster*, and from thence to the two Universities, as also of many Scholers and fellowes in *Pembroke Hall*, some in *Saint Peters Colledge*, and some in *Iesus Colledge*, were in his power and disposall, he was ever so faithfull and just, that he waved all Letters from great Personages, for unsufficient Scholers, and cast aside all favour and affection, and chose onely such as in his judgment were fittest. And lastly (which is not the least in this kind) being many times desired to assist at the election of Scholers, from the free Schooles of the *Merchant Taylors*, and from that at *Saint Pauls*, of the *Mercers*, and perceiving favour and affection, and other by-respects, sometimes to oversway merit, with those to whom the choyce belonged, and that diverse good Scholers were omitted, and others of lesse desert preferred, he of his owne goodnesse, diverse times tooke care for such as were so neglected, and sent them to the University; where he bestowed preferment upon them.

To conclude this account of his, take a view of his fidelity, in that great place of trust, the *Almonership*; which was sufficiently evident (especially to those who attended him neerly.) First, in that he would never suffer one penny of that which accrewed to him by that place, to be put or mingled with any of his own Rents or Revenewes (and wherein he kept a more exact account then of his owne private Estate :) and secondly, being so separated, he was

The Life and Death of Andrewes.

as faithfull in the disposing of it: not onely in the generall trust of his Sovereigne, in the daily charges incident to that place, expended by the *Sub-Almoner* and other yearly ordinary charges; but when he perceived that he had a surplussage (those charges defrayed) he would not suffer it to lye by him; but some of it he disposed to the reliefe of poore Housekeepers, some in releasing of poore Prisoners, and comforting them which lay in misery and iron; and some in furnishing poore people with Gownes, hose, shooes and the like; for all which, many (so bestowed by him) had he reserved to his owne use (his Patent being *sine computo*) no man could have questioned him: But he was a faithfull Steward in this, as in the rest, and expected that joyfull *Euge, Well done thou good and faithfull servant, thou hast bin faithfull, &c. enter thou into the joy of thy Lord*; which (no doubt but he possesseth.

The next is, his Gratitude or thankfulness to all, from whom he had received any benefit. Of this vertue of his there are and were lately divers witnesses; as Doctor *Ward* Son to his first Schoolemaster, upon whom he bestowed the Living of *Waltham* in *Hampshire*; and Master *Mulcaster*, his other Schoolmaster, whom he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his Table; and after his death, caused his Picture (having but few other in his House) to be set over his Study door. And not onely shewed he this outward thankfulness to him, but supplied his wants many times also, privately, in a liberall and plentifull manner; and at his owne death (the Father being dead) he bequeathed a Legacy to his Son of good value, who as is said before, bestowed a full Scholarship on him in *Pembroke Hall*. Concerning the kinred of Doctor *Watts*, after much enquiry, he found onely one, upon whom (being a Scholar) he bestowed preferments in *Pembroke Hall*; and (he dying there) his Lordship much grieved, that he could heare of no more of that kinred, to whom he might expresse his further thankfulness. And yet he forgat not his Patron Doctor *Watts*,

The Life and Death of Andrewes.

at his end ; for by his Will he tooke order, that out of the Scholarships of that Foundation, the two Fellowships which he himselfe Founded (as you shall see by and by) in *Pembroke Hall*, should be supplied, if they should be found fit for them.

Lastly, to *Pembroke Hall* (omitting the Legacies by him bequeathed to the Parishes of *Saint Giles*, *Saint Martin Ludgate*, where he had dwelt ; *Saint Andrewes* in *Holborne*, *Saint Saviours* in *Southwarke*, *All Saints Barking*, where he was borne, and others) to that Colledge, I say (where he had beene a Schollar, Fellow and Master) he gave one thousand pounds to purchase Land for two Fellowships, and for other uses in that Colledge, expressed in his Will ; besides three hundred such *Folio* Books of his own, to the encrease of that Colledge Library, as were not there before. Together with a guilt Cut and a Bason and Ewer, in all points (as weight, fashion, inscription, &c.) so like to the Cup, Bason and Ewer given about 300. years since to that Colledge, by the religious Foundresse thereof, as that not *Ovum Ovo similitur* : and these, he profest, he caused to be made and given, not for the continuance of his owne memory, but for feare that those which she had given so long since, might miscarry, and so her remembrance might decay.

The fifth is, his Munificence and Bounty. To prove which little need be said more, then that which hath bin touched in his bountifull Charity. But besides that, the two famous Universities, and they which then were poore Scholars in them, will witnesse for him in this point ; he never coming neer either of them (after he was Bishop) but that he sent to be distributed among poore Scholars, sometimes one hundred pounds, and ever fifty pounds at the least. One thing I cannot passe over in silence ; That when King *James* was pleased to grace the University of *Cambridge* with his presence, in 1617. this reverend Father being present also at the Philosophy Act, he sent (at his departure) to foure of the Disputants forty peeces of Gold, of two and twenty shillings a peece, to be equally divided among them. But

The Life and Death of Andrewes.

what speake I of these? Was ever Prince better entertained, and in more magnificent but orderly manner, then was his said Majesty at *Farneham Castle* (one of the Houses belonging to the Bishopricke of *Winchester*) where in the space of three dayes he spent three thousand pounds, to the extraordinary contentment of his Majesty, and the admiration of all his Followers.

The next is, his Hospitality: from the first time of his preferment (to meanes of any considerable value) even to his dying day, he was ever Hospitable, and free in entertainment to all people of quality and worthy of respect, especially to Schollars and Strangers; his Table being ever bountifully and neatly furnished with provisions and attendants answerable; to whom he committed the care of providing and expending in a plentifull yet orderly way: himselfe seldome knowing what meat he had, till he came from his Study to Dinner; at which he would shew himselfe so noble in his entertainment, and so gravely facecious, that his guests would often professe, they never came to any mans Table, where they received better satisfaction in all points, and that his Lordship kept *Christmas* all the yeer, in respect of the plenty they ever found there. And yet (by the way) take this, that he ever strictly observed in his provisions of dyer, the time of Lent, Embers, and other Fasting dayes, according to the Lawes of this Kingdome, and the orders of the Church.

I shall not need to speake of the extraordinary great Hospitality he kept, and the large expence he was at, in entertainment of all sorts of people in *Scotland*, at what time he attended King *James* thither; the Nobility, Clergy, Gentry, and others of both Nations there present, will (as they often already have) speake of it for me, to his exceeding great honour. So that I know not, whether I have sicly couched it under this Head of Hospitality, or whether it had more properly belonged to that of his Munificence and Bounty.

The seventh, is his Humanity and affability, not onely

The Life and Death of Andrewes.

to the last mentioned (his Guests) but to every one that did converse with him; for which, not onely divers famous Scholars and others of this Kingdome, but others of Forraigne parts (as they had just cause) have admired him. As (not to mention Natives) Master *Cansabow*, Master *Cluvecius*, Master *Vossius*, Master *Grotius*, Master *Moulm*, Master *Barelay*, and (besides many other) Master *Erpenius*, to whom he tendered an Annuall Scipend, to have read and taught here the Orientall tongues (wherein long before his death he himselfe had bin well versed, as may appeare by his Commencement Verses) the experienced Professors whereof he much delighted in, and did much for them, as Master *Bedwell* (to whom he gave the Vicarage of *Tottenbam in Midd.*) if living (among others) would testifie. And the reason for this, a late reverend Father of this Church hath given *Omnes quid in se amant, in alijs venerantur*: loving and honoring those gifts in others which he had in himselfe; for among the other parts of his profound Learning, he by his industry, had attained to the knowledge of fiftene tongues, if not more.

To these former, may be added his Modesty, which was ever such, that although the whole Christian world tooke especiall notice of his profound and deep learning, yet was he so farre from acknowledging it in himselfe, that he would often complaine of his defects, even to the extenuating, yea vilifying of his owne worth and abilities; professing many times, that he was but *inutilis servus*, nay *inutile pondus*; insomuch, that being preferd by King *James* to the Bishopricke of *Chichester*, and pretending his owne imperfections and insufficiency to undergoe such a charge, as also that he might have not onely his Clergy, but all others to take notice thereof, he caused to be engraven about the Seale of his Bishopricke, those words of Saint Paul, *Et ad hæc quis idoneus?* and who is sufficient for these things, 2 Cor. 2. 16.

One note of his Modesty (mixt with his last vertue of Humanity) may be added, that after his Chaplaines had Preached

The Life and Death of Andrewes.

Preached in his Chappell before him, he would sometimes privately request them, that he might have a sight of their Notes, with very good words and full of encouragement; insomuch, as they would professe of him, that the would never desire a more candid Auditor. So that what was said of Bede, may as fitly be said of him; *A pietate modestia, & astitute, nomen Venerabilis adeptus est.*

His Indefatigability in Study cannot be paralleld, if we consider him from his Childe hood to his old age. Never any man tooke such paines (or at least spent so much time) in Study, as this reverend Prelate; for even in those dayes, when it might have been supposed he would have taken some ease for his former paines, then also from the houre he arose (his private Devotions finished) to the time he was called to Dinner, which (by his own order) was not till twelve at noone at the soonest, he kept close at his Booke, and would not be interrupted by any that came to speake with him, or upon any occasion (publick Prayer excepted:) Insomuch, that he would be so displeased with Scholars that attempted to speake with him in a morning, that he would say, He doubted they were no true Scholars, that came to speake with him before noon.

After Dinner, for two or three houres space, he would willingly passe the time, either in discourse with his guests, or other friends, or in dispatch of his own temporall affaires, or of those, who (by reason of his Episcopall Jurisdiction) attended him: and being quit of these and the like occasions, he would returne to his Study, where he spent the rest of the after-noon, even till Bed-time, except some friend tooke him off to Supper, and then did he eat but sparingly.

Of the fruit of this his seed-time, the world (especially this Land) hath reaped a plentiful harvest, in his Sermons and writings: Never went any beyond him in the first of these [his Preaching] wherein he had such a dexterity, that some would say of him, that he was quicke againe, as loone as delivered: and in this faculty he hath left a patterne
unimitable

The Life and Death of Andrewes.

unimitable. So that he was truly stiled *Stella perdicantium*; and an Angell in the Pulpit. And his late Majesty tooke especiall care in causing that volume of his Sermons to be divulged (though but a handfull of those which he Preached) by enjoying whereof, this kingdome hath an inestimable treasure.

And for his acutenesse and profundity in writing against the Adversary, he so excelled all others of his time, that neither *Beſarmine* (champion to the the Romaniſts) nor any other of them, was ever able to answer what he wrote: So, that as his Sermons were unimitable, his writings were unanswerable.

To draw to an end of deciphering his vertues, and endowments: It may truly be said of him, that he had those gifts and graces, both of Art and Nature, so fixed in him, as that this age cannot parallell him; for his profundity, and abisse of learning, was accompanied with wit, memory, judgment, Languages, gravity and humility: inſomuch that if he had bin Contemporary with the Ancient Fathers of the Primitive Church, he would have bin (and that worthily) reputed, not inferior to the chiefeſt among them.

He generally hated all vices, but three (which he ever reputed finnes) were most especially odious unto him. First, Usury, from which he was so farre himselfe, that when his friends had need of such money as he could spare, he lent it to them freely, without expectance of ought backe, but the Principall. Secondly, The second was Simony which was so detestable to him, as that for refusing to admit diverse men to livings whom he suspected to be Simonically preferd, he suffered much by suits of Law: choosing rather to be compelled (against his will) to admit them by Law, then voluntarily to doe that which his conscience made scruple of. And for the livings and other preferments, which fell in his owne gift, he ever bestowed them freely (as you have seene before) upon deserving men, without suit: So that we may say of him as was said long since, concerning *Robert Winchelsey*, Archbishop of Canterbury.

The life and Death of Andrewes.

bury. *Beneficia Ecclesiastica nunquam, nisi doctis contulit : Precibus ac gratia Nolitum freior, & ambientes, semper requirit.* Thirdly, The last was Sacriledge, which he did so much abhorre, that when the Bishopricke of *Salisbury*, and that of *Ely* (before it was so much deplumed) were offered to him, upon termes favoring that way, he utterly rejected them. Concerning that of *Salisbury*, give leave to adde a particuler passage of his, which happened many yeeres after his said refusall of it, which was this ; At a Parliament under King *James*, when an Act was to passe, concerning *Sherburne Castle*, it was observed, that onely Bishop *Andrewes* and another gave their Votes against the same. That the other should so doe was not much merveiled at, but that Bishop *Andrewes* should doe it, when none but that other Lord did so, was so remarkeable, as that he was demanded by a great Person, what his reason was for it. To which he most worthily replied, that it could not be well wondred, why he should now vote against that which if he would have yeelded unto (many yeeres before, in the dayes of *Queene Elizabeth*) he might have had this Bishopricke of *Salisbury* : which reason of his, when his late Majesty (being then Prince, and present at the passing of the Act) heard ; He beshrewed him, that when he denyed his consent, he did not declare the reason of his denyall also : Professing that had he bin made acquainted with the state of that Case, as now he was, (he would with the King his Fathers good leave) have labored against the passing of the said Act. To close up this point: This reverend Prelate went yet a degree further, in refusing (when he was Bishop of *Winchester*) diverse large and considerable summes, to renew some Leases, because he conceived that the renewing of them might be prejudiciall to Succession.

Now let us lay all these together : His Zeale and Piety : His Charity, and Compassion : His Fidelity, and Integrity : His Gratitude, and Thankfulness : His Munificence and Bounty : Hospitality, Humanity, Affability, and Modesty : and to these, His Indefatigability in study, and the fruits

The Life and Death of Andrewes.

of his labours in his Sermons and Writings, together with his profundity in all kinde of Learning; his wit, memory, judgement, gravity and humility. His detestation of all vices and sinne, *but especially of three.* All which (by couching them onely in this Compend) we have seen in him, as *ex ungue Leonem*, or by *Hercules* foot, his whole body: and consider, whether the Chuech of God in generall, and this in particular, did not suffer an irreparable losse, by his death.

Having taken a short survey of his Life, let us now see him Dying. He was not often sicke, and but once (till his last sicknesse) in thirty yeers, before the time he dyed, which was at *Downham* in the Isle of *Ely*, the ayre of that place not agreeing with the constitution of his body. But there he seemed to be prepared for his dissolution; saying oftentimes in that sicknesse, It must come once, and why not here? And at other times, before and since, he would say, The dayes must come, when, whether we will or nill, we shall say (with the *Præacher*) *I have no pleasure in them, Eccles. 12. 1.* Of his Death he seemed to presage himselfe a yeere before he dyed, and therefore prepared his oyle, that he might be admitted in due time into the Bride Chamber. That of *qualis vita, &c.* was truly verified in him; for as he lived, so dyed he. As his fidelity in his health was great, so encreased the strength of his Faith in his sicknesse. His Gratitude to men, was now changed into his Thankfulness to God. His Affability to incessant and devout Prayers and speech with his Creator, Redeemer and Sanctifier. His laborious Studies, to his restless groanes, sighes, cryes and teares; his hands labouring, his eyes lifted up, and his heart beating and panting to see the living God, even to the last of his breath. And him (no doubt) he sees face to face, his workes preceding and following him, and he now following the Lambe, crowned with that immortality, which is reserved for every one, that lives such a Life as he lived.

He departed this life *September 25. 1626.* in the seventy

[***]

one

The Life and Death of Andrewes.

one year of his age, and lyeth buried in the upper Ile of the Parish Church of Saint Saviours in *Southwork*. His Executors have erected to him a very faire Monument of Marble and Alabaſter. And one that formerly had beene his Houſhold Chaplaine (whom this honorable and reverend Prelate loved moſt tenderly from his Childehood, rather like a Father then a Lord or Patron) but ſince his death a Succellour to him in ſome of his Places in the Church; for the duty and reverence which he ever bare to him while he lived, hath moſt gratefully and cordially in his everlaſting honorable memory, added to it a moſt excellen^t, ſignificant and ſpeaking *Epitaph*, which followeth.

LECTOR.

Si Chriſtianus es, ſiſte :
Mora præſtium erit,
Non nescire Te, Qui vir hic ſuiſſe ſit
Ejuſdem tecum, Catholica Eccleſia Membrum,
Sub eadem felicitis Reſurrektionis Spe,
Eandem D. Jeſu præſtolans Epiphaniam,
Sacraſſiſſimus Auctor, Lancelotus Andrewes,
Londoni oriundus, educatus Cantabrigie
Aula Pembroch : Alumnorum, Sociorum, Preſellorum
Unus, & nemini ſecundus.
Linguarum, Artium, Scientiarum,
Humanorum, Divinorum omnium
Inſinitus Theſaurus, Stupendum Oraculum :
Orthodoxæ Chriſti Eccleſiæ
Diſtis, Scriptis, Precibus, Exemplo
Incomparabile Propugnaculum :
Regine Elizabethæ a Sacris,
D. Pauli London Reſidentarius,
D. Petri Weſtmonaſt. D. canus,
Episcopuſ Ciceſtrenſis Elienſis : Wintonienſis,
Reſique Jacobo tam ab Eleemoſynis,

The Life and Death of Andrewes.

*Tum ab utriusque Regni Consiliis,
Decanus denique sacelli Regii.*

Idem ex

*Indetessa opera in Studiis,
Summa sapientia in rebus,
Assidua pietate in Deum,
Profusa largitate in egenos,
Rara amenitate in suos,
Spectata probitate in omnes.*

Æternum admirandus :

*Annorum pariter, & publicæ fame satius,
Sed bonorum passim omnium cum luctu denatus,
Cælebs hinc migravit ad Aureolam cælestem.*

Anno

Regis Caroli II °. Ætatis sue LXXI °.

Christi MDCXXVI °.

*Tantum est (Lector) Quod te mærentes Posterū
Nunc volebant, Atque ut ex voto tuo valeas, Dilecto
Sit Deo Gloria.*

His Workes.

In the volume of his Sermons, there are seventeen Sermons of the Nativity, Preached upon Christmas day. Eight Sermons upon Repentance and Fasting, Preached upon Ashwednesday. Six Sermons Preached in Lent. Three Sermons of the Passion, Preached upon Goodfriday. Eighteen Sermons of the Resurrection, Preached upon Easter-day. Fifteene Sermons of the sending of the Holy Ghost, Preached upon Whitsunday. Eight Sermons, Preached upon the fifth of August. Ten Sermons, Preached upon the fift of November. Eleven Sermons, Preached upon severall occasions.

A Manuall of private Devotions, and Meditations for every day in the weeke.

A Manuall of Directions for the Visitation of the Sick.

His

The Life and Death of Andrewes.

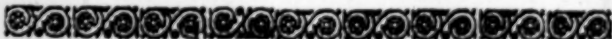
His Opera Postuma. Concio ad Clerum pro gradu Doctoris. Ad Clerum in Synodo Provinciali. Coram Rege habita V^o. August 1606. In discessu Palatini XIII^o. April 1613. Theologica Determinatio de Jurejurando. De Ujuris. De Decimis.

Responsiones ad 3 Epistolas Petri Molinei. An answer to the 18. and 20. cc. of Cardinall Perons reply. A Speech in the Star-Chamber against Master Ibraske. Another there concerning Vowes, in the Countesse of Shrewsburies case.

Responsio ad Forti librum. Ad Apologiam Cardinalis Bellarmini.

Reader, be serious. let thy thoughts reflect
On this grave Father with a large respect ;
Peruse his well-spent life, and thou shalt finde
He had a rare, and heav'n enamel'd minde.
He was our Kingdomes Star, and shir'd most bright
In sad afflictions darke, and cloudy night ;
Let his example teach us how to live
In love and charity ; that we may give
To those, whose wants inforce them to imploze
Our ayde, and charity makes no man poze.
Andrewes was fill'd with godnesse, all his dayes
Were crown'd and guilded with resounding praise.
The world shall be his Herald to proclaime
The ample glories of his spreading Fame.

FINIS.





FRANCISCVS JUNIVS

The Life and Death of Francis Junius.

EMblemes of honour derived from Ancestors, are but rotten rags where their ignoble posterity degenerate from their Progenitors. But they are both glorious and precious, where the children both answer and exceed the virtues of their extraction. Such here our *Junius*, *William* his *Grandfather*, serving under *Lewis* the twelfth in the warres of *Navarre*, was rewarded for his valour with an Augmentation of Nobility to his *Family*. *Dennis* his *Father* was a great practiser of the Civill Law, and got both credit and profit by his profession. But what needs this superfluous luster to be borrowed from Parentage to him who was enriched with plenty of light in himselfe.

K k k

2. In

2. In the famous City of *Bourges* in *France* our *Francis* was born, *An. 1545*. Likely almost to have proved a *Benjamin* to his *Mother*, and just cause had she to value this *Pearle*, for which she paid so dear. His baptism was hastned to prevent his death, all looking on him as a weakling, which would port to the grave; whereas he not onely out-lived most of his brethren but even made his Parents to survive in him. His soul was condemn'd to a bad body, his infancy being a continued sicknesse, and the *small pox* being struck into him when a child, (by negligence of the servants suffering him to take cold) occasioned a sore in his leg; and ever after even to the day of his death he felt the Admonition of that maladie: for when there was any indisposition in his body, that the malignant humours mustered themselves together, his leg was made the *Randevous* for their meeting.

3. Being sent to school he was unhappy in tyrannicall Masters. For though he was of that capacity to hold as much and more then they would poure into him, and of that industry, that he refused no labour for learning, yet they were most cruell unto him. One especially, who as of whipping of boyes had been rather his recreation, then their punishment, and he willing to make faults where he could not find them, so punished the naturall weaknesse of *Junius* for an offence, that it was familiar with him seven times a day to be corrected, truly scoring the number of the *Liberal Sciences* upon him, wherein afterwards he grew to be most eminent: yet such was *Junius* his love of learning and his soul was so eagerly set upon it, that he was not at leisure to complaine of hard usage, or to confesse it to his mother and sister who suspected it.

4. But after wards *Junius*, growne to be a stripling in that age wherein youth and man doe meet together, was sent by his father to *Lions* to study; a dissolute place, and full of all Licentiousnesse. Sudden alterations to extreames commonly prove dangerous: *Junius* hath now neither Master to fright him, nor father to awe him, nor friend to direct him. And as waters long curbed with flood gates, and debarred

barred their naturall course runne with more fury and fiercenesse, when the dams and sluces are suddenly taken away; so what wonder if this our youth, formerly kept in constant durance with cruel education, now flye out, and give (as I may say) separation to his corrupt nature for the former wrong he had sustained.

5. Two dangerous Rocks he was drawn upon, narrowly escaping the one, but dangerously hitting against the other. The first was, the allurements of wanton Women, who sought to inveagle him; the City of *Lions* being a Common which is sufficiently stocked with such Cattell. Say not that *Junius* his weake body was a preservation for his chastity, for (besides that the heart of a *Stallion* may be in the body of an *Eunuch*) age in him now had out-grown the infirmities of his childe-hood. But by Gods providence he was protected from this temptation, and by Satans suggestions solicited to another, who finding his corporall baits not to succeed, did try by a more spirituall way to entice him.

6. Here I stand still and demur with my selfe, whether speech or silence be better; *Tell it not in Gath, &c.* It is pity that so great finnes of (afterwards) good men, should be committed to memory. But againe, considering that his shipwrack may be a seamarke for others, it must not be concealed. He turned neither better nor worse then flat Atheist. Certainly, flies as they are ingenuous to doe mischief on Grapes, so they are judicious tasters, to choose the ripest and sweetest for their palate. And Satan is so subtil, that he pitcheth on the most fruitfull, yea rankest wits, as best for his purpose, and a dunce is no dish for the Devils tooth.

7. Full twelve moneths did *Junius* live in and lye under this dolefull and damnable condition, when first it pleased God to save his life in a Tumult in the City of *Lions*, that so signall a deliverance in the apprehension of *Junius* did point at a Deity, and awakened his drowsie soule to the consideration of divine Providence. Afterwards, his Pa-

rents being by improbable and unsuspected intelligencers informed of their Sons Atheisme, sent for him home, took order that he was better instructed, and enjoyned him the constant reading of the New Testament. *Junius* lighting on the first chapter of the Gospell of Saint *John*, was, by Gods spirit moving his heart, so highly affected therewith, that he fell on a sudden both into an acknowledgement and admiration of God in his Word. I have heard that superstitious Exorcistes (who most serve the Diuel, when they pretend most to command him) use, or rather abuse this chapter to conjure out evill spirits out of persons possessed. What collusion or confederacy may passe betwixt Sathan and his playmates, I neither doe nor desire to know. This sure I am, that that parcell of Scripture was so sanctified by God to *Junius*, that it dispossessed his soule, and ejected thence that Atheistickall Fin, formerly lodged therein. And now *Junius* begins to prefer *Salomons* Proverbs before *Senecca* his Sentences; the Psalmes of *David* before the Odes of *Horace*; *Jeremies* Lamentations before *Ovid de Tristibus*; in a word, he grew sensible of the majesty in the meanest, of the rich matter in the plaine stile of the Scripture.

8. Afterwards his Parents sent him to *Geneva* to the University, furnishing him with sufficient money for the present, and promising to send him supplies for the future, when alas presently began the wofull Wars in *France*, so that the *French Lillies* fairely flourishing before, began now to be parched and scorched in Civill Combustions; inso-much, that the Parents of *Junius* could not performe their promise. Surely War is a cursed thing, were it onely for this, that it makes men unwillingly unnaturall, unable to discharge those relative offices, which otherwise they desire. *Junius* begins to want, and resolves with himselfe, *Cleanthes* like, to worke every other day with a Spade or Mattock about the Town Ditch, so to provide himselfe maintenance; Gods children making many hard but ever honest shifts.

9. But a Countreman of his accidentally finding him
out

out (whose Mother, when a *Widdow*, had beene relieved by the Parents of *Junius*) tooke him home, and freely bestowed both lodging and dyet upon him. It is good spirituall husbandry to sow good workes, if not our persons our posterity may reape them, as now did *Junius*. But he, good man, was perplexed, for being as he conceived it a burden to his friend; for there is no greater racke to an ingenuous nature, then to receive kindneses in despaire to requite them. *Junius* weighing in the ballance of his minde every morcell of meat, and for foure moneths together (pretending Study) dyned onely on Ayre, and supped with two Egges, and a small draught of Wine, fearing he should be too chargable; thus he was a *Lessian* before *Lessius*, yea he exceeded him in his Abstinence, till nature as I may say, was over pressed with too little weight of victuals, which brought him into a Consumption: But afterwards receiving mony from his Father, he not only plentifully repaid his Host, but by compitent food, and corediall Phisicke repaired the detriments, and decayes in his body.

10. The Father of *Junius*, who formerly was affraid that his Sonne would have to little Religion, began now to suspect that he would have to much, and make Divinity his profession, whereas he intended him for the practice of the civil Law. Like to many now adayes, who begrutch their pregnant children to Gods service, reserving strait Timber to be Beames in other buildings, & only condemning crooked peeces for the Temple; so that what is found unfit for City, Camp or Court, (not to adde ship and shop) is valued of worth enough for the Church.

11. But here hapned a sad and sudden accident, the Father of *Junius* was most barbarously butchered, by a companion of *Hacks Jers*. Here let me beg and borrow of the courteous reader the help of his imagination, to piece out the shortnesse of my expression, in considering the great sorrow *Junius* conceived hereat; but no sooner was he come to shore out of the sea of sorrow, but presently he dispatcht a letter to his Mother, full of pittie and piety, religion and

affection: He counselled her to submit to Divine providence, seeing she was made a Bride the same minute wherein she was made a Widdow, married to God himselfe, the *Husband of the Widdow, and Father of the fatherlesse*; he desired her to be carefull of the rest of the children, but take no thought for him, who was resolved to hew out a way for his livelihood, out of the Rockes of all difficulties.

12. Leaving *Genova* (where he had lived a Schoole-master, teaching Hebrew for a time; he came into the *Low- countries* to be Minister to the French Church at *Antwerp*, then began the civill Warres there, wherein halfe of the seventeen Provinces opposed the King of *Spain*, whether willingly falling from him for lacke of Royalty, or violently cast away by him, through his owne cruelty, the *Chronicles* of those parts are best able to informe. Here *Junius* had a finger, yea a whole hand in writing some publicke Remonstrances in behalfe of the People; which being knowne (discovered by the sharpnesse of his owne Pen, such was the activenesse, quicknesse and vigor of his stile) he was sought after, and four hundred Florens promised to him (more by half then his estate was ever worth) which would bring him dead or a live to the Regent of that County, yea a curious Limner was employed to draw his picture to the life, that thereby he might be the sooner discovered.

13. The reader will not be offended if I presume to enterpose a thought of my owne, who here did heartily desire I had that picture in my possession, which made to doe him mischief, I would preserve to do him honour; but I revoke my wish, seeing the best image and resemblance of *Junius*, is what is made by him in his owne workes, as that is the best representation of the Sun not made by pen and pencill, but by his owne Beames and Irradiations.

14. Here I passe by many remarkeable escapes of *Junius*, whose life was nothing but a mixture of dangers and deliverances, perils and preservacions. At last he went to *Limburg* there to be Preacher to the truth, where this most memorable accident hapned, which without disloyalty to

Historicall truth cannot be omitted. There was hard by a widdow mother to many children wounded in conscience, because her attendance on her family had caused her often absence from Masse, and griefe so prevailed upon her, that she continually exclaimed, that *she and her children were damned*. The popish priests like the Egyptian *Jannes* and *Jambres*, sought by exorcismes and magical spels to cast the Divell out of her, whose superstition tooke as little effect as the cruelty of her neighbours, who with bonds and whipping (in artificall arguments) endeavoured to reclaine her to a right mind, all in vaine; and she making a forcible escape fled into the woods, and continued (poore soule) full thirteene years in this pittifull condition: For such who conceive it no great paine, for another to be vext but one whole year with a wounded conscience, would count six moneths of that sorrow to much for themselves if they soundly felt it. *Junius* understanding the matter, obtained privat discourse with her, informing her that the Masse was both needlesse and unlawfull; whereas she was bound by the specialty both of nature and grace to provide for her children; and it pleased God who sharpened the tongue of *Junius*, so to bore her eares with attention too, and apprehension of his arguments, that she was converted both to a quiet mind, comfortable life, and a sincere professor of the Protestant Religion; this deserveth to be preferred before millions of Monkish miracles, which are onely composed of the concurrence of the boldnesse of some Priests in counterfeiting, and the blockishnesse of other people in beleeving them.

15. At *Limburgh Junius* lived some yeares, pestered with Papists & Anabaptists (as *Saint Paul* at *Athens* with *Stoicks* and *Epicures*) farre differing from themselves, but joyntly opposing the truth. Here the Fryers raised a report that *Junius* was a monster, and had a cloven foot like the Divel; whereas it had borne more proportion with truth, if they had said that *Junius* had a cloven tongue, like the Disciples *Acts* 2. 3. because of his great and exact skill in all learned Languages.

Languages. From *Limburg* he was called to *Hidelberg*, where he lived many yeares in the University, and with *Emanuel Tremelius*, (Jew and Gentile well joyned together in a pious imployment) made that excellent translation of the Bible out of the Originall into Latin.

16. Then *Henry* the fourth King of *France* sent for him home into his native Count ry; he returned by *Leyden* in *Holland*, because his necessary occasions called him thither: Gods children are called wanderers, *Heb.* 11. 38. and yet they are ever in the right way; and these Planets keep a regular motion, both in respect of their pious imployment, and Gods constant protection. At *Leyden* he was choson to be Divinity professor, which place with great industry, and applause he discharged for ten yeares or there abouts, till atlast he dyed of the Plague *Anno* 1602. the thirteenth of *October* in the fifty sixth year of his age.

17. His disease hath given occasion to his adversaries to infect his memory as much as lay in their power with their pestilent tongues; but such would be silent, when considering that that promise *Psalm* 91. 6. to defend men from the Arrow that flyeth by day, and the Pestilence which walketh by darknesse, is like all other promises of temporall blessings, and preservation, running with a secret clause of revocation, in case God conceiveth the contrary, more for his glory, and his childrens good.

18. Four Wives he had successively, all dying of different diseases; the first wronged by the cruelty or ignorance, or both of the Midwife in her travell, lead a dying life a long time after, to her owne much misery, and no lesse sorrow of her Husband; the second by a Feavour: the third by a Dropsie: the fourth a few dayes before himselfe of the Plague. The short lives of these his wives which were godly women, *Junius* interpreted to be a just punishment of God upon him, because in his youth he had been a generall hater of all women-kinde; for having formerly surfeited on the base conditions of some beastly women in the City of *Lions*, he loathed the whole see for their sakes,
and

and would not be reconciled unto it, though his owne Mother (so vertuous a woman) might have been a fit Mediatrice to compose the quarrell which he unjustly bore against all women. This *Junius* from a false inducement of some few, gathered a generall conclusion of all, put a dangerous fallacy of uncharitableness on his owne soule: And was afterwards sensible of Gods holy hand upon him in lending him four good Wives, and taking them from him, teaching him their goodnesse rather by loosing then enjoying them.

19. To conclude, Saint *Paul* being effectually to move *Timothy* 2. *Tim.* 4. 6. to the discharge of his office, and to be instant in season and out of season; in Preaching useth this forcible motive, (For I am now ready to be offered, and the time of my departure is at hand.) The death of the godly ought to put life into the godly; the losse of pious men of the former generations, ought to enrich such of the age present, to succeed in their places, take up their Armes, and valiantly acquit themselves in their roomes. Let those therefore who have read over the life of this worthy man now gathered to God, summon their strength, and unite their forces according to the distance of their parts and places to discharge themselves to the glory of God and good of his Church. For it is high time when such *Pauls* Set, for other *Timothies* to arise. His Works are many, and are here registered.

1 A Speech in French to the Spanish King for the defence of the Low Countries. 2 An answer to Sandwich his brethren in England, of Images. 3 The Translation of the Old Testament, with Immanuel Tremelius, out of Hebrew. 4 Acts of the Apostles, and Epistles to the Corinthians out of Arabick. 5 Confession of Faith of Frederick Count Palatine the third. 6 Apocrypha translated with Notes. 7 Iohannes Tilly of Kings, and of the Kings of France, translated into Latine. 8 A Speech of the Hebrew Tongue. 9 An Hebrew Grammer. 10 Ecclesiasticus, Latine and French. 11 A Looking glasse
LIII of

of Tremelius against Genebrard. 12 Twelve Orations for the reading of the Old Testament. 13 An Oration of Urfinus life. 14 Upon Gregory 13. his Cursings against Gebbard, Bishop of Colen. 15 Upon Saint Judes Epistle. 16 Four Speeches for reading the Old Testament. 17 Upon the four first Psalmes. 18 A Catholicke Apology in Latine. 19 An Hebrew Lexicon. 20 His table of Purgatory. 21 A Christian admonition against John Haren in French. 22 A booke called the Academy. 23 His CUROPALATES in Greek and Latin. 24 Translation of two Epistles of the Kings, & one of Plessis in Latin. 25 His sacred Paralels. 26 Upon the Prince of Anhalt his death. 27 Notes upon the three first Chapters of Genesis. 28 A confutation of some Arguments of the Creation. 29 Notes upon the Apocalyps. 30 Second Edition of his Bible. 31 Man lives with corrections and Notes. 32 His first defence of the Catholicke Doctrine of the Trinity. 33 A Commentary one Daniel. 34 The King of France his confession in French. 35 Upon the Death of John Casimire, Count Palatine. 36 Commentary on Psalm 101. 37 Expositions upon the Apocalyps in French. 38 Commentary on Jonah the Prophet. 39 An Analysis upon Genesis. 40. Ciceroes Epistles to Atticus, and Q. his brother, with Corrections and Notes. 41 A defence of the Catholike Doctrine of Nature and Grace. 42 A praise of Peace. 43 The peaceable Christian in French. 44 Of the observation of Moses policy. 45 Of Divinity. 46 An Oration against the Jesuites in Latine. 47 Notes upon Tertullian. 48 Notes and Animadversions upon Bellarmine, of the Translation of the Roman Empire.

Reader, observe and thou shalt finde
A rate, and well-reformed minde:
He that in his youthfull dayes
Stoock'd his conscience by the waye
Of wanton fires, refus'd at last
The heat of an Achilicke blast;
He tracted from the deep abyss
Of villenell, to the height of bliss,
And then that light which sh'ld his breath

Gave himselfe and others rest,
That they which did before contemne
His deeds, embrac'd him as a Jew;
And thought him fitting to be set
Within the Churches Cabonet:
His vertue pay'd what vice had fear'd
And age abhor'd, what youth ador'd.



EDWIN SANDES ARCHBI:

*The Life and Death of Edwin Sands, who
died Aug. 8. Anno Christi 1588.*

THis learned Doctor and famous Divine, was descended
of vertuous and godly Parents, and bred up in the
knowledge of the liberall Arts, being well grounded in the
rudements of Learning; he was sent to the famous Uni-

versity of Cambridge, where he tooke the degree of Doctor in Divinity, and afterwards was Master of *Katharine-Hall*, and Vice-Chancellor of the said University, at that time when *John Duke of Northumberland* came thither with his Army to proclaime the Lady *Jane Gray* Queen of England, in opposition to *Queen Mary*. Hereupon the Duke required Doctor Sands to Preach on the morrow in relation to the businesse then in hand. Though the warning was short, and the businesse in agitation very weighty, yet he undertooke to Preach; so rising at three of the clocke the next morning, he tooke his Bible in his hand, and after he had prayed a good space, he shut his eyes, and holding his Bible before him, earnestly prayed unto God, that it might fall open where a most fit Text should be for him to Preach on that day: The Bible (as God would have it) opened at the beginning of *Ioshua*, where he found a very pregnant text of Scripture for the present occasion, viz. *Iosua* 1. 16, 17, 18. He that shall consider the Auditory, the time, and other circumstances, shall easily see that this Text most fitly served for the purpose; and as God gave the Text, so he gave him such discretion, wisdom, moderation and sincerity in the handling of it, that he caused the stoutest of them there present to shed teares abundantly.

Shortly after, when the Duke was taken, and *Queen Mary* proclaimed, one Master *Mildmay* was sent to apprehend Doctor Sands, and to carry him to the Tower of London; who coming unto Doctor Sands, he told him, that he marvelled that so learned a man as he, should so unadvisedly run himselfe into danger. To whom he answered, I am not ashamed of bonds, but if I could doe as you can doe, I need not so fear bonds; you came downe armed against the Queen, and now you are for the Queen; before a traytor, now a friend. But I cannot thus dissemble, and with one mouth blow hot and cold.

As he rode in at *Bishops-gate London*, a wicked woman hurled a stone at him, which gave him such a blow on the breast, that it almost feld him off his horse. To whom he mildly

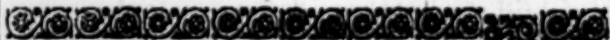
mildely said, *Woman, God forgive thee.* While he was in the Tower, one *John Bowler* was his Keeper, a perverse Papist, yet at length, by the sweet and gentle perswasions and grave counsell of this holy man, he was so far wrought upon, as to favour the Gospel, and afterwards became a zealous professour of it. Upon *Sir Thomas Wats* insurrection, Doctor *Sands* was removed unto the *Marshall-sea*, where God gave him great favour in the eyes of his Keeper, so that he used him very courteously. After nine and twenty weekes imprisonment in the Tower, and nine in the *Marshallsea*, through the mediation of his friends, he was set at liberty: But *Gardiner* Bishop of *Winchester* repenting of what he had done, presently used all meanes possible to apprehend him againe; yet through the goodnesse of God and the help of his faithfull friends, he got safe out of *London*, and went to the *Sea-side* to take shipping for *Flanders*; while he stayed at *Milton-shore*, waiting for a Ship, he was kindly entertained by one *James Mower* and his wife. Now his wife was barren, having bin married about eight years; to whom at parting Doctor *Sands* said, *Be of good comfort, for ere that a whole year be past, God shall give you a Sonne.* And accordingly it came to passe; for that day twelve months, lacking but one day, she was delivered of a Son.

He remained in *Germany* all the reigne of *Queene Mary*, and returned unto *London* the same day that *Queen Elizabeth* was crowned. The *Queen* highly esteemed him for his singular piety and learning, and shortly after bestowed great preferment upon him. He was made Bishop of *Worcester* the 21. day of *December*, 1559. He did succeed that famous Archbishop *Grindall* in two places, to wit, in the Bishoprick of *London*, and the Archbishoprick of *Yorke*, the one in 1570. and the other in six years after. And when he had enjoyed that promotion of Archbishop 12. years, he departed this life Aug. 8. 1588. about the age of 60. and lyes buried in the Collegiate Church in *Southwel* in *Notinghamshire*: A man, of whom it is hard to be said, whether more famous for his singular vertues and learning, or for his Noble Pa-

rentage and Of. spring which he left behinde him ; for he left many Childen, of which three were Knights and excellently well qualified Gentlemen, either for body or minde. But his Sonne Sir *Edwin Sands* proved the learneded, and more famous and deare to his Countrey.

There is a Booke of famous Sermons extant in Print of this Prelates, which is counted a worthy Peece, and doth sufficiently declare his Piety and Schollarship to succeeding Ages.

He that will spake his praises well
 Must first what 'tis percell :
 He daily labour'd to oppose
 The Churches most unsallate Foes ;
 The truth he would be sure to vent
 Though he endur'd imprisonment.
 Read but his Works, and thou shall finde
 His body was imprison'd, not his minde.



The



GERVAS BABINGTON

The Life and Death of Gervas Babington.

THIS Prelate as he was excellent for his parts, so was he of a very fair descent, being born in the County of Nottingham, of the ancient family of the Babingtons in the said County, where he drew in the first rudiments of Literature, till by his worthy Parents he was sent to Cambridge, and was admitted into that worthy Society of Trinity Colledge, Doctor ~~W. W.~~ being then Master.

This Babington proved so famous in Schollership, that having his degrees, he was made Fellow of the same Colledge; and giving himselfe to the study of Divinity, he proved a worthy Preacher in that University. After, being Doctor in Divinity, he was called by Henry that Noble Earl of Pembroke, to be his Chaplaine, by whose favour he was first made Treasurer of the Church of Landaffe in Wales, after

ter he was elected Bishop of the same, 1591. and when he had sitten four years in that See, for his singular Piety and Learning, he was by *Queene Elizabeth* translated to the Bishopricke of *Exeter*, where he scarce stayed three years, but he was made Bishop of *Worcester*, and in the middest of all these preferments he was neither tainted with Idleness, or pride, or covetousnesse, but was not onely diligent in preaching, but in writing bookes, for the understanding of Gods Word; so that he was a true patterne of Piety to the people, of Learning to the Ministry, and of Wisedome to all Governours: Whereupon he was made one of the *Queenes* Counsell for the Marches of *Wales*. He was Bishop of *Worcester* abovt the space of 13. years: He dyed of an Hecticke Feaver, and so changed this fraile life for a better in the yeare of our Lord 1610. not without the great grieve of all, and had all funerall Rites bestowed on him, befitting so great and so grave a Governour, and father of the Church: and was buried in the Cathedrall Church of *Worcester*, in the Moneth of May. His Workes extant are these that follow.

1. *Consolatory Annotations upon Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.* 2. *Upon the ten Commandements, the Lords Prayer, and the Articles of the Creed.* 3. *A comparision or collation betweene humane frailty and faith.* 4. *Three worthey and learned Sermons.*

Renowned Babington spun out his dayes
In truth and peace, and had the echoing praise
Of every tongue: his worth was priz'd by all
That lov'd religion; nothing could recall
His heart from godnesse; peace, and love did rest
Within the closet of his serious breast:
Therefore let every tongue proclame and cry
The fame of Babington shall never dye.



JOHN WHITGIFT.

The Life and Death of John Whitgift.

IN the year of our Lord 1530. being the twenty and first
 of King Henry the eight (a year very remarkable for the
 Parliament then held, wherein that proud Prelate Cardi-
 nall *Wolsey* was attainted, and the first opposition made by
 the maine body of the the Commons therein assembled a-
 gainst the tirannicall usurpation of the Popish Clergy) was
John Whitgift born at great *Grimesbie* in *Lincolnsbire*, de-
 scended from an ancient and worshipfull Family of the
Whitgifts in *Yorkeeshire*. An Uncle he had called *Robert*
Whitgift, Abbot of *Wellow*: who though himselfe a pro-
 fessed Monk, yet not greatly liked the profession; and was
 by this his Nephew, therefore heard sometime to say, that
 they and their Religion could not long continue; for that
 having read the Scripture over and over againe, he could
 never finde therein that their Religion was founded by

God : and it is not unlikely, that by the carriage of businesse in the State at that time, being an understanding man, he might shrewdly guesse at those things that shortly after sued.

Under this his Uncle was he educated together with some other young Gentlemens sonnes for some space of time : and whether taking some hints from him, or being by some other meanes wrought on, through a secret hand of God, already moulding and preparing him for future employments, he began to grow, though very young yet, into a dislike of Popish superstitions, and to affect the better way. For being by his said Uncle, who observed his towardlinesse, for his further improvement in learning, sent up to *London*, entred there into Saint *Antonies* schoole, and boarded with an Aunt of his, wife to one *Michael* a Verger of *Pauls* Church; he was after som time by her dismissed againe and thrust out of doores, because he refused to frequent the morning Masse with her, albeit by some of the Canons earnestly solicited so to doe. Upon returne to his Parents, according to his Uncles advice and direction, finding that he had well profited in leathning, he was by them sent to the University of *Cambridge*, and there placed in *Queenes* Colledge. But not so well relishing the disposition of some in that house, he removed from thence to *Pembroke Hall*, where he was pupill to that blessed Martyr of God *John Bradford*, Doctor *Ridley* afterward Bishop of *London*, being then Head of the house, by whom also in regard of his forwardnesse both in learning and godlinesse, he was made scholer of the house.

With his years his worth growing, and notice taken of his good parts, his preferment likewise accordingly came on : For from thence he was chosen to be Fellow of *Peterhouse*, Doctor *Pern* being then Master there : who very tenderly affected him, and when out of tendernesse of conscience, in *Queen Maries* time, upon expectation of som Commissioners that were to come downe visit to the University and settle Popery there, he had entertained some thoughts

of going beyond the Seas, the Dr. perceiving it and withall his resolution in matter of religion, both encouraged and caused him notwithstanding to stay, promising him withall to take such order for him, that keeping himselfe quiet, he should remaine free from molestation: that which according to his promise given him, he also faithfully fulfilled.

Having thus by the favour and connivancy of the Doctor (God reserving him for further and higher employments) rid out those stormy and tempestuous times; upon the dispersions of those blacke clouds, that had formerly overspread and eclipsed the good parts of many, by the happy sunshine of that illustrious Princeesse *Queene Elizabeths* ascent to the throne of this Realme, contrary to that that is wont to befall at the naturall Suns rising; this our bright Star, among others and above many others, began now to shine forth and discover its luster. Notice whereof being taken, as in the University so at Court, he received advancement unto eminent places from either.

For in the University he was called, first to the Professors place founded by the Lady *Margaret Countesse of Richmond*; and in the same he demeaned himselfe with so great approbation and good liking of the whole University, that not onely for his sake they augmented the Salary to that Professors place assigned, but the chiefe Professors place becoming shortly after vacant, they conferred that upon him. Wherein as his other readings were generally both with much company frequented, and with great applause entertained; so especially those his Lectures upon the *Apo-calips*, and upon the *Epistle to the Hebrewes*; which being also put in writing by him at the request of some great ones, are said to remaine yet under hope of seeing sometime further light. During this time he tooke the degree of Doctor in Divinity; when being called to answer the Act at the Commencement in publicke, he maintained this Position, that *The Pope is that Antichrist*.

From *Peterhouse*, upon the departure of Doctor *Hutton*, he

was chosen Master of *Pembroke Hall*; and the same of him being now arrived at Court, he was sent for up to Preach before the Queen; who so well liked the method and manner of his Teaching, that alluding to his name (as her wonted manner was to doe in like case, where she liked, and found fit matter for such expressions) she said he was a *White gift* indeed; and in testimony of her good opinion and esteeme of him, ere he was thorowly warme in the Hedship of *Pembroke Hall*, she removed him to the Mastership of *Trinity Colledge*; adding not long after the Deanry also of *Lincolne* thereunto.

At his accessse to *Trinity Colledge*, he found divisions in the House, by occasion of some that misliked the solemn rites and government Ecclesiasticall then settled and exercised in the Church, of whom *Thomas Cartwright* Professor for the Lady *Margaret* was a chiefe man, with whom he also entered the lists in writing by occasion of his Answer to a Worke entituled, *An Admonition to the Parliament*. But by his wife and discreet carriage the matter was so mannaged, that all things were settled in peace and quietnesse again.

Ten years he continued Governor there; being entrusted with the education of divers of great birth, among whom were the Earles of *Worcester* and *Cumberland*, the Lord *Zouch*, the Lord *Verulam*, and *Sir Nicolas Bacon* his elder brother; as also divers were trained up under him that were after advanced to Episcopall dignitie, among whom was Doctor *Babington* sometime Bishop of *Worcester*, whose Works testifie his worth. And within those ten years he was twice chosen Vice-chancellour of the University. In which time he laboured, with the assistance of the right honourable *Sir William Cecil* Lord Treasurer unto the Queen, to have the Statutes of the University (being in many things defective) recollected, reviewed, supplied and amended: that which by his travaile and credit with her Majesty was accordingly effected.

From thence he was removed to the Bishoprick of *Worcester*; having taken his leave of the University and the Colledge,

Colledge, by two solemn Sermons, both perswading to peace and unity; the one preached in Saint *Maries* Church, the other in the Colledge Chappell, on 2 *Cor.* 13. 11. The revenues of which Bishoprick finding much impaired and impeached by some sinister courses, making use therein of his favour and authority with her Majesty, though not without expence of some round sums of money, to give satisfaction to some, for the more quiet composition, who had got the same into their hands, he recovered again what had been fraudulently intercepted, and wrongfully detained, to the no small behoeve of his Successor.

He had not sat there above a year, but he was made Vice-president of the Marches of *Wales*, under the right honorable Sir *Henry Sidney*, being then at the same time both Lord Deputy of *Ireland*, and Lord President also of those parts. In which employment he carried himselfe as with paines unwearable, so with exceeding great integrity; reforming many abuses and corruptions, that he observed to have crept in and to be exercised either by the Officers belonging unto that Court, or by some other that were joyned in Commission with him; and with no lesse moderation of Fines and Penalties; that which gained him much love and respect in those parts.

Besides this, while he sat at *Worcester*, upon complaint made to the Queens Majesty of many discords and disorders in the two Cathedrall Churches of *Lichfield* and *Hereford*, he was by speciall Commission from her Majesty appointed to Visite them; which accordingly he did, reforming them both, and appointing them Statutes for the better and more peaceable government of either.

Having spent six years at *Worcester*, to the great contentment, and with the generall good affection of all sorts in those parts, he was now advanced to the highest pitch of dignity that our Church affordeth, being called to succeed that most reverend Father in God, *Grindall*, in the Archbishopricke of *Canterbury*. For the benefit of which seat also being many wayes much wronged, he travelled as much,
and

and with as good successe, as for that of *Worcester* he had before done: for which his successors in either remaine beholden to him unto this day. In this height of honour together with his Soveraignes highest favour, he continued during the whole remnant of *Queen Elizabeths* raigne, and some small while after *King James* his entrance; alwayes constantly maintaining the present Ecclesiasticall Government against those that oppugned it; and yet carrying himselfe moderately, as toward all in generall, so toward those also that therein stood out, and holding a good correspondency with those in foraine parts, as Master *Beza* among the rest, that followed another course of discipline; that which appeareth by diverse letters that passed to and fro betweene them.

He had the honour to be chiefe mourner at the solemne exequies of that Heroicall Princeesse *Queen Elizabeth*, (who used also in familiar manner to salute him by the name of *her blacke husband*) and of setting the Royall Crown on the head of that most learned and illustrious Prince *King James* her successor, and of *Queene Anne* his worthy consort. About seven months after which office performed, returning by barge from the Bishop of *Londons* house at *Fulham*, with whom he had been to consult about Ecclesiasticall affaires, in an high wind and a sharp day, he took cold on his head: and yet striving to attend his Majesty at Court on the next day being the Lords day, after his accustomed manner, he was taken there with a dead palsey, whereof he dyed some few dayes after.

He was a man of a middle stature, black heired, of a grave countenance, and brown complexion; small timbered, but quick and of indifferent good strength, and well shaped to the proportion of his bulk: of a milde and moderate disposition, of a free minde, and a bountifull hand towards his household servants, his poore neighbours, but especially towards Schollers and strangers; many whereof resorting hither out of *France* and *Germany*, (among whom that famous man *Drusius*, *Renicberus*, and others) he most courteously

ously entertained, and very liberally relieved : a diligent preacher, as well after his preferments as before, seldom failing any Lords day ; while he was Bishop of *Worcester*, notwithstanding his important and incessant employments otherwise, but that he preached in some of the Parish Churches thereabouts ; and no lesse frequently when he was Archbishop, visiting the Church and Pulpit at *Croydon*, during the time of his residence there in the Vacations from attendance at Court.

He departed this world on the last of *February* being Wednesday, in the year of grace 1603. and of his age 73. having bin Bishop of *Worcester* six years and five moneths, and Archbishop of *Canterbury* 20. years and five moneths : and lyeth enterred on the South side of the Church of *Croydon*, with a faire Monument in memory of him. His last words to his Majesty, who in person visited him the day before he dyed, when he could hardly be understood, are reported to have been, *Pro Ecclesiâ Dei, pro Ecclesiâ Dei* : for the Church of God, for the Church of God : thereby intimating his care thereof even to the last.

The principall Monuments of his Charity, are, an Hospitall builded Colledge-wise at *Croydon*, for a Warden and twenty eight Brothers and Sisters ; and a Free-School neer unto it, with a convenient House for the School-Master, and a standing stipend of twenty pounds by the year. His Workes in writing published, are onely these :

1. *His Answer to the Admonition to the Parliament,*
2. *His Defence of the Answer to the Admonition.*
3. *A Sermon on John 6. ver. 25, 26, 27. Preached before Queene Elizabeth on March the 24. 1574.*

You courtly Prelats, you that feare
To lose your honors, look ye here :
Take him your president, and then
You shall have honor, spite of men :
He bled not, but compos'd debate ;

For mov'd he in the Orbe of State ;
 By whose example, Churchmen stood
 Lesse for the stile of great then good :
 If factions chanc'd, or diffence fell,
 He would perswade, and not compell :
 To him our Phenix-Queen did share
 Proud Lambeths patriarchall chayre,
 Where he remain'd, the Churches Purse,
 Ten years twice told, without a Curse.

The Life and Death of Lucas Trelcatius,
who dyed Anno Christi 1602.

Luke Trelcatius was born at Erinum Anno Christi 1542. and brought up by his Aunt who was Abbess of a Nunnery : his first education was in the School at Dowae, where (being of an acute wit) he profited exceedingly in the knowledge of the humane Arts : from thence he went to Paris, and whilst he studyed there, he fell into acquaintance with John Mercer, the Hebrew Professor, and Peter Ramus, and being exceedingly affected with the love of the reformed Religion, he forsook his Aunt, and was maintained by the bounty of some Merchants of Flanders. From thence he went to Aurelia, and from thence to Sancerre in the twenty eight year of his age : and being driven from thence by the tempest of Civill Wars, he came into England, and at London he taught a School, by which he maintained himself eight years : Then was he called by some Merchants into Flanders to be their Pastor ; but enjoying little peace there, he went to Brussels, where he continued in the exercise of his Ministry six years ; and then meeting with opposition, he went to Antwerp, and that City being presently after besieged, he was forced to stay there eight moneths : after which, being sent for to diverse places, at length he was by the consent of his bretheren in the Ministry fixt at Leiden, where he was made Pastor of the French Church, which

which place he supplied faithfully, for the space of seventeen years. He had scarce been there two years, when for his excellent parts and learning, he was chosen Divinity-Professor in that University also: and at last having acquired much honor in both his offices, he dyed of the Plague *Anno Christi* 1602. and of his age 60.

Where vertue liues there need not be
A question of sufficiency:

Trelcatius was a man whose worth
Few men are able to set forth:

They that desire to know him well
Must first know what it is t' excell.



THEODORVS BEZA.

The Life and Death of Theodorus Beza.

IN the year of our Lord God 1579. and on the foure and
twentieth day of *June*, this faithfull Minister of the
Church

Church of Christ, *Theodorus Beza* came into the world, being borne at *Vezelia* an ancient Town in the Kingdome of *France*; he was descended from *Petrus a Beza*, being Governor of the same Town, and *Maria Burdoletia*, both of them being beautified with a lineall proceeding from a Noble and renowned Family.

His name imposed on him by his Parents imports the gift of God; by which act they declared themselves to be ver-tuous and religious; and let the Lord evermore blesse his Church with such gifts, with such painfull labourers, for the gathering in of his great harvest, to his endlesse glory and to the eternall peace of such as seek salvation through *Jesus Christ*.

This *Beza* being yet an infant, not fully two years old, was taken by his Uncle *Nicholas Beza*, being a Councillor pertaining to the Senate of *Paris*; where he was carefully and tenderly brought up for the space of three years, being in that time acquainted with the knowledge of the Letters.

Being now five years old, he was committed, through the carefulnesse of his said Uncle, unto the tuition of *Melchior Walmarus a German*, who at that time taught the Greek tongue at *Aurelia*, under whom he continued for the space of seven years; in which time he attained unto great perfection both in the Greeke and Latine tongues; and also, which is more commendable, his tender yeares were seasoned with the true knowledge of Christian Piety, being drawn from the pure fountain of the Word of God, by the same man.

His Master upon some occasions leaving *France*, and returning into *Germany*, *Beza*, not without the advice of his friends, went unto *Orleans*, fully intending and resolving with himselfe to apply his mind unto the study of the *Civill Law*; wherein, at the age of twenty years he was advanced to be Licentiate.

Not long after, leaving *Orleans*, he tooke his journey unto *Paris*, to visit those friends and acquaintance which he

he had there living, by whom he was entertained with great joy, and received with much gladnesse and friendly courtesie : but more especially by his other Uuckle *Abbot Trigidimontan*, who to testifie his affection how greatly he loved him designed and appointed him to be his next successor in the Government of that *Abbey*, whose revenwes were yeerely valued at five thousand *French Crownes*: annexing also unto this the profits of two other places, amounting yearely unto seven hundred Crownes, intending also to confer other preferments upon him.

Beza being as it were in an earthly Paradise, and abounding with those things which might seeme necessary for the prosecution of vice wherewith indeed he was for a time detained, but not captivated (as who is he that liveth and sinneth not, nay and falleth not sometimes into grievous sinnes.) For the Lord had prepared him for better things, and opening his eyes, gave him to understand, that these were but so many snares laid to intangle him, and to draw him into everlasting ruine and perdition : wherefore he fully resolved to forsake them all, and to adhere and stick fast unto that Truth whose sweetnesse he had tasted in his youth ; which that he might the better performe, he was fully determined to undergoe any labour, and to remove any obstacle, and for that cause he vowed a vow that he would never embrace nor countenance the errors of the Church of *Rome*.

And purposing a constancy in his intended course, and that he might be the better fitted thereunto, he resolved to free himselfe from that affection which useth to be predominate in his youth; and for that cause he betroathed himselfe unto a vertuous woman, acquainting onely two of his intimate friends with the same action, and that for two causes.

First, that he might give no occasion of offence unto others. Secondly, because that many which he received for the discharging of his offices could not handsomely be avoyded, which within short time after was by him per-

formed, for his propounded honour and preferment, was stiffly rejected not without the great admiration and sharpe reprehension of many of his friends, who therefore stiled him after a scornfull manner, *Philosophum novum*, the new Philosopher.

These checks and reprehensions of his friends being seconded with the considerations of the great riches wherewith he was endewed, and these two being strengthened with the temptation of of the Divell; yeelded to many doubts and oppositions unto *Beza*, notwithstanding his former resolutions, sometimes intending to embrace God and his truth, sometimes casting an eye of love on his present preferments being taken up with this various disposition, it pleased the Lord to settle his inconstant minde by afflicting him with sicknesse, which indeed was the cause of his spirituall welfare and health, for he well perceiving that it was the powerfull hand of the Lord Almighty, against which there was no contending: after the suffering of many torments both inward and outward, he fell into a detestation and loathing hatred of his owne backwardnesse, and turning himselfe unto the Lord with teares, he renewed that vow which he had formerly made concerning the embracing of the true worship of God, promising unfainedly that he would never start from it, but consecrate himselfe wholly unto him, and unto the furtherance of his glory, if it would please him to restore him to his former health: during the time of this sicknesse he was often heard to utter those Words of *David* in his 142. *Psalme* v. 7. *Educ de carcere animam meam ut celebrem nomen tuum*. Bring my soul out of prison O Lord that I may praise thy name; & indeed the Lord which cannot withstand the prayers of the faithfull, condescending unto him, and he obtayned his desire of the Lord.

And being recovered, he forthwith forsooke Countrey Parents and friends, to follow Christ; he forsooke all his preferments, preferring the glory of God and the hope of his Kingdome before all the transitory glory of the world: which

which action of his is very remarkable, if we consider but the circumstance of time, which was presently upon his recovery, being fearfull that his remaining there should be offensive unto God, or that his familiarity with his friends might draw him into the like inconveniences, who without doubt would labour with might and maine to reduce him to his former profession. Wherefore taking the Woman unto whom he was betrothed with him, they went unto *Geneva* in the year of Grace 1548. where openly in the Church, after a solemne manner, he was married unto her, and there he remained for a season. Where he intended to make profession of the Art of Printing; but the Lord who knew well that he would be otherwise more advantageous unto his Church, hindered this proceeding, by calling him to *Lausanna*, an Academy pertaining to the Lords of *Berna*, where he publickly professed the Greek tongue; which *Beza* himselfe acknowledged in his *Confession of Christian Religion*, Dedicated by him unto his Master *Wal-Martius*.

At that time in *Lausanna* were famous for Learning and Piety *Petrus Viretus* Pastor of the Church, *Johannes Ribblius* Professor of Divinity, *Johannes Racmundus Merlinus* Professor of the Hebrew tongue, with many other excellently well gifted; all of which seemed as it were to be ravished with the society of this worthy member of Christ.

During his Lectureship at *Lausanna*, a great company of godly minded persons thirsting after Christ and his truth, resorted unto the same place. Here *Beza* perceiving a good occasion offered unto him by God, not onely for his owne satisfaction concerning Teaching, but also for the satisfaction of the desire of these people, concerning their instruction in the word of truth. He began publickly and in the French tongue to expound the Epistle of *S. Paul* to the *Romans*, and both the Epistles of *S. Peter*; opening unto them the great mysteries of godlinesse, and informing their judgments with such Doctrines, wherby the scales of ignorance being rubbed away, the truth did manifestly appeare unto them,

them, whereby (without doubt) many were drawn neerer and neerer unto Christ.

Amongst these his employments in this place, whensoever any leasure was given unto him, he would spend that time with Master *Calvin* at *Geneva*, from whom he received great benefit both for Gods glory and the edification of the Church; and by his perswasion he was induced to finish that excellent and Divine Commentary on the *Psalms*, first begun by *Marotus*, which was also Printed and published by authority in *France*, 1561.

About this time there happened a persecution in *Paris*, wherein many Christians suffered, some death, some imprisonment: wherupon *Farelus*, *Beza* and *Calvin* were chosen Embassadors unto the Protestant Princes of *Germany*, to intreat them that they would be pleased to intercede for them unto *Henry* the second then King of *France*, that they might be more kindly dealt withall. But little or no peace came unto the Church in respect of this act, because of the implacable hatred which great men attending the person of the King, did bear unto the truth of Christ.

Yet in this journey it was *Bezaes* good hap to have a sight of that godly and learned *Melanchton*, who as they exceeding joyfull of the presence of each other, so they were also exceeding sorrowfull for the present afflicted and distressed state of the Church.

Beza having now remained ten years in *Lausanna*, he left it, and not without the good leave and love of the Senate of *Berne*, and came to *Geneva*, where teaching a publicke Schoole, he expounded the Orations of *Demosthenes* together with some Bookes of *Aristotle*, and had daily and familiar conference with *Calvin*, touching things pertaining unto Doctrine and Ecclesiasticall Discipline; where in short time he was appointed to succeed *Claudius Pontanus* (a faithfull Minister in the Church of *Geneva*) for the discharging of a Ministeriall function, and also to joyn with *Calvin* in the reading of the Divinity Lecture. Where he was also againe advanced to be head Master of a Free-schoole, which

was set up by the perswasion of *Calvin*, for the future benefit of the same City.

Notice being taken in *France* of his Confession of the Christian Faith, which without question wrought deepe impression in the hearts of many; he was intreated by Letters sent from some Peeres of *France*, that he would be pleased to visit *Anthony* King of *Navarre* then residing in *Aquitaine*, and to confer with him concerning matters of importance, but especially concerning such things which might be of force to beget true knowledge in the grounds of Christian Religion; for there was some hopes that if he could be brought thereunto, that the Church of God would not be so cruelly & inhumanely dealt withall within the Kingdome of *France*. Which enterprize, God giving a blessing thereunto, wanted not its fortunate and happy successe, though not in the dayes of *Anthony*, yet in the dayes of *Charles* the ninth; for he not onely entring into a consideration of the truth of the Doctrine of the Church of *Rome*, but also into the truth of the Doctrine of the reformed Church, and with many of his Nobles adhered unto the same, and forthwith sent both Embassadors and Letters to the Senate of *Geneva*, to intreat the presence of reverend *Beza*, concerning the desciding of those Controversies which were at that time on foot betwixt the Papiists and the Reformed Churches. This request was with great joy condiscended unto by the Senate of *Geneva*, who sent *Beza* with many prayers for the advancement of Gods glory; *Peter Martyr* was also called from *Tigurum* by the Mother Queen, who with all speed came to *Paris*.

Great was the conflict which *Beza* had at that time in the presence of the King, with Cardinall *Lotharingus*, concerning the Real Presence; wherein he confuted the erroneous opinion of the Cardinall, affirming that the visible signes were touched with the hands, eaten and drunken with the mouth; but that the thing signified (*viz.* the Body and Blood of Christ) was offered and received by Faith. Which judgement of his the Cardinall approved of at the last,

last, as he himselfe testified unto the Queene, and was also embraced by her selfe.

The conference being ended with happy successe to the glory of God, and furtherance of his truth, *Martyr* returned to *Tigurum*, and *Beza* intended to goe unto *Geneva*, but he was hindred by the Authority of the Queen who plainly told him, that seeing he was a *French* man, he might be the Author of much good unto his own Nation.

Beza being thus detained contrary to his expectation, spent not the time unprofitably but betook himselfe unto the preaching of the Word, sometimes in the Pallace of the King of *Navarre*, sometimes in the house of the Prince *Condéus*, and sometimes in the suburbs of the City of *Paris*: for then it was by publick Proclamation decreed, that the use of the reformed Religion should be tolerated in the suburbs without any Molestation; but they enjoyed not that benefit long, by reason of a conspiracy performed by *Guissus*, and other wicked persons for the utter extinguishing of the truth; who urging the King with the example of *Balderinus*, that Religion was but a thing Indifferens, and that he might condemne and renounce the day after that which he approved and allowed the day before; they received this answer from him; That he would never put his foot so far into the Sea but that he would be able to pluck it back againe when he listed; and so he departed and forsooke the truth of Christ, and never after sent for *Beza* to have any conference with him.

Whereupon a hot persecution entred into the bowels of *France*, against the Protestants, forty five of them being put to the sword, in the same place where they were gathered together to heare the Word of God preacht; whereupon *Beza* was sent to complaine unto the King of their inhumane cruelty, but found no redresse; whereupon preparation was made to defend themselves by force of Armes; the Prince *Condéus* desired *Beza* to remaine with him in so dangerous and necessary a season, who although it grieved him greatly to be absent from his flock at *Geneva*, yet he
consents

consents unto the request of this religious Prince, and remained with him, preaching and exhorting Christians privately, to a patient wayting of the Lords leaseure.

The Protestants betook themselves unto *Orleans*, to which place the enemies marching, in the fields thereof was fought a terrible batttle, wherein *Condau* was taken prisoner and the Protestants lost the day, who (notwithstanding this sorrowfull accident) were much comforted by those divine letters which were sent unto them by *Beza*, and they still remaining firme in that doctrine which they had received.

Not long after a peace being concluded, and the prisoners restored to their former liberty, *Beza* obtained leave of the same Prince to returne unto *Geneva*, after he had spent two and twenty monthes with great labour, and manifest dangers of his life.

Comming to *Geneva*, not without the great joy of the Inhabitants, he went forward in his ordinary course of teaching both in the Church and Schoole, continued with Master *Calvin* in reading the Divinity Lecture untill his death, then he performed it onely himselfe, appointing *Caladornus Danew* and *Fayw*, to be the Humanity Lecturers in the same City.

And in this godly couse he laboriously continued, untill the time that he was called unto *Rupella*, by the generall intreaty and request of the French Churches, and earnest desire of the Queen of *Navarre*, and of other Peeres of France, where the confession of the faith of the French Churches was repeated and confirmed, and strenthned with the approbation of the Queen of *Navarre*, and the Prince *Condau*; and so he returned to *Geneva* againe, and indefatigably continued his constant course of teaching, and then he corrected his Annotations on the New Testament.

From thence he was cealld againe to *Berna* for the confutation of the error of *Alberius* concerning justification, who taught that our righteousness before God, was a meere passive quality inherent in our selves; wch opinion with other errors of his hindring the growth of the truth of Christ,

were there condemned, and the reading of his books forbidden by the Senate of *Berne*: which being ended he returned unto *Geneva* againe, and having notice of the great troubles to ensue; not onely in *France* in generall, but also in *Geneva* it selfe in particular, he caused publick prayers to be sent up unto God twice every weeke extraordinary for the turning away of his wrath, and for the peace and flourishing state of the Church: and so he continued preaching and praying for the advancement of the Gospell of Christ, untill such time as age made him unfit for the performance of these duties.

Yet here by the way we may observe the great malice of the Romish Jesuites, who before the payment of his debt to nature, scandalized him with a defection to the doctrine of the Church of *Rome*; not much unlike that which was of late cast on that reverend Bishop of *London*, but this impudent untruth was refuted by the Pastors of *Geneva*, who by their writings and subscriptions of their names, both in Latine and French, testified the contrary unto the world; many of them being present at his death, who on the thirteenth of *October*, In the year of our Lord 1605, being the Lords day, rising early and calling his family to prayers; which done he walked up and downe some few paces, and receiving some small quantity of wine, repaired to his bed againe, demanding whether all things were quiet in the City, and when answer was made they were, he forthwith gave up his soul into the hands of Almighty God, with all alacrity and chearfulnesse, after that he had lived in this vale of misery eighty six years and three months and nineteen dayes, and after that he had painfully discharged a Pastorall office, the space of sixt and forty yeers.

He was of stature somewhat tall, but corpulent or bigg boned; In his age he had a long thick beard as white as snow, he had a grave Senators countenance, broad faced, but not fat, and in generall by his comely person sweet affability and gravity, he would have exhorted reverence from those that least loved him,

His great diligence and laborious travell for the advancing of Christs Kingdome, and for the suppressing and beating downe of sin, are made manifest by the learned Works which he hath left behind him as so many witnesses, to eternitie, take them after this order.

1 Poems printed by Henry Stephan. 2 Psalmes printed with Buchananus. 3 School-notes on the Greeke Alphabet. 4 Abrahams sacrifice.

In Theologic.

1 New translation of the new Testament with Annotations. 2 Confession of Christian faith. 3 Of punishing baretticks. 4 The sum of Christianty. 5 The doctrine of the Sacrament. 6 The defence of the Church of Geneva. 7 An answer against Nestorius and Eutichus his self. 8 Of the hypostaticall Union. 9 Theses of the Trinity of Persons and Unity of Essence. 10 An answer to the reproaches of Francis Baldwin. 11 A treatise of Polygamie. 12 Calvins lifes. 13 Psalmes of David and five booke of the other Prophets with Latine Paraphases. 14 French Psalmes. 15 Comments out of Saint Pauls Epistles. 16 To the Romans. 17 Galatians. 18 Philippians. 19 Colossians. 20 Icones of many learned men especially Protestants. 21 Pictures and Embleemes. 22 Moral, Ceremoniall, Judiciall law of Moses. 23 A Preface to Osiander. 24 Of the Pestilence. 25 Solomons Song in Latine verse. 26 Homilies on Christs resurrection. 27 Of the Pronounciation of the French tongue. 28 An answer to Jodic Harch, of the Lords Supper. 29 Questions and answeres on the Sacrament.

*Si qua fides fama, proles mihi disset omnis,
At viria & vera prole beatius ego.
Me populi, me mista & reges dixerunt parentu,
Multa virum genni, millia Christe tibi.*

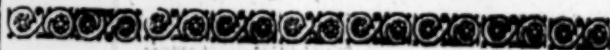
If fame may be beleaved, I am he
To whom an Infant can no relate be,
Yet blest with issue by a higher fate
And that both many and legitimate:

O O O O 2

Not

Not onely people, with their priests together,
 But also Kings vouchsafe to call me father.
 Thousands of souls O Christ have been by me
 Begotten through thy holy Word to thee.

Who knowes not learned Beza, what dull eare
 Hath not large volumes of his hist'ry there?
 O; what ill furnished Gallery cannot shew
 His reverend Picture, marshall'd in the row
 Of rare and moderne Worthies, to advance
 The glorie of his pen- renowned France?
 From whose more painfull and illustrious quill,
 Such Quintessence of Sweetnesse did distill;
 Which like the dropping Hermonie pearly dew,
 Refresh't faire Spous plants, and did renew
 Their drooping spirits, waked heretofore,
 And blasted with the breath of Babels whore;
 To whose blest name let every heart that did
 Ere prize true vertue, turne a Pyramid.



The



JOHN REINOLDS.

The Life and Death of John Reinolds.

THis singular man of infinite reading, this treasury of all learning, both divine and humane (*summus ille vir immense lectionis doctrinae & omne genus eruditionis gazophilatum*) Doctor John Reinolds was borne in the same County of Devon, and bred up in the same Colledge of Corpus Christi in Oxford, with Jewel his auncient & reverend Hooker his contemporary. And what Tully spake of Pompey his Noble exploits in War that they could not be matched by the valiant Acts of all the Roman Commanders in one year, nor in all years by the prowesse of one Commander; so it may truly be said of these three that they cannot be parralleled by the students of all Counties, brought up in one Colledge, nor the students of all Colledges born in one County: the two former mainly opposed the enemies of the

doctrine, the third of the discipline of the Church of England with like happy successe, and they were all three in severall kinds very eminent if not equall; and as *Jewels* fame first grew from the rhetoricke Lecture, which he read with singular applause: and *Hookers* from the Logicke, so *Reynolds* from the Greeke in the same house. The Author that he read was *Aristotle*, whose three incomparable bookes of Rhetoricke, he illustrated with so exquisite a commentary so richly fraught with all polite literature, that as well in the commentary as in the text a man may finde that *aureum flumen rerum & verborum*, that golden torrent the Prince of Oratours telleth us of. It was his manner every Term to begin his Lectures with an exhortatory Oration to his Auditors: of these his elegant paræneticks, two were published in print by himselfe, the other were since his death put forth by *Henry Jackson* Fellow of the same Colledge; of these later an intilligent reader will give a like censure to that of the Oratour, *sunt tantum phidia Minerva sed tuum ex eadem officina*; they are not like the other two his malter pieces, yet any man may perceive they were drawne with the same penfill. Whilest he continued this Lecture it was his hap as it had been of *Politian*, and *Erasmus* before him to tread upon a nest of Hornets, a sort of wrangling Sophisters bred of the excrements of the Dunsticall Commenters upon *Aristotle*, sed advocates to plead for all his Phylosophicall errors, and sworne enemies to all polite learning; these he so strongly confuted in his Lectures, and facetiously derided in his Orations, that any ingenuous man that peruseth them, be he a *Crasus* *Agelastus* will be in like manner affected, as *Erasmus* was when he read the Booke intituled *Epistole obscurorum virorum*; at which he fell into such a laughter, that he much hurt his spleen and endangered his health.

All this while this our *John Reinolds* was well affected to the Romish Religion, and his Brother *William Reinolds* earnest for Reformation; which difference in judgement proved a fireball of contention between them, and engaged them in

a strange Duell, much like to that of Eteocles and Polynices, wherein both conquered one the other, yet neither enjoyed the victory, nor kept his prisoner; for John Reinolds, who before was a Papist, by these bickerings became a zealous Protestant, and William Reinolds who before had been a zealous Protestant, became a Jesuited Papist, and wrote most pestilent Bookes against the Church and State; and as after the death of Eteocles and Polynices, when their corps were burnt, the flames are said to have parted: so the contention of these Brethren expired not with their death; for the writings which they have left behinde them, enflamed with contrary fires of zeale, hold the quarrell on foot to this day. Of these *Bella plusquam civilia*, among Brethren, W. A. a learned Divine, thus elegantly discourseth in English and Latine Verses:

*Bella inter geminos plusquam civilia Fratres,
Traxerat ambiguas Religionis apex;
Ille reformande fidei pro partibus instat;
Ille reformandam denegat esse fidem,
Proposita cause rationibus inter utrumque,
Concurrere pares & cecidere pares;
Quod fuit in vasis fratrem capit alter utrumque,
Quod fuit in fates perdit uterque fidem,
Captivi gemini sine captivante fuerunt,
Et victor vixit transfugor castra petit:
Quod genus hoc pugne est? ubi victus gaudet uterque,
Et simul alteruter se superasse dolet.*

Englified by the Author.

Between two Brethren civill warre and worfe,
The nice point of Religion long did nurse;
For reformation of the Faith he plyes;
That Faith should be reformed this denies.
The reasons of each cause a part propounded;
Both met alike, both fell alike confounded.

As heart would wish, each one his brother takes;
 As fate would have, each one his faith forsakes:
 Without captiver both are captive led,
 And to the vanguisht camp the victor fled;
 What war is this, when conquer'd both are glad,
 And either to have conquered other sad?

John Reynolds might truly have said to his brother as *Cecilius* sometimes spake to *Octavius* in that most exquisite dialogue of *Minutius Felix*. *Utique vicinus tui victor mei & ego triumphator erroris; thou hast conquered me, and I triumph over my former errors*: but *William Reynolds* might on the contrary side have said, *We are both losers*, for thou hast lost me thy brother, and I have lost my mother the Church of England, and the true Religion. As soone as our *John Reynolds* according to the manner of Massie bodies, after some quavering was fix'd unmoveably upon the grounds of the Protestant Religion; the Statutes of the Colledge called upon him to enter into holy Orders, after which he wholly addicted himselfe to the study of the holy Scriptures, and because an excellent textuary and very often exercised his sweete gift in preaching, a tast whereof we have in his Lectures upon *Obadiab*, published after his death by Master *Hinde*. When the time drew neare that by the Founders Statutes he was upon necessity to take his degree in Divinity, he was chosen out by the University to answer the Boctovers in the Act, July the 13. 1579. and the same year November the third he answered for his degree in the Divinity Schooles, the Theses maintained by him in the Act were these;

1. The holy Scriptures teacheth the Church all things necessary to salvation.
2. The Church militant upon earth is subject to error both in faith and manners.
3. The Authority of the Scriptures is greater then that of the Church.

The Theses propounded by him in the Divinity Shhool November the third, were these.

1. The

1. The holy Catholike Church, which we beleewe is the whole number of Gods elect.

2. The Roman Church is neither the Catholike Church nor a sound member thereof.

3. The reformed Churches in *England, Scotland, France, Germany*, and other Kingdoms and Common-wealths have lawfully severed themselves from the Church of *Rome*.

The handling of these questions gave so good contentment to the whole Univerſity, that his *ſuppoſitions* as they call them, that is, the Speeches he made in the explication and confirmation of these Positions were extorted from him to the Presse; by the Printing whereof, when he understood how he had netled all the Romanists, who in diverse virilent pamphlets disparaged them, and threatened by a speedy refutation to eclipse the same thereof; he the better to arme himselfe against these Romish locusts, with indifatigable paines in a short space read all the Greek and Latine Fathers, and perused all auncient records of the Church, that he could come by; and grew so perfect in them, that as *Livie* conceiveth that if *Alexander* had turned his progresse Westward towards *Italy*, as he did Eastwards towards the territories of the Persian Empire, the Noble Commander of the Romans *Papirius* surnamend *Curſer*, or the *raſer*, would have matched him, if not *out ſtrips him*: so if *Reinolds* his owne inclination or Authority, had put upon him the taske of examining *Cæſar Baronius* his Annals, he would not onely every way have matched that so much admired Cardinall, but in such sort have detected his Romish friends in postures and forgeries, that any man whose eyes were not darkned with mist of prejudicate affection should have clearly seene that the doctrine of the reformed Churches hath as great a share in true antiquity as in auncient truth.

But *Reinolds* was drawn into the Lists with another, one *John Heart*, who tooke the *heart* and boldnesse to challenge the learnedest of both Univerſities to try the Doctrine of our Church, by the touchstone of Scripture and Faith, &c.

To encounter him Master Reinolds is sent for by a great Councellour of Estate, and many combats (*lingua & calamo*) he had with this antagonist; in all which Master Heart gave ground, and in the end quite quitted the field, as appeareth by a Letter written with his owne hand, which I have seene, sent from the Tower of London. In which Letter prefixt to the Conference, he hath words to this effect; *I acknowledge that the Narration of the conference set forth betwene Master Reinolds and me is true; and whereas he somewhere affirmeth, namely chap. 7. Sect. 7. that I should grant that it is not lawfull for the Pope to depose Princes: it is true, I said as much, and am still of this judgement, that howsoever the spirituall power be more excellent and noble then the temporall, yet they both are from God, and neither dependeth of the other. Whence I inferre this undoubted conclusion, That their opinion who make the Pope a temporall Lord over Kings and Princes, haue no ground at all, nor so much as probability nor shew of reason.*

This conference confirmed by the subscription of both parties, was shortly after printed by authority; and it gave such satisfaction to all indifferent readers, that thereby the fame of Master Reynolds was cryed up as well at the Court as the University; and it pleased Queen Elizabeth, after he had taken his degree of Doctor, to appoint him to read an extraordinary Divinity Lecture in Oxford; in which he grappled with a more renowned Champion of the Roman Church then John Heart, namely father Robert Bellarmine; for his subtile head, afterwards graced with a Cardinals Cap. This Jesuite was then Reader to the English Seminary in Rome; whose Dictates (wonderfully favoured) no sooner taken in writing by his Auditors, but by some of Secretary Walsinghams intelligencers residing at Rome, they were sent by Post in Packets to the Court, and from thence speeded to Doctor Reynolds, who acquainting his Auditory with the very dayes in every moneth and weeke, in which father Robert handled such a point, addressing himselfe immediately to make a punctuall answer thereunto; inso-much, that what Saint Bernard speaketh to another purpose

pose, may be truly affirmed of Cardinall *Bellarmines* books of controversies, that they were *primes damnati quam nati*; branded before they were printed.

Never were any Lectures in our memory so frequented, as these in that Univerſity; nor any in *Cambridge*, save those of Doctor *Whitaker*, the great light of the other Univerſity as *Reynolds* was of this; on these golden *tapers* were the eyes of all that loved the truth fixed, and the Queen hearing of the good service they did to the Church, preferred them both, the one to a Headship in *Cambridge*, the other to a dignity in the Church, the Deanery of *Lincolne*. Into which after Doctor *Reynolds* was invested, and settled the affaires of the Church there, but of an exceeding delight he tooke in an Academicall life, he returned backe to *Oxford*, and there lived some few years in *Queens Colledge*, which place he made choice of for the infinite amity betwixt him and Doctor *Robinson* Bishop of *Carlile*. In which time, besides many other, he began a noble worke of very great importance, *de Romana Ecclesie idololatria*: this most learned and elaborate peece consisted of eight Bookes, whereof two he put forth in the year 1596. and dedicated them to the Earl of *Essex*.

Of his life and manner of conversation whilst he abode in *Queens Colledge*, let Dr. *Cracanthorpe*, then a Student in that Colledge speak out of his own knowledg. "When we were young Students in *Queens Colledge*, Doctor *Reynolds* conversed with us so familiarly and so profitably, that whatsoever, how often soever, how much soever any man desired to learne from him in any kinde of knowledge, we daily drew it from his mouth, as an ever-springing and never failing Well; for he had turned over (as I conceive) all Writers, prophane, Ecclesiasticall and Divine; all the Councils, Fathers and Histories of the Church; he was most excellent in all Tongues which might be any way of use, or serve for ornament to a Divine: he was of a sharpe and nimble wit, of a grave and mature judgement, of indefatigable industry, exceeding therein

“therein *Orogen*, surnamed *Adamantius*; he was so well
 “seene in all Arts and Sciences as if he had spent his whole
 “time in each of them; moreover for his vertue, probaty,
 “integrity, and which is above all, piety and sanctity of
 “life; he was so eminent and conspicuous that as *Nazianzen*
 “speaketh of *Athanasius*, it might be said of him, to
 “name *Reinolds* is to commend vertue it selfe. In a Word,
 “so modest, courteous, affable and sweete was his carry-
 “age, that though he were to be ranked above the highest,
 “yet he made himselfe equall in a manner with the
 “lowest.

In this *Naioth* he conversed after this manner, with the
Prophets and Prophets children till the 50th year of his age,
 when by the meanes of Archbishop *Whitgift* and the Earle
 of *Essex*, he procured an exchange with Doctor *Cole*, more
 for his convenience then his profit: the Deanry of *Lincolne*
 was conferred upon Doctor *Cole* and Doctor *Reinolds* was
 chosen President of *Corpus Christi* Colledge, in which emi-
 nent place of preferment in the University, though he con-
 tinued not above eight years, yet according to the distinction
 of *Seneca*, betweene *Vixit & fuit Non, ille diu fuit sed diu*
vixit: we may truly say, that though he aboad not there
 long, yet he lived there long; *diu precedit licet, non diu fedit*
 he ruled there long, though he fate but a short time, he did
 more good to that Society in eight years, then any of his
 Predecessors in the like time trebled.

For he brought the Colledge much before hand, which
 before through the covetousnesse of the Governours or
 negligence of inferiour officers, was very much impoverish-
 ed: he procured an Act of Parliament for assuring some
 lands to it: he caused diverse ambiguous Statutes to be ex-
 pounded by the visitor Doctor *Bilson* Bishop of *Winton*, and
 all the Statutes to be more duely observed then ever they
 had beene before. He repaired and exceedingly beautified
 the Chappell, Library and Hall; he much improved the
 Schollars, Chaplaines and Clarkes places; to the Fellow-
 ships he added nothing, partly becauf he found their main-
 tenance

tenance very competent, but especially because he conceived that the more he should encrease their maintenance the more he should take off their edge from seeking preferments abroad; and taking on them the cure of soules, and furnishing the Church with able and learned Pastors, which he knew to be the chiefe end for which most if not all the Colledges in the Univerfity were built; wch as it appeareth by the Founders Statutes ought to be as nurfers for choyce plants to be set & nourished there for a while, and after to be transplanted into the Spouse garden, and not to wither in these beds. It was said of *Sparta* that it was the best place in the world for men to grow old in, because old age there was most respected and honoured: but the contrary may be said of Schollars and Fellowes places in the Univerfity, for the lesse time they stay there after they are ripe for preferment the better they deserve of the Church and Common-wealth.

Carpite florem

Qui nisi carptus aris turpiter ipse cadit. During his Government in *Corpus Christi* Colledge, though he were incumbered with multiplicity of other businesse (and which was worse) often visited with an ill guest the Gout, which not onely keeps possession against the owners will, but imprisons his landlord and claps such bolts upon his feet that he cannot stir: Yet being moved thereunto by Archbishop *Whitgift* (*impurum & impium Janderius schismate, Anglicano volumine ut refutarem rogasti*) he begun the refutation of *Sander* his impure and impious booke *de Schismate Angli*, and proceeded so far therein, that he cleared all matters of faith: But wanting some records to clear diverse matters of fact objected in that scandalous Libell, he was forced to make a pause, and in the meane time he framed an Apology of his Theses, and unanswerably vindicated them against the Roman Elymases *Stapleton*, *Martine*, *Bellarmino*, *Baronius* and *Justius Calvinus vetra*, *Castreus*. And lying in London to over-see the Presse and correct the proofes: as he walked in *Finsbury* fields, in the year of our Lord 1602. an Arrow whether shot purposely by some Jesuited Papist or at randomel

know not, fell upon his brest, but entered not his body, not so much by reason of the weake fence of his Gowne: held up before him in folds, as the strong buckler of faith, which whosoever hath on him, need not feare any torrtour by night, nor the arrow that flyeth by day, Psalme 91. 5.

Howbeit, though he then shunned the danger of this flighty shaft, yet he escaped not other arrowes mentioned by the Psalmist, even bitter words, these sharpe arrowes headed with malice and pointed with enwie, were daily shot at him, not onely by torreigne enemies abroad, as namely *Weston* and *Spalatenses* after his revolt (*dictione sarmata studio vanissimus secta fanaticus*) but by ill willers at home, whose loose life kept no good quarter with his strict government, Who as he was a most exact observer of the Statutes himselfe. so he was a most sever censurer of the contemnners and wilfull breakers thereof, and though he were of a tender and compassionate disposition, yet like a wise Chirurgion, when he saw Plaisters and Poultesses would doe no good, and the flefb begin to gangrene, he cut off by expulsion two rotten members of that Society; *Cuncta prius tentanda sed immedicabile vulnus caute recidendum est ne pars sincera trahatur*. The one of them was a Chaplaine of the House; *homo nullarum artium nullarum partium*: a worthlesse man, who to his other unpardonable crimes added a dull but most malicious Libell against the President himselfe; and therefore deserved not onely to be banished the Colledge, but exiled also out of all memory; the other was a Batchellour of Art, as I take it, *intra brennium probationes*; a man of other wise commendable parts; but of whom it might be truly said as it was of *Galba*, *ingenium Galba male habitat*.

This Delinquent, who by often reiteration of the like offences had incurred the censure of expulsion, which the President and seven Seniors were bound by oath to execute upon him, craved leave of the President to make his farewell Oration; His Theame was *Medicum severum intemperantes aeger facit*: that is, A waward Patient maketh a forward Physitian. In that Speech of his he tooke occasion to
justifying

justifie the President and Fellowes proceeding against him, and deplored his incorrigible enormities with teares, but then it was too late :

nallis ille morietur

Fletibus aut voces nullus tractabiles audis

I confesse *Seneca* his observation is true; *qui vult amari languida regnet manu* : a Governour that will be loved and generally spoken well of, must hold an easie reine; but where mettles Colts or restie jades are to be broken, he that holdeth not a streight raine, and maketh not use of a strong curbe, may be cast out of the saddle, as Doctor *Reynolds* his immediate Predecessour had like to have been, whose pruning Knife, though it were keen and sharpe, yet was so discreetly used by him, that the choyce Plants in that Nursery never thrived better then in his time.

About this time Queen *Elizabeth* exchanged her mortall crown with an immortall, and King *James* succeeded her, and swayd the Scepter of this Kingdome; who in the beginning of his reigne, desirous to settle peace in the Church commanded many learned men to meet at *Hampton Court*, to compose some differences about the externall Discipline of the Church. In that Conference, what part by royall command was put upon Doctor *Reynolds*, and how he acted it (with profession and promise of all conformity) appears by the Acts thereof set forth by Bishop *Barlowe*. After this Conference, is pleased his Majesty to set some learned men on worke, to translate the Bible into the *English* tongue, among others Doctor *Reynolds* was thought upon, to whom for his great skill in the originall Languages, Doctor *Smith* afterward Bishop of *Gloster*, Doctor *Harding* President of *Magdalent*, Doctor *Kilbie* Rector of *Lincolne* Colledge, Doctor *Bret*, and others, imployed in that worke by his Majesty, had recourse once a weeke, and in his Lodgings perfected their Notes; and though in the midst of this Worke the gout first tooke him, and after a consumption, of which he dyed; yet in a great part of his sicknesse the meeting held at his Lodging, and he lying on his Pallet, assisted them,

them and in a manner in the very translation of the booke of life was translated to a better life. All the time of his sicknesse, save when he conferred with the translators, was spent in prayer and hearing partly Treatises of devotion, and partly bookes of controverſie read unto him. This courſe held till *Aſſention day*, when his ſickneſſe growing fore upon him he fell in a trance, of which when he was recovered, he ſpake comfortably to us all there preſent, ſaying, that He well hoped that he ſhould have aſcended that very day of our Lords aſcention; but now, ſaith he, I ſhall ſtay a little longer with you, in which time I intreat you to read nothing to me, but ſuch chapters of holy Scripture as I ſhall appoint. Among others deſigned by him when we read the firſt chapter of Saint Paul to the Philippians, and ſtaid a little upon thoſe words, *God is my record how greatly I long after you all in the bowels of Jeſus Chriſt; and this I pray, that your love may abound yet more and more in knowledge and in all judgement, that you may approve things that are excellent; that you may be ſincere and without offence till the day of Chriſt, being filled with the fruits of righteouſneſſe which are by Jeſus Chriſt, unto the glory and praiſe of God.* And proceeding afterwards in that chapter to the twentieth verſe: *As alwayes ſo now alſo Chriſt ſhall be magnified in my body, whether it be by life or by death; for to me to live is Chriſt, and to dye is gaine; but if I live in the fleſh, this is the fruit of my labour, yet what I ſhall chooſe I wot not, for I am in a ſtrait between two, having a deſire to depart and to be with Chriſt, which is farre better; nevertheleſſe to abide in the fleſh is more needfull for you.* And as we were going further and reading the five and twentieth verſe; having this confidence, I know that I ſhall abide and continue with you, he bad us there ſtop and make an end; intimating thereby that unto us, which after a few dayes ſell out to our great griefe, that he was not to continue with us.

By this time the Univerſity being full of the newes of his end approaching, the Noble men Sons then reſiding in the Univerſity, and the Heads of divers Colledges together with the Kings Profeſſor Doct^r Holland came to viſit him; who Prayed with him and for him; for whoſe love Doct^r

ctor Reynolds thanked him : the day before he dyed, when the Vicechancellour Doctor Aery and Master Boulton of Brazen-nose, Master Wilkinson of Wadſdowne, Master Lindle Vice-president of the Colledge and my selfe came to take our last leave of him, at the motion of Master Boulton Doctor Aery acquainted Doctor Reynolds what scandalous reports the Papiſts had caſt out concerning the nature of his diſ-eaſe, and how they were confuted by Doctor Chennell his Phyſician, & Maſter White his Apothecary, and added with-all that it was likely they might ſpread ſuch a brute of him as they had of Beza, that he recanted upon his death bed : and therefore that it was earneſtly deſired by many of his deare friends in the Univerſity, that he would give ſome teſtimony of his conſtancy in the truth before his departure : at this he ſhooke his head and ſeemed much to be grieved, becauſe his ſpe ch was taken from him; which the Vicechancellor perceiving with teares in his eyes, beſought him that he would give him leave to ſet downe a forme in writing to which if he liked it, God might enable him to ſet his hand, and thereby give ſatisfaction to all his friends: which Doctor Reynolds expreſſed by ſighes, that he approved of the Vicechancellors adviſing, with the reſt of us there preſent wrote a few lines to this effect.

Theſe are to teſtifie to all the world, that I dye in the profeſſion of that faith which I have taught all my life, both in my Preaching and in my Writings, with an aſſured hope of my ſalvation, onely by the merits of Chriſt my ſaviour : this forme being twiſe read unto him, he ſeriously pondered every Word, and after clapt his hand upon his noſe, whereby his ſervant John Duburſt who attended him in his ſickneſſe, told us that he deſired a paire of ſpectacles, which after they were reached unto him, and he had put them on, he tooke the pen out of Doctor Aeries hand and ſubſcribed his name not onely in legible, but in very faire characters : at which we all admired the more, becauſe he had diverſe times that morning aſſayed to write but could not through extreame weakneſſe write one word or ſyllable in a legible hand, whether the earneſt intention

of his minde at this time strengthened his hand, or God extraordinarily assisted him; I leave it to the judgement of all that are truly religious, and take such things to heart: The morrow after, death seizing upon all parts of his body he expressed by signes that he would have the passing bell tole for him, and as his friends runing in compassed his bed all about, and every one cast in his shot which was some choyce and comfortable text of holy Scripture; he lifting up one of his hands (which presently fell downe and stid no more) and after his lifting up his eyes to heaven, and fixing them there immovable without any trouble or signe of paine, without so much as any sigh or groan, he breathed out his soule into the hands of his redeemer the *Thursday* after *Ascension* day betweene eleven and twelve of the clock the twenty one of May 1607. on Munday following he was honorably interred, the Vice-chancellor in close mourning, the Noble mens sons, heads of Colledges and Hals with all their companies in Academicall habits, and the Mayor and Aldermen in their Scarlet gownes attending the Funerall; the corps brought out of *Corpus Christi* Colledge, was first carried to *Saint Maries* where a funerall Sermon was made by Doctor *Arrie* then Vice-chancellour: after the Sermon ended the body being removed to the Chancell, Mr. *Jacke Wake*, then the University Oratour, after Lord Embassador in *Venice* and *France* successively honoured the dead with a short but elegant Panegyrick, which followes after this; the body was carried back to the Colledge, and their a second Funerall Oration appointed to be made in the Chappell neare his grave, but the Chappell being not capable of the fourth part of the Funerall troope, a Desque was set up and covered with mourning in the quadrangle, and there a brieife History of his life with the manner of his death, set forth by *Daniel Featley* then fellow and deane of Arts in that Colledge. After his buriall, a Monument and Statue in the Chappell was erected for him by Doctor *Spencer* his successour, with an inscription in golden letters as followeth

Virtuti Sacrum.

JO. RAINOLD S. Theol. D. eruditissime, Pi tate, Integritate incomparabili hujus Coll. Pef. qui obiit Mai 21^o. Anno 1607^o. etat. sue 58^o. JO. SPENCER auditor, successor, virtutum & sententiarum admirator, b.m. amoris ergo pos. it.

But these are darke and divine characters in respect of those wherewith his fame is Printed in his Workes, whereof some are come to light, others may in good time. His Printed Workes are these.

1 Two Orations Printed in the year 1576. 2 His six Theses Printed in the year 1579. 3 His conference with Heart, Printed in English 1585. and afterwards translated into Latine by Henry Pary Bishop of Gloster, and Printed by command of Archbishop Bancroft 1610. 4 De Romane ecclesie Idololatria, Printed in the year 1596. 5 An Apologie of his Theses 1602. 6 Since his death certaine Epistles betweene him, Doctor Gager and Albericus Gentius concerning Stage playes. 7 A Treatise of divorce, and marrying againe in case of adultery. 8 A censure of the Apocrypha in two Tomes containing in them 250. of his Lectures in the Divinity Schooles. 9 Certaine Epistles and Orations of his in Latine, set forth by Henry Jackson. 10 His Lectures upon Obediah in English with a Sermon of thanksgiving for the Queens Majesties deliverance from a dangerous treason, set forth by Mr. Hinde. His Works which remaine in Manuscript never yet printed are. 11 A commentary in Latine upon Aristotles three bookes of Rhetorick. 12 The materials and first draught of six bookes, de Idololatria Romana ecclesie. 13 Sermons upon Aggie the Prophet, Preached in Oxford. 14 His learned answer to Sanders de scismate Anglicano, in defence of our Reformation, the regall supremacy, and the booke of Ordination of Bishops Priests and Deacons. 15 A defence of the English liturgie against Robert Browne the father of the separatists his scismaticall booke. 16 A Treatise of the beginning and progresse of Popish errors, and that for the first three hundred yeares after Christ, Bishops ruled their owne diocesse without subjection to the Pope. 17 A Treatise of Daniel Weekes against Hugh Braughton, dedicated to Archbishop Whitgift.

A Funerall Oration delivered in St.
 MARIES Church in Oxon; at the sad In-
 terment of Doctor *John Reynolds*, by
 Master *Isacke wake*, the Univerſity
 Orator, May 25. 1607. Tranſlated
 out of *Latine*.

HOW fraile and unconstant the condition of our life is,
 and how ſilly reſembled to a dreame, or a tale, I could
 wiſh (moſt honoured Doctours, & the reſt of the ſad-troope,
 all the children of our mother the Univerſity) had it ſo
 pleaſed the higheſt, wee might have learned by any other
 experiment, rather then this ſad ſpectacle; doubtleſſe we
 have ſeene but too many evidences of the decrepit age of
 the world, now drooping to ruine; as the diſtemper of the
 Heavens, the malignity of the Stars, the boyleſterous gulleſts of
 the Windes, the deluges of water from the Clouds, the fo-
 ming billoes of the Sea, ſwelling with unheard of fury:
 which ſad preſages terrifie religious minds with a feare of
 the Skye falling about our ears, and nature breathing out
 her laſt gaspe; yet we flattered our ſelves in to a vaine be-
 liefe that the Muſes were eternall, and though all other
 things fade like flowers, yet that the Arts were immortal
 untill this great *Atlas* of learning, with whom ſacred ſtu-
 dies ſeemed to totter, if not lye on the ground; taught us
 by his death the vanity of that our hope. Whoſe happy
 paſſe, agreeable to his godly life, God forbid that any
 ſhould deplore with Heatheniſh rikes & lamentable Elegies,
 ſince our ferventeſt zeale can now wiſh him no other addi-
 tion to his happineſſe then that of *Virginus Rufus* to have
 another *Tacitus* to make his Funerall Panegyricke. As for
 me, when I behold this ſolemn and ſad Aſſembly, not uſu-
 ally accuſtomed to ſuch dejected lookes, me thinkes I ſee
 thoſe teares that fell from the royall eyes of great King
Xerxes,

Xerxes dropping at the view of his puissant Army, which makes me deeply sigh, because in this deplored mirrour, blubbered with teares, I finde the reflection even of your mortality: For which of you now can hope that either learning, wisdom, or vertue can prolong his life, since the churlish Sisters refused to spare this mighty *Hercules* of the Orthodox Faith; this great Champion of Christian Religion, though they were solicited by the teares of our Mother the University, and importuned by the prayers of our sorrowing Church. Verily, if the inestimable treasures of thy minde and indefeizable riches of thy soule could have contributed any thing to the strength and vigour of the body, thou shouldst still have lived (worthy *Reynolds*) not so much according to thine owne desire, who wishedst for heaven as houres, who wished longer for thee, and so live 1000. that thou shouldst never have dyed, waxed old, or drooped. But to the great losse of Man-kinde and prejudice of Learning, it falls out far otherwise, even that in those who more enrich their minde with the treasures of wisdom and knowledge, the soule sooner grows weary of her earthly habitation, and aspireth to heaven; and their body also, by reason their spirits are wholly spent in that noble, yet laborious worke of study, more speedily faileth and decayeth. Which was the true cause that thou *Reynolds* after so many conquests and triumphs over the enemies of our Faith, yet the strength of thy body being impayred, in the end didst yeeld to nature, and breathedst out thy victorious soule, and leftest nothing to us but sighes for our sad losse.

But what? could not thy singular piety, nor thy vertue, nor thy sanctity, nor thy so much admired learning preserve thee? Or didst thou resolve to live no longer, because there was nothing left which thy studies had not already attained unto? Was not *Ficinus* worthy thy perusing who discourseth so learnedly, not onely of the preservation of health, but also of the prerogation of our life to etern-
 ity

nity upon earth ? Well : long enough peradventure thou hast lived for thy particular ends, long enough to be so truly honoured, that 'twas not possible that ever thou shouldest out-live thy fame ; Yet not long enough for the Common-wealth, which misseth in thee a perfect sampler of all vertues. Not long enough for the University, which hath lost in thee the light of a glorious taper of learning : nor yet long enough for the good state, our pure Religion, which tossed in the swelling billowes of a troubled Sea, is ready almost to suffer shipwracke for want of thee her skillfull Pylot.

Truth it is, none can denie it, that like a second *Cocles* (but yet more couragious) thou didst rout the troops of thy stoutest enemies. Truth, that even when the enemy had cut off the bridge on which thou stoodst, thou leaping downe to thine eternall honour, didst preserve the colours, and as last didst beate the adversaries to a shamefull retreat. But the leaguer is not yet broken up ; for though thou hast unmasked the Idolatry of the Church of *Rome*, and exposed it to the detestation of God and man, yea and thy sword was even at the throat of that Antichristian monster, and through the sides of *John Heats*, thou struckst Popery it selfe to the very heart : yet *Sanders* remained untouched, save that he hath felt the revenging hand of God upon him, and dyed miserably, being starved on the Irish mountains. *Bellarmines* forces are not quite discomfited, or all *Baronius* his impostures sufficiently discovered ; to speake nothing of those monstrous heads of heresies, which like *Hydras* continually grow up in the Church one under another. In the midst of such troubles, how couldest thou finde leisure to dye ? since the harvest is so great, and the labourers so few : (so few indeed, or none like thee) since Superstition, like to our *Virginian Sea*, swells continually with newer billowes. This, oh this was the sad complaint of our lamenting Church, fetch'd from the deepest sense of bitterness and sorrow, as if she her selfe had been ready to expire with this our *Reynolds*. But what *Timantbes* hath the skill to pourtray the sadder

sadder (if yet a sadder can be imagined) and more dejected countenance of our Mother, the University.

Here flow the teares so free
That drown our Globe.

Alasse she thinks still on nothing but *Reynolds*: sees nothing but *Reynolds*: and in the strength of her disturbed fancy, heares, talks with, catches at *Reynolds*. And truly though in this flourishing age our mother be blessed with such a great and numerous issue, that she hath more reason to joyce that shees become so fruitfull then bewaile so much her present losse; and she might now if ever take up the language of the mother of *Brasidas*, my son was a good Souldier indeed, and valiant, but *Sparta* hath many left that are like him: yet I cannot chuse but excuse her tears of piety, and my selfe justly lament with her, when I consider that she hath lost her *Reynolds*, who (let none repine at it) did so much out-shine the rest of her sons in the clearest lustre of the best perfections both in languages, Arts, and Sciences, that he seemed to flye above the pitch of humane wit and industry, as if he had been borne of purpose to discover the height of the Muses utmost abilities. Sirs, I detract from no man in giving *Reynolds* his due: I know that neither these grave Fathers assembled, who here at home doe honour our *Oxford* with their authority, letters and piety, nor those our right reverend religious and learned Prelates abroad, who sitting at the helme of the Church, are become admired Patterns to the whole Christian world, of wisdom, sanctity and learning, will ever envy his just encomiums.

If any man shall thinke lesse of *Reynolds* then of those great lights, either of Church or University, because he shined not so gloriously either at home or abroad in lustre of eminent fortunes and outward preferments, let him remember the testimony which the great Bishop St. *Austine* gave of Saint *Jerome*; Though a Priest be inferiour to a Bishop, yet *Hierome* the Priest is a better man then *Austine* the Bishop.

Bishop. And howsoever others admired in *Reynolds* his knowledge, lowlineſſe of minde, and incredible abſtinance; in all which he ſo excelled, that he even exceeded wonder: yet for my part I doe, and ever ſhall admire at one thing in him chiefly, even that he could ſo ſleight and neglect all wayes of preferment; of whom (although I will not ſay as *Illyricus* and *Wigandus* ſpake of *Lutber*, That he was the *Germane* Prophet: yet) ſince neither *Lutber*, nor *Calvin*, nor *Beza*, nor *Whitaker* can challenge any honour which *Reynolds* hath not merited, I cannot but exceedingly congratulate our Countrey where he was borne, our Mother the Univerſity where he was educated, and that moſt pregnant Houſe of excellent wits, wherein he ſucked the firſt rudiments of exquisite Literature; who (that I may compare him with thoſe of the ſame Colledge) for vertue, piety, learning, in the judgement of many, is extolled above their *Jewell*, *Wotton*, *Vines*, *Hooker*, yea and above their *Pole*. Let yet *Weſton* that lewd and ſhameleſſe *Rabſbake* belch out what reproaches he pleaſeth againſt him, and charge him not onely with ſtupid dulneſſe, but alſo that he counterfeited ſickeſſe, and pretended onely to a diſeaſe, to preſerve his credit. Belike then all we Univerſity men were leaden witted, who admired ſo dull a man; we were beſides our ſelves, who beleevd that he was ſicke, whom to our great grieve we here ſee dead. Notwithſtanding this *Weſton* himſelfe (ſo like his Unckle in his ill conditions and ignominious flight) when he challenged all the Heads of the Univerſity, and branded them for impure, onely for that ſome of them had entred into the ſtate of Matrimony; could not finde any one Act of Doctor *Reynolds* in all his life, to blemiſh him with all.

Let this runagate *Weſton* paſſe, who was wandered too farre to looke into his life, what report was given him by thoſe that were neer? Truly, every one loved his perſon, his demeanure, his integrity. If any object againſt him overmuch ſtriſtneſſe, and a reſolution not to be diverted from juſt proceedings by any motives, though never ſo power-

powerfull: If this or any thing else of this nature might be disliked in him, I dare confidently affirme, as *Seneca* doth of *Cato*, that a man may with much more ease prove the fact which he chargeth *Reynolds* with to be faire, then *Reynolds* to be any way foule. But blessed Saint, he's already in the cælestiall Quire: As for us, who now honour the remaines of this most excellent and learned man, we shall never confidently pronounce *Cxford* blessed, till she can boast of another *Reynolds*. For though we may have men of singular eloquence, infinite reading, rare wits, grave judgements, studious, courteous, and very famous for their Workes to be left behinde them; yet a *Reynolds* in all respects we shall never have. But why doe I name this man of a thousand, as if we still had him, when we see the grave openeth her mouth wide, to devoure these small reliques of him before us, which we now last see, salute, and must take our farewell of for ever.

*This minute is the last we can
Behold this rare accomplisht man.*

For my part, I must stand dumbe, when I should commend his remaines to their honorable interment: for,

*Nor tongue, nor pen, nor Poets bayes,
Can set forth his deserved praise.*

I will therefore borrow part of an Epitaph from *Sophocles*:

*Come friends and lend your helpe, let's now inter
Truths noble champion, and Romes conquerer.
And never let the best, the chiefest dare,
To wrong his ashes by a proud compare.*

**Behold, in lesse then halfe a span,
The lovely modell of that span,
Whose worth a world as big againe
Were all too little to containe,
That famous Reynolds; at the stroke**

R r r

DI

Of whose learn'd Quill, Romes sturdy Dike
 Trembled; whom, had not early death
 Prevented thus, his very breath
 Had made such winde sails, round about
 In Babels Forrest, that no doubt,
 In some few dayes, her savage Beasts
 Had found no covert; nor her Tulters nests.
 He was Times wonder, vertues store,
 Truths champion, and the Churches glory.

*The Life and Death of Joseph Scaliger,
 who dyed Anno Christi 1609.*

Joseph Scaliger the son of *Julius Caesar Scaliger* was borne at *Aginum Anno Christi 1540.* and at nine years old was sent by his father to School at *Burdeaux*, but after three yeares stay there, the Plague breaking forth, he returned to his father againe, who set him every day to make an Oration, whereby he attained to such an exactnesse in the Latine tongue, that not long after he composed that excellent Tragedy of *Oedipus*, which caused his friends to admire such ripenesse of wit in such tender years: At nineteen years old (his father being dead) he went to *Paris* to learne the Greek tongue; where for two months space, he applyed himselfe to the Lectures of that learned man *Adrian Turnebus*, but wanting other helps, he lost most of that time: which caused him to shut himselfe up in his study, and there by extraordinary diligence joyned with his naturall aptnesse, he began to suck in the first rudiments of the Greek tongue: and before he had well learned all the conjugations, he gat him an *Homer*, and in twenty one dayes learned it all over, framed for himselfe a *Greek Grammar*, and never used the help of any other: he learned the other *Greek Poets* in four months more: Having thus bestowed two yeares in the study of the Greeke: he grew very desirous to adde the know-

knowledge of the Hebrew to it : and though he knew not one letter of it, yet he fell to the study of it without any other help.

He wrote much in verse both those languages, but to avoid the repute of ambition, would not suffer them to be Printed : He read over many Greek and Hebrew Authors, and spent much time in interpreting, and clearing of them from errors : *Anno Christi* 1563. he began to travell into diverse Countries, and made little stay any where till he was called to the University of *Leiden Anno Christi* 1593. to be Professor there, in which place he spent sixteen yeares, making the place famous both by his Lectures and Writings, and at last dyed of a Dropsie *Anno Christi* 1609. and of his age sixty nine : The aforementioned *Turneb*, who was an excellently learned man himselfe, called this *Scaliger Portentosi ingenii juvenem* : a young man of a stupendious wit.

How can the worthy name and memory
Of Scaliger in black oblivion dye :
Who by his pregnant wit and studious braines,
And indefatigable care and paines :
In Greek and Hebrew grew so excellent
That being sent for, he to Leiden went,
Where he was made Professor, and became
A man of high renown and spreading fame :
And gracing much that University
For fifteen years, he there at last did dye.

The Life and Death of Amandus Polanus,
who dyed Anno Christi 1610.

Amandus Polanus was borne in *Silesia Anno Christi* 1561. when his Parents had bred him up at School, they sent him to *Uratistavia*, where he spent six years, and from

thence he went to *Tubing*, where differing from Doctor *Andreas* about predestination, he went thence to *Basil Anno Christi 1583.* in which place he wholly set himselfe to the study of Divinity, and being made Tutor to some young Noblemen, went to *Geneva, Heidleberge* and to some other places with them: he was made Doctor in Divinity by *Grynnew, Anno 1590.* and having afterwards at *Geneva* publickly expounded the Prophecie of *Malachie*, he returned to *Basil*, where he was chosen the Professor of Divinity, which place he faithfully discharged for fourteen years space, expounded *Daniel, Ezekiel*, and a good part of the *Psalmes*: afterwards falling sick of a Feaver, he wholly resigned up him himselfe to the will of God, comforted himselfe with diverse pregnant Texts of Scriptures, and so departed quietly in the Lord *Anno 1610.* and of his age 51.

How justly may Polanus have a part
Of honour, 'mongst these men of high desert:
A learned Doctor of Divinity,
And was of *Basil* Univerſity:
Chosen Professor, where, with love and fame,
For fourteen years he managed the same:
Then falling sick, he of a feaver dy'd,
Whose soul doth in celeſtiall joyes reſide.

The Life and Death of Thomas Holland,
who dyed Anno Christi 1612.

Thomas Holland, was born in *Shropshire Anno Christi 1538.* and brought up in *Exceter Colledge in Oxford*, where he tooke his degrees with much applause: afterwards he Commenced Doctor in Divinity, was chosen Master of the Colledge, and for his learning, was preferred to be the *Regius Professor*, or Doctor of the Chair, wherein he succeeded Doctor *Humphred*: and so departed himselfe in the same,

same, that he gat the approbation, and admiration both of that University, and of Forreign Universities also: Hee was like *Apollos*, a man mighty in the Scriptures, and as one saith of him, *Adeo cum Patribus familiaris, ac si ipse Pater, & cum Scholasticis, ac si Seraphicus Doctor: i. e.* he was so familiarly acquainted with the Fathers, as if himselfe had been one of them: and so versed in the Schoolmen, as if he were the Seraphick Doctor: He was also a faithfull Preacher of the truth, and one that adorned it by his holy life and conversation. A zealous defender of the true Religion, and a great hater of superstition and Idolatry: insomuch that when he went any journey, calling the fellows of the Colledge together, he used to say to them, *Commendo vos dilectioni Dei, & odio Papatus, & superstitionis*: I commend you to the love of God, and to the hatred of Popery and superstition: He continued Doctor of the Chair twenty yeares, and was every way as famous for his Religion and holinesse of life, as he was for his learning: when in his old age he grew weak and sickly, he spent all his time in fervent Prayes, and heavenly Meditations: and when his end approached, he often sighed out *Come, O Come Lord Jesus, thou morning star*: *Come Lord Jesus I desire to be dissolved, and to be with thee*, and so he quietly departed in the Lord *Anno Christi 1612.* and of his age 73.

And worthily doth Doctor Holland merit
His predecessors praises to inherit:
Who for his great learning and his parts most rare
Was Regius Professor, Doctor of the Chair:
Of Exeter Colledge with approbation
Of all that knew him even to admiration:
Of the Schoolmen, and the Fathers so well seen
As if he had Seraphick Doctor been.
A pious and most painefull Preacher known
A faithfull zealous friend to Truth; and One
That heartily did hate idolatry,
Who as he liv'd, a precious Saint did dye.



JOHN BALE

The Life and Death of John Bale.

AMong those who in these latter times have laboured in throwing open the skirts of that *Romish* strumpet, who with her cup of fornication had a long time bewitched a great part of the Christian world; and laying open her abominations to the light of the Sun, and the light of the world; none have traveled more, nor taken pains to better purpose, then this our Countreiman *John Bale*: whose troublesome life, tossed to and fro, and exposed to many dangers, difficulties and distresses, my purpose is briefly to relate in its most remarkable passages, that which is testified of him by that worthy and much renowned divine *D.^r Laurence Humphrey* in a Poeme of his intituled the Burden

den of Rome; wherein he affirmeth that *Vergerius* had in this kinde done somewhat, *Platina* much more, *Lutber* very much or the most of any before him, but this our *Bale*, as much almost as could be, even all, if it were at least possible to rake up all the filth and dirt of that vile sinke and common sewer.

He came into this world toward the middest of King *Hemy* the seventh his raigne, not many yeares after that famous and usefull invention of printing was grown to some perfection, having not been above thirty years as yet in any use: by help wherof as learning and knowledg was generally much improved, and many Monuments preserved, that would otherwise have perished; so great use did this our *Bale* make of it (as we shall hereafter shew) as well for the bringing to light of auncient Records, that had lien long buriey in the dark, and but for him might so have done in everlasting oblivion; as also for the publishing of many writings and works both of his owne and other mens.

He was borne in *Suffolke*, his Parents but of meane estate, nor free from Romish superstition, that then generally overspread the whole surface of this realme; by meanes of of their poverty and geat charge, being overburdened with a numerous issue, through the advice and perswasion of some of their blinde leaders (such as those dayes afforded) perceiving the towardlinesse that then appeared in him yet a child, being but twelve years of age, [he was placed in the Convent of Carmelite Fryars at *Norwich*: In which place, as also afterward in the University of *Cambridge*, (whither he was from thence removed) he gave himself to the study of the Arts, and of Divinity, such as in those times was in repute, yea alone publikely professed.

But when the light of the Gospell, which had formerly for the most part been smothered and suppressed, began now to break forth, by the instigation of that right honourable and truly Noble Lord (for it is vertue and piety alone that affordeth true Nobility) the Lord *Went-*

worth;

worth, he diverted his studies and applyed himselfe now, not to rake any longer in those muddy streames, and miry puddles of Divinity fallly so tearmed, which he had plunged himselfe in before; but to repaire directly to the well-head, to betake himselfe to the fource of all true knowledg, to search into the written Word of God, where he might be sure to finde the waters cleane and cleere, free from all impurity and mixture of humane invention; therein to dive, and thence to draw that which he might both drink deepe of himselfe, and impart of to others without damage and detriment to himselfe.

That which also accordingly he did. For not content to sell his owne cistorns, and tatisfie out of it his owne thirst, he was desirous that what he had there drawn, should be derived also unto others, and should flow out to the like benefit and behafe unto them, as he had thereby formerly received himselfe. To this purpose he betooke himselfe now to the pulpit; and what light of truth he had by his private studies, and Gods blessing upon them attained, he made known in publike to those that heard him.

And having now wholly shooke of that yoke of his former superstitions profession (as the Word of God warrenteth, and the Apostle in such case adviſeth) he tooke him a wife one *Dorothea* by name, & that name well deserving; a woman piously affected, & one that aboad constantly with him, an inseparable and individuall companion and copartner with him in all his troubles and exilments, which began shortly after to ensue.

For through the malignity of those, who neither loved the light themselves, and indevoured to keepe others from sight of that which themselves neither loved nor liked, as being that which discovered their grosse errors and foul abuses, he was quickly called in question, and much troubled and molested; first at *Yorke* by *Lee* there Archbissiop (*Erasmus* his great, though unequall antagonist) for Preaching at *Doncaster* against invocation of Saints: and after that againe at *London* by *Stokesley* their Bishop, (the maine opposer
of

of *Ales* the Scot, *Bales* intimate friend afterward, in defence of Popish errors and inventions) for matters of the like nature.

Thus he soone found opposition, and met with much trouble (as what other was to be looked for?) for maintaining and publishing the truth of God, which could not yet be brooked, having so many, so mighty, and those no lesse malicious opponets.

Howbeit he escaped, as well then, as oft after also out of their hands; God having still some further employments for him. For having by some elegant and pleasant Comedies, which he presented unto him, insinuated himselfe into the notice and favor of the Lord *Cromwell*, who was then grown to some greatnesse, being a favourer of the truth and the professors of it, he was by his meanes, as the Prophet *Jeremie* sometimes by *Ahikams*, rescued out of their clutches (who otherwise would in likehood, have crushed him) and continued quiet, while he stood.

But after his unfortunate downfall and death, was under God his chiefe, yea alone protector, perceiving that though their former attempts against him had for the present been frustrate, yet their spite and malice towards him was enraged rather then abated, ready to break forth into action againe, when opportunity should serve; that means of restraint being now removed, and persecution about the six Articles (commonly known by name of *the whip with six strings*) growing hot; he thought it his best and wisest course (the rather being tied to no particular charge) to leave the Land untill times of more freedome might be, and to get over into *Germany*, where by *Luther* and other his assistants seconds their labours, many Churches had been established, and much liberty was afforded for the sincere profession of the Gospel.

Unto that common refuge and receptacle of Gods persecuted people in those times, with much difficulty and hazard, at length he gat and there aboad as an exile for some eight yeates. During which time he was not idle, but dili-

gently employed himselfe in writing and in publishing of many Treatises, tending most to the discovery of Romish errors, superstitions, idolotries and abominable practises, and to the manifestation and clearing of Gods saving truth.

Thence upon the decease of King *Henry* the eight, being by his religious Son and successor King *Edward* called over againe, and entertained a while in the family of that learned and pious *Poynt* then bishop of *Winchester*; he was shortly after by his Maiesty preferred unto and settled in the Bishoprick of *Offar* in *Ireland*: whither being sent over freely at the Kings owne charge, he was consecrated at *Dublin* by *George* Archbishop of that See, assisted by *Thomas* Bishop of *Kildare*, and *Urbane* of *Downe*.

In this Seat he sate quietly Preaching Christ and Salvation by him alone to his people, and laboring to withdraw them from Popish superstitions, during the raigne of King *Edward* by whom he was there seated, expending most of his Episcopal renew over & above the necessary expence of his family any reliefe of the poore, in furnishing himselfe with books of almannor of learning, such especially as were then rare & not ordinarily to be had, as well manuscripts as printed ones; partly to preserve the perishing Monuments of antiquity, and partly from them to receive further & fuller information of the occurrents & carryages of former times: and what a multitude of Authors he had in that short time gathered toger, may appeare by a Catalogue of them left upon record by him, in the close of that laborious Work of his, his *Centuries*, to shew what a treasure he was stripped of at his expulsion from his place.

For after that *halfe hours* silence (as he stileth it, alluding to that of *Saint John Apoc. 8. 1.*) and those few years of rest that Gods people here enjoyed under that blessed servant of Christ King *Edward*; his succeeding sister raising up new tumults and with fire and fogot making havock of the faithfull; that seat grew too hot for him. And having therefore (as his owne relation hath it) his books and chat-

tels seized on (as once before) his servants some of them slain, others misused, and himselfe laid for, he was enforced with his wife, his ever undivided consort, to flye for his life; and purposed as himselfe saith, to have shaped his course for *Scotland*, hoping there to finde some succour, as diversie others driven hence at that time did. But man we say purposeth, and God disposeth: that project of his took not effect, God it seemeth intended him another way; for being put out to sea, he was intercepted & surprisid by wicked pirates sea-robbers, of whom though he were stript againe and abused in most inhumane manner, (as little better could be expected at the hands of such) yet was he by Gods good providence preserved among them, and delivered againe from them, being ransomed by certaine charitable and well-minded Merchants.

Having regained his liberty, he gat safe againe into *Germany*, his former place of retreat, and the then Common sanctuary of Gods afflicted and distressed Saints. There he found entertainment with, and enjoyed the acquaintance of, most of the prime men of note for learning and relection of those parts in those times, who some of them in their writings, especially for the notes of antiquity, and of authors both ours and others, doe professe to have received no small light from his writings and observations.

For during the time of his abroad in those parts, among other his labours (being never out of action) he compiled that vast Catalogue of *English Scottissh and Irish writers*, a work of exceeding great paines and industry, that many of them and others since have made much use of: wherein also by the way he hath inserted the lives, Acts and carriages of the *Romane Popes*; that the world might see and know, what manner of men, or monsters rather, many of them have been, and how far unlike unto Christ, who yet have given themselves out to be *Christs Vicars*, and the chiefe pillars of his Church.

Shortly after the happy entrance of that blessed Princess *Q. Elizabeth*, when the storm raised by her sister *Mary* was now

laid, he returned over again into *England*: & as it semeth, slept over from thence into *Ireland*, to visit (it may be) his former flock (if any faithfull of them were remaining yet) there; or to looke after his library, if he might light upon any remaines of it in those places where it had beene dispersed in the hands of those that had seized upon it. But he survived not long to enjoy either the peaceable times of Gods Church here re-established, or the comfort of his people, if he found any left there, or the use and benefit of his books, if he recovered any of them.

For it is by some reported, that he dyed in *Ireland* at sixty and seven yeeres of age, in the year of our Lord 1558. which yet for the year of his decease may seeme not so to be: since that his *Catalogue* or *Centuries* of our Brittain Writers, Printed by him at *Basile*, while he yet abroad in those parts, is dedicated by himselfe to *Queen Elizabeth* then settled in the throne of this kingdome, who began her raigne but in the latter part of that year: besides that the latter part of that impression beareth date the Month of *February* 1559. as also some verses prefixed before the whole Worke, wherein mention is made also of *Queen Elizabeths* reigne, and of the Authors then taking leave of his friends in those parts, and intendment of returne with his wife for *England* again, bear date of *March* the same year: which though they may be supposed to imply the close of the yeare 58. according to our computation, who begin the year at the latter end of *March*, whereas they begin it at the first of *January*, yet some space of time must be allowed for his travell out of *Switzerland* into *England*, and from thence again into *Ireland* if there he deceased. And it may well be deemed therefore that he survived, if not to 1560. yet to 59. at least: But this I leave to those that have more certaine records of it: nor is the thing it selfe much materiall.

His Wokes for the most part, as himselfe hath related and ranked them, together with some few omitted by him, and added by others, are these.

First those that he compiled while he was yet a Papist.

1 A Bundle of things worth the knowing. 2 The Writers from Elias. 3 The Writers from Berthold. 4 Additions to Trithemius. 5 Germane Collections. 6 French Collections. 7 English Collections. 8 Divers writings of divers learned men. 9 A Catalogue of Generals. 10 The Spirituall War. 11 The Castle of Peace. 12 Sermons for Children. 13 To the Synode at Hull. 14 An answer to certaine Questions. 15 Addition to Palaonydorus. 16 The History of Patronage. 17 The Story of Simon the Englishman. 18 The Story of Franck of Sene in Italy. 19 The Story of Sain Brocard. 20 A Commentary on Mantuanis Preface to his Fasti.

Secondly those that he wrote after that he had renounced Popery.

First, in Latine. 1 The Heliades of the English. 2 The Britissh writers. 3 Notes on the three Tomes of Walden. 4 On his Bundle of Tares. 5 On Polydore of the first invention of things. 6 On Textors Officine. 7 On Capgraves Catalogue. 8 On Barnes his lives of Popes. 9 The Acts of the Popes of Rome. 10 A Translation of Thorps Examination into Latine. 11 That of Britissh writers much enlarged with the lives and Acts of the Bishops of Rome inserted. 12 An Addition of Scottissh, Irish and other writers.

2 In English. 1 In English Meeter, and divers sorts of Verse.

1 The life of John Baptist. 2 Of John Baptists Preaching. 3 Of Christs Tentatinnis. 4 Two Comedies of Christs Baptisme and Tentations. 5 A Comedie of Christ at twelve years old. 6 A Comedie of the raising of Lazarus. 7 A Comedie of the High Priests Councell. 8 A Comedie of Simon the Leper. 9 A Comedie of the Lords Supper, and the washing of the Disciples feet. 10 Two Comedies (or Tragedies rather) of Christs Passion. 11 Two Comedies of Christs buriall and Resurrection. 12 A Poeme of Gods Promises. 13 Against those that pervert Gods Word. 14 Of the corrupting of God Lawes. 15 Against Carpers and Traducers. 16 A iefence of King John. 17 Of King Henries two Mariages. 18 Of Popisb Sells. 19 Of Papists Trecheries. 20 Of Thomas Becketts Impostures. 21 The Image of love. 22 Pammachius

his Tragedies, translated into English. 23 Christian Sonnets.
 2 In English Prose. 1 A Commentarie on Saint Johns Apocalypse. 2 A Locupletation of the pocalypse. 3 Wicklefs War with the Papists. 4 Sir John Oldcastles Trials. 5 An Apologie for Bernes. 6 A defence of Grey against Smith. 7 John Lamberts Confession. 8 Anne Askews Martyrdome. 9 Of Luthirs Decease. 10 The Bishops Alcaron. 11 The man of Sinne. 12 The Mistery of Iniquity. 13 Against Antichrists or false Christs. 14 Against Baals Priests, or Balaamites. 15 Against the Clergies single life. 16 A dispatch of Popish Vowes and Priesthood. 17 The Acts of English Votaries in two parts. 18 Of Hereticke indeede. 19 Against the Popish Masse. 20 The Drunkards Masse. 21 Against Popish perswasions. 22 Against Standish the Imposture. 23 Against Bonners Articles. 24 Certaine Dialogues. 25 To Elizabeth the Kings daughter. 26 Against customary swearing. 27 On Mantuane of death. 28 A Weeke before God. 29 Of his Calling to a Bishopricks. 30 Of Lelands Journall, or an Abridgement of Leland, with Additions. 31 A Translation of Sebald Heydens Apologie against Salve Regina. 32 A Translation of Gardiners Oration of true Obedience, and Bonners Epistle before it; with a Preface to it, Notes on it, and an Epilogue to the Reader.

Many other things he compiled, translated and published which neither himsele could sodainly call to minde, nor others easly light on, who yet have added to his recitall. But it may well be admired, how being so haunted, hunted, chased and hurried as he was from pillar to post, and so oft stript both of bookes and other helps, he could come to the sight and view of so many Authors; much more, how he should have time to surveigh such a multitude of them, as by his writings it appeareth he did; and most of all, how he should be able to write so many volumes (to goe no further) as you see here related, although some of them were but small. His industry therefore is very remarkable, which as it accompanied him to the last; so it surviveth his decease, in the fruit of it with us, and in the reward of it to him.

Loe here the man who stir'd Romes comon shore

Untill it stunk, and stunk him out of doze.
Twelve years he serb'd the Babilonian with;
Drank of her cup and swallowed in her ditch,
Untill the sunshine of diuiner Truth.
Shot saving Beames into his hopefull youth:
And led him thence to serbe another Saint
Whose mirth was teares, whose freedom was restraint;
Whose progresse was a banishment; whose food
Was want and Famine, and whose drinke was blood:
His daies were full of troubles, and his nights
Were sad exchanges stor'd with feares and frights:
His wealth was Poverty, his peace was strife,
His life was death: His death eternall life.



ANDRÆVS GERARDVS HYPERIVS.

The Life and Death of Andræus Gerardus.

IN the yease of our Lord 1511. this *Andræus Gerardus* was born at *Hyperis*, a strong and populous Town situate within

within the Province of *Flanders*: his Father was a man of great estimation amongst the inhabitants of the same town by reason of his singular knowledge in the Law; his Mother was descended from one of the Noblest families of that Province; both of them being carefull of the education of this *Gerardus*, they sent him unto *Jacobus Papa* (a famous and excellent Poet) to be instructed in the knowledge of the tongues, which he attained unto in short time, partly by the care of this *Jacobus*, and partly by the help of *Johannes Sepanus*, bring an assistant unto *Jacobus Papa*, a man excellently learned, and very skilfull both in the Greek and in the Hebrew tongue, where he continued untill he came unto the age of 12. years, at which time he desired to be acquainted with the *French* tongue, and for that cause he became an Auditor unto *Johannes Laëus*, a man learned and eloquent who publickly taught the *French* tongue in those parts; here he remained for the space of one year, and afterwards by the advice of his father he was sent unto *Tourney*, where a publick School was newly erected for the information of youth in the *Latine*, *Greek* & *Hebrew* tongues but the discipline of that School being not pleasing unto his father he took him from thence againe intending to have him instructed in manners aswell as in learning, wherefore he intended to send him unto *Levan* an Academy in *Brabant*, but hearing that too much liberty was there given and granted unto youth, whereby they came to be corrupted with many vices, he altered his purpose, and bethought himselfe of sending him unto *Paris*, where he himselfe in his youth had studyed; but that determination was also hindred by the continued warres betwixt *Charles* the fift Emperour of *Germany*, and *Francis* King of *France*: wherefore he resolved to keepe him at home for a space untill he could dispose of him according to his minde, employing him in the writing of such things as pertaine to the office of a Lawyers Clarke, in which action he continued so long that he had almost forgotten whatsoever he had learned before: now in the year 1525. it pleased God to call for his father

out of this vale of misery, who on his death bed streightly charged and commanded his Mother to send *Gerardus* unto *Paris*, that so he might goe forward in his studies; as soone as the Wars were quieted in *France* betwixt the Emperour and the King, which fell out in the year 1528. then went *Gerardus* unto *Paris*, bring furnished with Commendatory letters unto *Antonius Helbucius*, then Senator of the Parliament, and unto *Jobannes Campis* Licenciare in Divinity, who were also intreated to furnish him with things necessary for his studies, if his mother were hindred by the continuation of the Wars, from the performance of the same; this *Jobannes de Campis* seeing the hopefullnesse of the youth, kept him in his owne house the space of one year, where he attained unto great perfection in Logick; the year following he went unto *Paris*, where he acquainted himselfe with *Joachim Ringelbergus* a *Brabanter*, a man excellently qualified, from whom *Gerardus* received good instructions touching a methodicall manner of proceeding in his studies; after that he had continued here for the space of three years, for the better retayning of that learning which he had gotten, he privatly read both Logick and Rhetorick unto others, himselfe remaining still an Auditor unto the publick explanation of *Aristotles* Phisicks in the Schools.

In the year following he desired to see *Flanders*, and to visit his friends, and to know how much of that Portion was remaining which his Father had left him for the prosecution of his studies: which being done, and finding a sufficient competency to remaine, which would keep him a long time at the University, he returned unto *Paris* againe, with and an intent to addiect himselfe unto studies of greater moment, and so he forthwith entred upon the study of Divinity, for which *Paris* at that time was famous and taking a great delight therein, he daily frequented the Divinity Schooles, so as he came to be of a singular judgement in matters of Controversies, and at vacant times he would betake himselfe unto the Physick Lectures, unto which he had a naturall inclination, he would also be

familias with *Cleonard, Sturmius, Latomus*, then publick professors of the Tongues in the same Univerſity.

Having now well furniſhed himſelfe with knowledge, he deſired to take a view of other Countries and Provinces, lying within the Kinodome of *France*, and that for two cauſes, firſt that he might perfect himſelfe in the *French* Tongue, and ſecondly that he might have a fuller underſtanding of the cuſtome and diſpoſition of that Nation, and ſo leaving of the Univerſity, he traveled through moſt parts of *France*, where having given ſatisfaction unto himſelfe, he ſhaped his courſe towards *Italie*, taking a full view of that part which lyeth betweene the *Alpes* and *Bœonia*: being now about the age of twenty four years, he returned out of *Italie* into *Flanders* in the year 1535. From whence he went unto *Lovan*, becauſe he had ſent his library from *Paris* unto the ſame place, and having ſafely diſpoſed of the ſame, he betook himſelfe againe to travell, viewing almoſt all Lower *Germany* (*viz*) *Gilderland, Brabant, Cleaveland, Utrecht, Freezland, Holland and Zealand*, and from hence in the year of our Lord 1537. and in the twenty ſix year of his age he went into upper *Germany*, to take view of ſuch famous & learned men as were to be found in thoſe parts, in which peregrination he ſaw *Colen, Marpurg, Erford, Lipſich, and Wittenberge*: and then returned againe into *Flanders*, where he was ſet upon by ſome of his friends, who adviſed him to betake himſelfe unto ſome ſtaid courſe of life, ſeeing that his patrimony was all ſpent, the grateſt part in the Univerſity, the remainder in his travels: unto which juſt demand and deſire of his friends, he was ſoone perſwaded to ſubſcribe and conſent, and forthwith began ſeriouſly to conſider with himſelfe, how he might obtaine a place, wherein he might exerciſe his gifts for the generall good of the Country; whiſt he was buſie about that matter, his friends had obtained by letters pattens from the Pope that a larg ſtipend ſhould be yearly given unto him, out of the renewes of an adjacent Abby for his maintenance, upon condition that *Jobannes Charondiletus* (then Chancellor unto the

the Emperour, and Arthbifhop of *Panorma*) would give his free affent thereunto : but (the Providence of God fo difpofing) he was not onely denied the fame by the faid Archbifhop, but he was alfo threatned with the losse of his life, because it was declared unto him, that *Gerardus* had of late been in higher *Germany*, unto which place it was not lawfull for any student to goe leaft he should be infected with the purity of the doctrine taught in the reformed Churches.

This expectation of himself and alfo of his friends being now made void, and having no hopes of getting preferment thereabouts, because the Archbifhop appeared his professed enemy ; by the advice of some godly and learned men, and alfo because he would not be burdensome unto his friends, he was resolved to travell againe, and fo determined to view that other part of *Italie*, which he had not feene, but here he was againe hindred by the violence of those Wars which at that time raged betwixt the Emperor and the King of *France* ; wherefore he being by this occasion deprived of the sight of *Italie*, he shipped himselfe for *England* (intending not to visit *France* or *Germany* any more) because he might easily understand in that place by letters continually sent from his friends, how all things went in *Flanders*, and whether there were any hopes of obtaining preferment in those parts : after his arrivall in *England*, as he used in other forraine parts, so he here alfo enquired after such as were esteemed the leaneft Scholars, by which meanes he addressed himselfe unto *Charles Montjoy* the Son of *William Montjoy* Knight Baron, a man much commended and approved of by *Erasmus Rotterdamus* in his writings, and of great learning in those dayes, who conferring after a friendly manner with *Gerardus* concerning many matters, and thereby perceiving his more then ordinary parts, received him into his house, and withall conferred an annuall stipend on him, and that after a bountifull manner, which was so well pleasing unto *Gerardus*, that he continued four years with this *Montjoy*, in which time he profited much in the knowledge of humane and divine learning.

In the yeare 1540. with the consent of *Charles Montjoy*, he went to take view of the University of *Cambridge*, about which time there were great troubles in the Church of *England*: the Lord *Cromwell* was beheaded, others were burned for their zealous profession of the truth, many also were put to death for denying the King to be supreme head of the Church under Christ. Proclamations were every where set up against exotics, and those full of perill and danger; which caused *Gerardus* to enter into a consideration of returning againe into *Germany*, yet before his departure from *England*, he resolved to recreate himselfe with the sight of that other fountaine of learning (*viz.*) *Oxford*, from whence he returned to *London*, where (after that he had prepared and fitted himselfe with things necessary for his journey) he not without great sorrow tooke his leave of his liberall and loving Master, who earnestly intreated him to continue longer with him, but by no means he could be enduced and perswaded thereunto, but forthwith he directed his course towards *Antwerp*, a famous City in *Brabant*, from whence he went againe into *Flanders*, and for a season he there continued amongst his friends: during his aboad in that place he heard of the fame of *Bucer*, and of the flourishing Schoole at *Strasburge*, both which but especially the fame of *Bucer* allured him to take view of that part of high *Germany*; wherefore without any delay he sets forward toward *Strasburge*, taking *Marpurge* in his way, that he might take order for the conveying of his books and trunks unto *Frankfurt*, and secondly because he knew that he could maintaine himselfe at a cheaper rate during his aboad there then in any other place situate on the banks of *Rhine*, and thirdly because he hoped that he should easily obtaine commendatory letters unto the learned Professors at *Strasbourg* in that place, and especially by the means of *Gerardus Noviomagus*, a man of good estimation, who also had formerly knowne this *Gerardus*, and had lived also himselfe sometimes at *Strasburge*.

Noviomagus having notice of the coming of *Andreas Gerardus*

Gerardus unto Marpurg, he kindly invited him unto his lodging, where they met with mutuall embracings, being exceeding joyfull of the presence of each other; not long after Gerardus discovering unto Naviomagus the causes of his coming unto that place, together with his intent for Strasburge, he was desired to remaine at Marpurg, and withall he was promised faithfully by Naviomagus that he would procure him not onely employment, but also a sufficient stipend for the performance of the same; Gerardus well perceiving the entire love and sincere affection of his old friend consented and remained, expecting preferment in the same place; whereupon assoone as Johannes Ficinus their Chancellor was returned home from an assembly appointed at Reinspurge, Naviomagus entered into discourse with him concerning Gerardus, and withall declared that by reason of his sicknesse he was not able to performe that place whereunto he was called, desired that Gerardus might be approved and allowed to be an assistant unto him in the performance of the place: the motion was well liked of Ficinus, who forthwith called Gerardus unto him, and wished him to remaine at Marpurg, and to make triall of his gifts in that place, which if they were approved of, he promised him a sufficient pension for his labours; but Gerardus was so well approved in that place by his Auditors, that after the death of Naviomagus, he was chosen and appointed to be his successour in the performance of a pastoral office, which he faithfully discharged with so great labour and zeale, for the Propacating of the truth the space of twenty two years, that besides his appointed times and seasons, he would make use of vacant houres for the performance of the same.

Here he commanded the publick exercise of Preaching in the Schools, appointed texts unto the young Divines to treat of, he would view and correct their Sermons before they were delivered in the Pulpit, nay he would cause them to deliver them privately in his study, before he would permit them to deliver them unto the publick Congregation;

that if there were any defect in voyce or gesture it might happily be amended.

He much praised those who performed their actions well, contrariwise he severely rebuked those which were negligent & sloathfull, and as it were forceably compelled and constrained them unto a greater diligence; he would daily examine them in points of Divinity, desire their opinions concerning difficult questions; explaine and open unto them hard texts of Scriptures; insomuch, that in short time he was the Author of much good unto the young Students: these this he performed without the expectation of any reward.

He entred also into a serious meditation of the reformation of Religion in the Churches; he desired to conforme the Citizens of *Hassia*, unto the example of the Primitive Church; he desired to remove many reliques of superstition out of the Church; he desired to establish that Ecclesiasticall discipline which was ready to fall, unto the great detriment of the Church.

In the midst of these heavenly cogitations, it pleased the Lord to send his messenger for him, which he well perceiving by the continuall increasing of his paines; he desired to have the Communion administred unto him, afterwards he told his wife what he would have done after his death; after that he had instructed his children how they should carry themselves towards God, and how towards their mother, and how towards men: and his yongest son standing amongst them, he laid his hand on his head uttering these Words, *discemi fili mandata domini, & ipse enutriet te*: Keepe the commandments of the Lord, my son, and he will provide for thee; then turning himselfe to those who were present, he declared unto them that he dyed in that faith which he had constantly professed so many yeares in that City; which words being spoken, he fell asleepe, and was buried at *Marpurge* in the year our Lord 1564. and in the 53. year of his life.

All things which are to be required in a Teacher, are to
be

be found in this Gerardus; first he was learned, and his learning was also joyned with experience, secondly, he had an excellent faculty and method of teaching; thirdly, he was laborious in his functions; fourthly, he was grave; fifthly, of an unspotted life and conversation; he was modest patient and constant, all which sufficiently declare that he was set apart by the Lord for the converting of many souls unto Christ. His Works which he left unto the world as a rich legacy are here set downe.

1 A Commentary on the twentieth Psalm. 2 On the twelfth Psalm. 3 A method for a Preacher. 4 On the Romans. 5 Of reading and meditating the Scriptures. 6. Method of Theologie. 7 Theologicall Topicks. 8 Catechisme.

Other Works in two Tomes.

First, 1 Of the study of the Scripture. 2 Of the institution of Colledges. 3 A triall of students. 4 Of Catechising. 5 Of justification by faith. 6 Of Beneficence to the poor. 7 Of Feasts.

Tome 2.

1 Of the duty of bearers. 2 Of Providence. 3 Of Self-examination. 4 Of the marriage of Ministers. 5 Of the Sacraments. 6 Notes upon Aristotles Ethics. 7 Physicks. 8 Logicke. 9 Rhetoricke. 10 Arithmaticke. 11 Grammaticke. 12 Cosmographik. 13 Optics. 14 Astronomy.

Set forth after his death.

1 Annotations on Iesaiab. 2 Commentaries on the Galatians. 3 Epheians. 4 Philippians. 5 Colossians. 6 Thessalonians. 7 Timothy. 8 Titus. 9 Philemon. 10 Jude. 11 Hebrewes.

You that desire to lead a life
Free from th' incumbrances of strife
Draw neare, and with a carefull brow,
Let have Gerardus teach you how.
Reader, observe and thou shalt finde,
By trauell he intich'd his minde:
His active heart was alwayes free
To Propagate true piety.

He alwayes studied to displace
 Errours from the Churches face:
 He gain'd no envy, but from those
 That were Religions chiefest foer.
 He would perswade, intreat, advise
 His Fellow-preachers to dispise,
 Those fruits of Idlenesse which he dety'd.
 Thus liv'd Gerardus, thus Gerardus dy'd.



ARCTIVS BENEDICTVS

The Life and Death of Arctius Benedictus.

AS the Lord hath never been wanting unto his
 Church both in these and in forraine parts, in the stir-
 ring up of painfull and zealous Watch-men for the Propa-
 gating of his truth, and for the enlightning of the under-
 standing

standing of those whom he had elected unto salvation in Jesus Christ, so he hath not been deficient in procuring the affection of eminent persons towards the same Professors, by whose meanes, they have been defended and sheltered against the inveterate malice both of the Divell and his members. Malicious enemies unto the Word of truth, amongst whom the Senate of *Berna* may justly receive worthy Commendations, for the constant love shewed unto the zealous professors of the truth, it being indeed the maine pillar which doth support the welfare of a Commonwealth, and which doth draw downe a blessing from heaven upon their intended designs.

In this famous City was *Benedictus Aretius* borne a faithfull & zealous professor of the truth of Christ: being beautified with excellent endowments, both of learning and piety, which did sufficiently testify that he was set apart by the Lord for the winning of many unto Christ.

He spent his youth in his owne Country amongst the *Switzers*, wherein he was instructed and trained up in the knowledge of the Arts: but aiming at a greater perfection & labouring for a sounder judgement in the works & writings of other learned and Orthodox men, he left his Country for a season and went unto *Marpurg*, where by reason of his eminent gifts and qualities he gained the love of many learned Schollers: and was designed and appointed to read the Logick Lecture in the same place; which after he had performed for the space of some years, to the great profit of his Auditors, to the neverdying fame of himselfe, and to the generall applause of all the City; having also attained in some measure to that perfection, which he had formerly desired, he returned again unto *Berne* where he was joyfully received and by a generall consent, appointed to open the Scriptures, and to instruct the inhabitants in the way of life; in which exercise he observed such an edifying method both in his publick reading and Preaching, that he drew great multitudes of people unto him, who beholding his proceedings with great admiration, with one consent

praised the Lord for sending so learned and so painfull an instrument among them, for the planting of the truth in their hearts.

So excellent was his forme of teaching that many Divines came unto his Lectures, not onely for the information of their judgements in matters of Controversies, but also to learne his method of teaching; which being obtained by some, they proved excellent instruments in the Church for the converting of the lost sheepe of *Israel*; and many would not in publicke make triall of their owne parts, before they had continued for a season to be his Auditors. His writings were greatly in request, and desired greatly of all that either knew him or heard of him, but especially his labours in Divinity: one of his bookes called *Examen Theologicum* came to the Presse twelve times within the space of three years, which doth declare the excellency and how usefull and beneficiall it was unto the Church in those times, and in these dayes also it is a Worke fit to be perused of all such as doe intend the study of Divinity.

After that he had continued this constant course of teaching in the City of *Berne*, for the space of many years, to the great furtherance of the glory of God and benefit of his Church, it pleased the Lord to take him unto himselfe, and to Crowne him with a diadem of everlasting glory with the rest of his holy Saints in the year of grace 1574, the twentieth two of April, his death was much lamented by the Citizens of *Berne*, who received some comfort by the beholding of those excellent and learned Treatises which he left behind him, as so many never dying testifications of his zeale, for the advancing of the Gospel of Christ.

1. *A forme for Students.* 2. *Two tables of the Hebrew Grammar.* 3. *A triall for Divines.* 4. *The History of Valentine the Gentile.* 5. *A censure of the propositions of the Catabaptists.* 6. *Two Treatises of the sacred Scriptures.* 7. *Common places of Divinity.* 8. *Lectures on the Lords Supper.* 9. *Commentaries on the four Evangelists.* 10. *On the Acts of the Apostles.* 11. *An*

Introduction

The Life and Death of Parker.

523

Introduction unto the reading of Saint Pauls Epistles. 12 *Commentaries on all his Epistles.* 13 *On the Revelation.* 14 *Physicall Workes of Compositions and their degrees.*

His name be-speakes him happy, and his worth
 Shews high enough to set his prayes forth
 In ample volumes; for his soul was linc'd
 With true Divinity; his serious minde
 Was alwayes active, labring to inbest
 Distressed souls with true angel-like rest:
 Let his examples teach us how to be
 Content in truth, and love Divinity;
 That so at last we may receive those gaires
 That daily waite upon celestall staires.



MATHEW PARKER.

The Life and Death of Mathew Parker.

IN the year of grace 1504. the nineteenth year of the
 Traign of King Henry the seventh was this worthy Prelate

V V V V

Maiden

Matthew Parker borne at Norwich, on the first day of August. His Father William Parker a Citizen of that City, though of no great eminent note, yet of honest repute and of a competent estate, and descended from an ancient Family of that name; the dignity whereof in the person of this Matthew was not revived only, but much advanced, His Father being taken from him in the time of his minority, he was by the carefull provision of Alice Parker his mother now a widow trained up in good literature, untill he attained to the age of eighteen yeares: who then as a discreet woman and regardfull of her childs good, that those rudiments of learning which he had already received, might not be lost, but improved and further addition made thereunto, procured his entrance into Corpus Christi Colledge in Cambridge about the fourteenth year of King Henry the eighth, where she was resolved to make what shift she could to maintaine him, untill he had attained that for which she desired to place him there, to wit, ability for employment in some learned function.

There being entered he so carried himselfe, and gave so good proofes of his parts and pregnancy, that within a few months he was chosen Scholler of the house, having a Bible-Clearkes place conferred upon him, and so his Mother eased of her charge. Having after that taken his first degrees, and being made Fellow of the house, he began to addicte himselfe mainly unto the study of Divinity, and therein made good progresse. Nor was he either of the number of those that will be flying out of the nest before they be well fledged, and teaching of others ere they have learned ought themselves, or yet of those that are wont to wrap up their talent in'a towell, and whelm their light under a bushell, regarding more their own ease than the benefit of others,&c the end whereunto their studies shoud tend; but after some four or five years spent in furnishing himself with ~~a~~^{the} manner of the Pulpit, he began now to looke abroad into the neighbouring places, and considering what great need the people had of instruction in those blind and darke

darke times, wherein the lights were grown dim, and vision was scarce, and because so rare, the more pretious; he employed himselfe diligently, as occasion and opportunity was offered in dilivering out the Word of God unto them, and that in an other manner of way, then was usuall in those dayes.

By meanes hereof notice taken of his diligence and dexterity therein, that he might the more freely make use of of his talent without opposition or disturbance, he had Authority granted him by the Kings letters patent and the Archbishops generall licence, to preach where he would without controule: with this power backed, he launched further out, and being not as yet tyed to any speciall charge he bestowed his labors sometime in one place, sometime in another; & that in the most eminent Citie & other parts of the realm, where he deemed most good might be don & was not long after called to be Chaplaine in ordinery to *Queen Anne*, the pious Mother of that heroicall princeesse of blessed memory *Queen Elizabeth*; by whose favor also he was made Deane of *Stoke* in *Suffolke*, where he caused a schoole to be erected for the education and training up of youth in good literature.

After the unfortunate death of *Queen Anne*, he was by the King taken into his service. And having now taken the degree of Doctor in Divinity, he was by his Majesties speciall letters of recommendation, chosen Master of the Colledge, wherein he had been both Scholler and Fellow before: the Colledge not long after by unanimous consent setting also upon him the benefice of *Landbeach* in the Ile of *Ely*, not far from *Cambridge*.

The fore-mentioned preferments he retained during the whole residue of King *Henries* life and reign; continuing still constant in the exercise of his ministry: unto the happy entrance of that religious Prince, and of wisdom, and understanding above his years, King *Edward*. At which time albeit the Deanry of *Stoke* were dissolved, Doctor *Parker* much grieving for it, and withstanding it what he could

the rather in regard of the School annexed to it and depending upon it; yet had he in lieu of it a yearely pension assigned unto him out of the Kings exchequer: and being by him also entertained, as by his Father before him, he was further advanced by him (so well he esteemed of him) to the Deanry of *Lincolne* and the prebendary of *Coldingham* in the same Church.

Thus continued he in a plentiful and worshipfull estate, untill the untimely death of that mirrour of Princes, and the disastrous succession of his Sister *Queen Mary*; when true religion was suppressed, superstition re-established, and those godly Teachers that continued constant in the profession of Christs truth were deposed, jected, stript of their meanes and maintenance, and constrained either to fly the land or lye hid, unlesse they would expose themselves to fire and fagot; the best and least they could look for, if they came into the hands of those, who had never learned what mercy ment. But these violent courses now taking place, this reverend man among others, who stuck still to the better, though now weaker side, was constrained to leave all and to shift for himselfe: and the rather for that he had married a wife, a woman of good note (by whom in proceesse of time he had three Sons, whereof two survived him) as a thing though allowable, not by Gods Word alone, but by the Lawes of the Land also then in full force, yet by their Popish Canons inhibited and condemned as a foule and hainous crime: with his wife therefore (whom he would not dismisse yet all that time) and such issue as he had then by her, he kept close in a friends house; though leading a poor and obscure life in very meane estate, without any aide or succour from abroad, yet in regard of his rest and freedome for study, with such contentment, as that diverse times he professed he should not have desired any other condition, save for the fear of danger both to himselfe and his friend; which could not but much distract.

But the fury and rage of those times being over (as nothing violent we say lasteth long; it was but a storme, though

though a fierce and a fiery one; but a shoure, though a shoure wherein it rained bloud in abundance) a great calme ensued by the laying of her, who had raised it, to rest; and the raising up of her Sister, one of a far other spirit in her roome, upon whose happy entrance among others that had lien hid, wanting meanes and opportunity to escape otherwise; this our *Matbew* came abroad againe, and was by that blessed servant of God *Queen Elizabeth*, whose mother he had formely attended on unto her death, advanced to the Archbishoprick of *Canterbury*, lately become vacant by the decease of the Cardinall *Reginald Poole* departing not many hours after his Mistres and kinswoman *Queen Mary*; and was thereunto consecrated in the Chappell of the Palace at *Lambeth*, on the seventeenth of *December*, in the year of grace 1559. by *William Barlow* Bishop of *Bath and Wells*, *Miles Coverdale* Bishop of *Excester*, *John Scory* Bishop of *Chichester*, and *John Hodgekin* Suffragane of *Bedford*, being the seventieth from *Augustine* the first of that See, and the first that without power or pall from the Pope, and such frivolous rites of the Romanists use, was enthronised in that seat.

Being thus sodainely now, as *Joseph* sometime in *Aegipt*, not freed onely from his feares and confinement, but advanced to the highest pitch of Ecclesiasticall preferment that our Church and State affoord, and others by degrees are wont to climb up to, he with nothing thereby altered (as in such case too oft it falleth out) but demeaned himselfe still like himselfe. Nor did his true worth ever more then now manifest it selfe, when by his wife, discreet and temperate carriage in so sodaine a passage from so low a downfall to so high an ascent, he shewed himselfe a man able to manage either condition; and (that which is the gift of a very few) to walke steadily and evenly in either. For neither was he hereupon; either puffed up with pride, though honours sodainely atcheived, are over prone to swell up; or over-wrought to a neglect of his Ministeriall employments, which such places oft much impeach; or surpris'd with a

tenacious

tenacious and avaritious disposition, as is wont to befall those that come hungry to such preferments, and have had former experience of the ficklenesse of them. For he carried himselfe in a meeke and mild manner toward all sorts, even the meanest; with much discretion in regard of the diversities of judgements, which could not but be great and not easie to accord in those times, when such extremity of heat had so lately been exercised by some of the one side against the other : with great gentlenesse and patience toward men of hot and high stomacks, though without any base and servile either condescending to them or complying with them; with much lenity and forbearance towards persons faulty and delinquent, thereby to win them to better course, untill they seemed to be incorrigible; and with no lesse kind encouragements in every kind to those, of his Clergy especially, whom he perceived to be well affected, of honest carriage, and diligent and industrious in their places. To which purpose also he visited his whole Province, not by deputies or substitutes, but in person himselfe. And, albeit his means at present could be no other then very short and meane, having been wholly stript some years past of all his yearly renewes, and constrained to live with his charge on such small stock as he had lying by him all the time of his concealment; and the place he was preferred to as yet rather enforced him to further and far greater expence then affording means to discharge the same; yet such was his free, liberall, ingenuous and generous disposition, that (the like whereof I suppose hath been seldom or never don by any other, either before him or since him) he freely and frankly remitted unto his whole Clergy those fees that under the title of Procurations are generally and justly at such times demanded. And for the better encouragement of those of the Ministry to the constant and diligent execution of their duty in instructing the people committed unto their charge (because examples much move, and great mens actions are more exemplary) notwithstanding his manifold distractions & various employ-
ments

ments by occasion of his place, he forbore not frequently to preach (as his other important and more publick affaires permitted) sometime in his owne Cathedrall Church, and at other times in the Townes and Villages abroad; continuing constant in that his painfull practise amidst much weakenesse and crasinesse, the attendants of old age.

In that seate he sat fifteen yeares and five monthes. During which time (that which is not found to have befallen any of his either predeceffours or successors) he either consecrated or confirmed the Bishops of all the seates throughout the whole land; yea all of them, one alone excepted, within his first three years; and that one to wit of *Landaffe*, in his seventh.

He deceased May the seventeenth 1575. having passed over, without any grievous disaster, to speake of (his party share in that generall calamity of the godly in *Queen Maries* time only excepted) the term of seventy and one years. His common Motto which he had oft in his mouth, and caused to be painted on the wals of his house and the glasse of his windowes (as one in the greatest height of worldly honour, minding and meditating on the vanity of this world and the things of it) was that of *St. John*, *The World passeth away, and the Concupiscence of it*, 1. *John* 2. 17.

Before his decease some space of time, the better to mind him of his mortality, he caused his monument or tombe to be made of plaine black marble, and to be placed in the Chappell of *Lambeth* house, where he received his Archepiscopall consecration: in which also according to his Will so disposing it, his corps lyeth inclosed (no other having place of sepulture besides himselfe in that Chappell) with this Epitaph, (composed by *Docton Haddon* sometime one of his officers, and afterward one of the Masters of Request to *Queen Elizabeth*) engraven thereupon.

Matbew Parker lived sober and wife;

Learned by study and continuall practise;

X x x x

Loving,

Lo ving, true, of life uncontroll'd :
 The Court did foster him both young and old.
 Ordeely he dealt, the right he did defend :
 He lived unto God ; to God he made his end.

The reason why he desired to have his remains these reposed, in a vault for the receipt thereof purposely framed, was (as by some is reported) for that a great Noble man in highest favour in those times, having laboured earnestly to get that house from the Sea, this our Archbishop therein stiffely and stoutly withstood him, and by earnest solicitation obtained from the *Queens Majesty* this promise, that he should never have it so long as the Archbishop aboard there : which he therefore (to adde the stronger obligation to that promise) took order it should be as well after his decease as before.

He was a man of a grave aspect, and of a staid and settled carriage, of a mild disposition, and courteous demeanure, a favourer of learned men, and a lover and promoter as well of learning as of Religion : and as in other things, so especially in his disposition concerning these outward things of a marveilous wise and discreet temper, as provident and frugall (without any taint of base courses, wherewith many use to to supply and support their prodigality, raking in that be hook and crook with the one hand, that wickedly and wastfully they sling as fast away with the other) otherwise the renewer of his See, being by some sinister courses formerly much impaired, could never have enabled him to doe as he did : so yet withall very bountifull, yea magnificent ; much addicted to hospitality, and very regardfull both of his owne credit, and of the honour and dignity of his place. For first he was carefull to repaire the Palace at *Canterbury*, being almost wholly ruined and ready to fall to the ground : the restavration whereof performed, not in necessary onely, but in beavtifull and stately manner stood him in 1400^l. The like care & charge he was as with the Palace of *Lambeth* being much out of repaire (which

(which he also much enlarged) and with the Quires of the Churches, annexed to his See, being many, and the most of them much decayed. And whereas for the repaire and furniture of those and other his houses, he was faine to take many materials and commodities on trust, very caretull was he to see in due time all such debts discharged, that no danger or damage might accrew unto those; who perceiving his disposition this way and how much he abhorred to run long behind hand with any, were right willing and ready upon all occasions to supply him with whatsoever he required.

Besides that, in his entertainments he was very free, yea magnificent upon speciall occasions: as in that sumptuous and well ordered Feast made by him at the time of the Attizes, upon the finishing of that stately Hall reedified at *Canterbury*; and the like at some other solemn times; to say nothing of a liberall table constantly maintained with him for the ordinary entertainment of his owne Retinue and such company as commonly repaired to him, and the reliefe of the poorer sort.

Nor did his liberality and bounty dye with him, but survived him in many monuments and fruits of it remarkable: For he founded a free School at *Rocbdale* in *Lancashire*. In the diocesse of *Norwich* he took order for six Sermons to be Preached yearly at certaine times in five severall parishes with consideration for the same. To the City of *Norwich* where he was born, he gave a Basen & Ewer of silver & gelt of 173. ounces, and fifty shillings by the year, to be constantly distributed among the poor there. To *Corpus Christi* Colledge in *Cambridge*, where he had been trained up, he gave lands for the maintainance of two Fellowes and thirteen Schollers; three hundred and ten ounces of plate; the perpetuall Advowson of *Saint Mary Ab-Church* in *London*; a lease for seventeen years of fourteen pounds eight shillings by the year, and an hundred pounds to purchase lands for the mainetainance of a fire in the Common hall there from the first of *November* to the last of *February*: besides all this

X x x x 2

he

he built for them their inner Library, with two Chambers adjoyning to it; and furnished it with no small number of Bookes, some printed ones, some Manuscripts of no small vawle. To *Gonwell* and *Cajus* Colledge he gave likewise a silver and gilt cup of fifty and six ounces, besides three other of lesser size, and diverse books. To *Trinity Hall* a Schollership, and the like quantity of Plate and bookes. And lastly (over and besides many other sums and gifts for other the like pious uses) to the University Library, an hundred choyce books, fifty printed, fifty written, very precious and rare ones.

His care and study indeed was (sparing therein no expence) to gather together and preserve such monuments of antiquity as might give light to the stories of former times, or be usefull otherwise. And here, because the booke of God justly claimeth the chiefe respect, as for antiquity and authority, so for use and necessity, as containing in it that one necessary thing, on which mans eternall welfare dependeth; considering the great want of Bibles in many places; and through negl. & the decay of them in others, he took much paines, with the assistance of other godly learned, in mending the English Translation; and caused the same so amended to be in a large paper and faire Character imprinted, and dispersed abroad through the whole Realme.

And for the Works of other writers, those of our owne Nation especially, such as were hard to be gotten, & likely to perish, as remaining only in a few old Manuscripts, unlesse some course were taken for the preservation of them; he gathered together so many of them as he could light on; and disposed them in such places, where they might both be in safe keeping, & lye ready at hand for the learned upon all occasions to make use of, withall culling out some of them to be made more publick; which, with much travell & paines therein taken, having by collation of sundry Copies together corrected and much amended, he caused to be imprinted, as well for the benefit of strangers abroad, as for the use of our owne at home. Of this sort were.

1 *Matthew of Paris his History.* 2 *Matthew of Westminster his Historicall Flowers.* 3 *After Bishop of Shireborn his Story of King Alfred, printed in a Saxon letter, with the Archbishops Preface before it.*

He caused also to be compiled and published, a learned and large volumne, concerning.

4 *The Antiquities of the Brittiſh Church : together with a Story of the Priviledges of the Church of Canterbury, and ſeventy Archbishops of that See.*

At the Funerall of that famous Divine *Martine Bucer*, he Preached.

5 *A Sermon out of the Booke of Wiſedome Chap. 4. vers. 6. 9.* Which was afterward alſo publiſhed in print.

Lobe, learning, wiſedome and true zeale,
Patience in want, and bounty in weale
Were the chiefe flowers in that Crown
Which gave this Man of men Renotone :
The Croſſar did not ſuperſede
His Cure of ſouls, nor did he pleade
Affaires at Court : His paſſ' rall heate
Grew nere the leſſe as he grew great :
Five Kings and Duccenes, his dayes did ſee
Enthron'd and ſepter'd : The firſt three
Did view his merit, and enhaunc'd him
The fourth deſtroꝝ'd, the fiſt advanc'd him
To Lambeck Chapre, where he the Church did guide
In Peace ; and full of age and honoꝝ dyed.

The Life and Death of John Druſius.

who dyed Anno Chriſti 1616.

Iohn Druſious was born at *Aldenard Anno Chriſti 1550.* was firſt brought up at School in the City of *Gaunt*, and from

thence went to the University of *Lovain*: but whilst he was following his study hard there, his father was proscribed for Religion, and thereby deprived of all his estate, which caused him to flye into *England*, taking this his son along with him: when he came to *London* he met with *Cevalerius*, lately come thither, that was exceeding skillfull in the Hebrew; his Lectures he attended upon both in publick and private, and when *Cevalerius* was sent to *Cambridge* to be the Professor there, *Drusius* went along with him, applying himselfe especially to the study of Greek: Afterwards when *Cevalerius* was called back into *France*, *Drusius* still accompanied him, & fell hard to the study of the Hebrew: he also privately read the same to two young *English* Gentlemen: After while he returned to *London* againe, and when he was purposed to goe back into *France*, he heard of that bloody Massacre at *Paris*, which made him alter his minde, and having preferment profered to him, either in *Oxford* or *Cambridge*, he chose *Oxford*, where, for the space of four years, he read Hebrew, Chalde, and Syriack with great commendation: After which time he went back to *Lovain*; but not long enjoying peace there, he returned to *London* againe: where he continued till the peace was concluded at *Gawnt*, and then went over into *Flanders*, and from thence into *Zealand*, where the States of *Holland* chose him to be the Professor in Hebrew, Chalde, and Syriack in the University of *Leiden*, Anno Christi 1577. there he married a wife, and the States of *Frisland* having newly erected a University at *Franequer*, they called him thither: In which place he continued taking great paines for the space of thirty one years; and at length resigned up his spirit unto God: Anno Christi 1616. and of his age 66.

John Drusius was a great Christian sound,
 Post meritoriously must here by Crown'd
 With Bays, to's praise: whom for's ability
 In Hebrew, Syriack Chalde, worthily,
 The States of Holland, had Professor made

Of him in *Uelden*, where not long he stay'd,
Being call'd to *Francker University*
By th' *Frisland States*, where with great industry,
For thirty years he govern'd it with same,
And then deceas'd with an honor'd Name.

The Life and Death of John James Grynæus,
who dyed Anno Christi 1617.

John James Grynæus was born at *Berne* in *Helvetia* Anno Christi 1540. his father was a Minister, who dyed of the Plague Anno Christi 1547. he was brought up at School at *Basil*, and An. 1551. was admitted into the University: the next year he fell sick of the Plague, but it pleased God to restore him againe, and he followed his study hard: Anno Christi 1559. he began to Preach, and was ordained Deacon: Anno Christi 1563. he went to *Tubing*, and the year after was made Doctor in Divinity: and the next year after he was sent for to succeed his father in the Pastorall charg at *Retela*, where besides his ordinary labors, he read privately to the Deacons twice a week, and God blessed his labors exceedingly.

In the year 1569. he married a wife, with whom he lived contentedly fourty years, and had by her seven children: About that time the form of Concord being much pressed, he fell hard to the studies of the Scriptures, and of ancient and modern Divines, whereby it pleased God that the light began to appear to him, for hitherto he was a *Lutheran*; whereupon declaring his judgement about the ubiquity of Christ's body, he began to be hated of many: Anno Christi 1575. he was sent for to *Basil*, to be a Professor in interpreting the Old Testament: there he expounded *Genesis*, the *Psalmes*, and the *Prophets*: and God so blessed his labors, that he healed the difference between the *Tigurine*, and *Basilian* Churches: he had many Noble, and Gentle-

men

men that came out of other countries to sojourn with him. After the death of Lodweck, Prince Elector Palatine, Prince Cassimire sent for him to Heidleberge, where he read Divinity and History almost two years: at the end of which time he was called back to Basil (Sculcer being dead) to succeed him in the Pastorall office: which place he discharged faithfully the remainder of his life; at last, after much pains spent in the Work of the Ministry, in Readings in the University, and overseeing of the Schools, he began to grow weak and sickly, and his eie-sight waxed very dim: he lost also most of his friends, with his wife and children, all but one daughter, and his son in Law Polanus: he was much tormented with the Collick, yet bore all with admirable patience: and in the middest of his pains, he said

*Ut nunc triste mori est, sic dulce resurgere quondam,
Christus ut in vita, sic quoque morte lucrum est:
In terris labor est, requies sed suavis in urna,
In summo venient gaudia summa die:*

**As death's sad, so to rise is sweet much more,
Christ as in life, so he in death is store:
On earth are troubles, sweet rest in the grave:
3th last day we the lasting' st joyes shall have.**

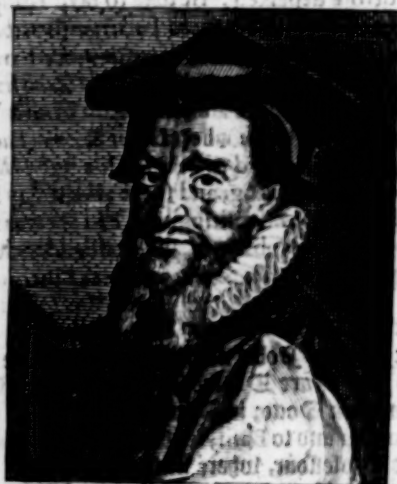
After that he fel sick of a Feaver, which almost took away his senses, but he betook himselfe wholly to Prayer, and tasted the joyes of heaven in his soul, continually wishing that he might be dissolved and be with Christ: which desire God shortly after satisfied: when he had lived seventy seven years Anno Christi 1617. the Ministers of Basil carred his corps to the grave: A little before his death he professed to Doctor Meier that he dyed in the same Faith that he had taught others: that he had earnestly besought God to provide his people of an able and faithfull Pastor &c. concluding, *O præclarum illum diem, cum ad illum animarum concilium, calumque proficiscar, & cum ex hac turba, & collusione discedam:*

seedam: O happy day when I may depart out of this trouble-
some and sinfull World, and goe to heaven to those Blef-
sed souls before departed: He used to say, Pontifici Romæ
Erasmo plus nocuisse jocando, quam Lutherum stomachando: writ-
ing to Chytrau, he said; Si non amplius in his terris te visurus
sum: ibi tamen conveniemus, ubi Lutbero cum Zuinglio optime jam
convenit: If we never see one another again in this World, yet
we shal meet in that place where Luther & Zuinglius agree ve-
ry well together: He used to be up at his study Winter and
Summer before Sun-rising, and spent all the day in Prayer,
Writing, Reading, and visiting the sick: He was so famous
that many Princes, Noblemen, and young Gentlemen came
from forreign Countries to see, and hear him.

And this Crynzus worthy was, I shal tell,
That wep his Noble name should memorize:
Who was a rare Divine in Germany,
And made a Doctor in Divinity:
At Tubing and to Basil, sent for thence
To be Professor, where with all diligence
And profitable pains, and in that while
The differance he did reconcile
Twixt the Basilian Church and Tigurine;
At last his labour made his health decline:
And in his Pastoral Charge, in Basil he
Ended his dayes in sweet tranquillity.

Tyyy

The



ROBERT ABBOT

The Life and Death of Robert Abbot.

THis learned and humble man succeeded Doctor Holland in the Chaire at Oxford, and herein exceeded him, that although they were both of extraordinary sufficiency and vast if not immense reading, yet as *Augustus* spake of *Cassius*, *ingentem habet innumerato*, so it may be truly said of Abbot *variā lectionem habuit innumerato*: he had the command of his learning, and the sum of his readings upon any point which offered it selfe to his handling, cast up to his hand; the other had not so. Whence it came to passe that the diligent hearers of the one received alwayes from him that which they expected; the Auditors of the other seldome received what they expected, or expected what they received from

from him, yet alwayes went away well satisfied from his full table. And I conceive the reason hereof may be this; Abbot desired rather *multum legere* than *multa* Holland, rather *multa* than *multum*; the meditation of the one wrought upon his reading; the reading of the other wrought upon his meditation; and as it surcharged his memory, so it over-ruled his invention also. Let both have their due praises.

For Abbot, envy it selfe will afford him this testimony, that if his tongue had been turned into the pen of a ready writer, or all that he wrote upon the History of Christs passion; and the Prophet Esay, and the Epistle to the Romans, had shene the light; he had come near unto if not overtaken, the three prime worthies of our Universities; Jewel, Bilson and Reynolds; for he gave to Wm. Bishop, as great an overthrow as Jewell to Harding, Bilson to Allen, or Reynolds to Heart.

He was borne at Gilsford in Surry of honest and industrious Parents, who lived fifty years together in wedlock; and because they preserved that sacred bond so entire and kept the marriage bed so undefiled, God powred the dew of his blessing upon it and made them very happy in the fruit of their body, especially in three of their children, whereof the first was Bishop of Sarum, the second Archbishop of Canterbury the third Lord Mayor of London. In the Catalogue of all the Bishops of England, onely Seffred sometimes Bishop of Chichester, was consecrated by his brother Archbishop of Canterbury. Abbot had this happynesse and more, for of two of his younger brethren one of them was advanced to the highest place in the Church, and the other to the highest place in the City under his Majesty; the youngest of them Maurice Abbot had the honour to be the first Knight who was dubbed by his Majesties royall sword: the elder of them had yet a greater to annoynt his sacred Majesty, and set the Crown upon his royall head; but I leave the two other to a better Hecol to blasse their vertues. Of this our Robert I will endeavour

deavour with my penfill to draw the lineaments, whose silver pen I more highly esteeme then the silver Mace of the one, or golden of the other. He was not as Saint Jerome writeth of *Hilarion*, a rose growing from a thorne; but rather a province or double rose growing from a single: for his Parents embraced the truth of the Gospell in King Edwards dayes, and were persecuted for it in Queen *Maries* raigne (by Doctor *Story* of infamous memory) and notwithstanding all troubles and molestations continued constant in the profession of the truth till their death, and all their children treading in their holy steps, walked with a right foot to the Gospell, and were zealous professors of the reformed Religion, especially *George* and this our *Robert*, whose zeale for the truth accompanied with indifatigable industry and choyce learning preferred him without any other friend or spokesman, to all the dignities and promotions he held in the University and Church.

He was another *Hortensius*, his eminent parts were seen and allowed, yea and rewarded to upon the first glympe of them: For upon an Oration made by him the seventeenth of November the day of Queen *Elizabeths* inauguration, he was chosen Schollar of *Balio*l Colledge; upon the first Sermon he Preached at *Worster* he was made Lecturer in that City, and soon after Rector of *All Saints* there; upon a Sermon Preached at *Pauls Crosse*, Master *John Stannop* one of his hearers having a benefice of great valew in his gift, *Bingham* by name in *Nottinghamshire*, took a resolution upon the next voydance of it to conferre it upon him; and the Incombent not long after dying, sent of his owne accord the Presentation to him; upon a Sermon Preached before his Majesty King *James*, in the month he waited at Court, In the year 1612. newes being brought of Doctor *Hollands* death, the King most graciously nominated him his successor; and lastly upon the same of his incomparable Lectures read in the Univerſity, *de suprema potestate regia contra Bellarminum & Suarezium*, and the perusal of his *Antilogia adversus apologiam Garnetii*, the See of *Sarum* falling voyd, his Majesty

Majesty sent his Congedelire for him to the Deane and Chapter. Thus as he set forward one foot in the temple of *virtue*, his other still advanced in the temple of *honour*.

A curious English Poet making use rather of *licence* a poetica, than *libertas* grammatica, deriveth *Robertus* (our Divines Christian name) from three Monesillibles *ros*, *ver* & *ibur*; though this etimology be affected and constrained, yet I will make use of it to branch the History of his life into three parts; and first I will consider him as he was *ros* in his Countries cures; secondly, as he was *ver* in his University preferment; thirdly, as he was *ibur* in his episcopall See.

First I will speake of him as he was *ros*: *Ros* signifieth dew, which name very slyly agreed unto him whilst for twenty years he lived obscurely in the Country; for as dew doth much good to the place where it falls, and yet makes no noyse; so his paines were very profitable in his private Cures, yet was not his fame cryed up nor made any noise in the world: secondly, as dew dropping on mowen grasse refresheth it and maketh it spring anew; so his labors in his Pastorall charge much refreshed the consciences of true converts, which had felt the cythe of Gods judgements, and made them spring up in hope and newnesse of life: thirdly, as dew distilling in silver drops mollifieth the parched ground, so his heart melting into teares in many penitentiall exhortations mollified the stony hearts of those who had been before most obdurate in their sins: lastly, as dew that falls from heaven returnes not thither back againe, but enricheth the soyle, and makes fruitfull the earth; so his pains wheresoever he bestowed them were never stirrill but brought much fruit of comfort both to himselfe and of knowledge in the mysteries of salvation, to his hearers. In this time of his retired privacy he printed A mirrour of popish subtilties: The exaltation of the Kingdom and priesthood of Christ, and first he *ruff-bewed*, and after *polished* and published his exquisit tract entituled *Antichristi Demonstratio*, which was not onely highly commended by our learned Andrewes Bishop of *Winton*, but so esteemed by King James

(a second Salomon) that of all the fruitfull trees in our Paradise he chose to griffe his meditations upon the *Apocalypse* upon Abbot his stocke, commanding that his Comment upon the 7. 8. 9. and 10. verses of the twentieth Chapter of the *Apocalypse*, should be joyned unto the end of Abbot de Antichrist; and at the last impression of the said book at London, 1608. it is Printed after the end of the twelfth Chapter before *Elenchus capitum* of the said book; an honour which his Majesty did to no other of the great Clarkes of this Kingdome. Like as *Mary Magdalens* spicknard was so mingled with the oyntment of the Gospel by our Saviours precept, that whosoever smelt the one cold not but resent the other: so King James his savory meditations are incerted into Abbot's contemplations of Antichrist, that whosoever distasteth not the one cannot but well relish the other. To these his labors which made the presse sweat againe and againe; I must adde his most accurate Commentary upon the Epistle to the Romans, which he run through all not with brieffe notes as others, but large Sermons upon every verse; in which he handled as his text gave him occasion, all the controverted points of Religion at this day, and he enclosed the whole *Magazen* of his learning: and great pittie it is that the Church should be deprived of such a treasure, considering Saint *Austines* observation is true, the truth is neither mine, nor thine, nor his, but all of us have a right to it, whom thou callest to the Communion thereof, threatening to deprive us of it, if we keepe it private. They therefore who withhold this Worke from the publick view, as they wrong the Church In generall, so in speciall the City and Cathedrall Church of Worcester, to which he bequeathed it as a kind of legacy, as the authors owne Words in his dedicatory Epistle to Bishop Babington printed with his Sermons upon the 110. Psalme import, I will endeavour as opportunity may serve to present to their eyes (meaning his hearers at Worcester) the things that did once affect their eares, and to make others also partakers of them; and a little after in the same Epistle, I am willing to expresse my affection to that City wherein I have bestowed the greatest service

of my life, and wherein I assure my selfe that a few names there are at least, I hope many that shall be my crown and rejoycing in the day of the Lord Iesus.

I have considered him as *ros* according to the first syllable of his name, now let us view him according to the second, as *ver*, a spring; first passively then actively; first as *ver* in himselfe, when taken as a choyce plant and set in the famous *nurserie* of learning and Religion, the University of Oxford, he thrived exceedingly, *springing* and growing from one profession to another, from one degree to another, from an Artist to a Divine, from a Bachelour to a Master, from a Scholler of *Balil* Colledge to a Fellow. Though this were the time wherein he replenished his store-house of good Literature both divine and humane, yet knowing that this kind of provision is like the oyle in the widdowes cruze, which filled still by emptying, and like the loaves *John 6.* which multiplied by distributing; he joyning practise with his contemplation, and by Lecturing first at *Alhallwates*, and afterwards at *Abbingdon* he encreased his store and stocke of saving knowledge: and thus he was *ver* passively in himselfe, but when by Bishop *Bancrofts* meanes he was called to be Governour of *Balil* Colledge, and much more after when he was advanced to the Chayre, he was *ver* actively, and caused a spring in others; for then as a carefull and skilfull Gardiner he set his *nurserie* with the best plants, making alwayes choyce of the towardliest young men in all Elections, and when he had set them, he tooke such care to water and prune them that in no plat or knot in the famous *nurserie* of the University of Oxford, there appeared more beautiful flowers, or grew sweeter fruit then in *Balil* Colledge whilst he was Master. What should I speake of his diligent reading to his owne Schollers, and his continuall presence at publicke Exercises, whereby he both Countenanced the Readers and encouraged the Hearers.

— *Urget presentia Turin.*

His first and chiefe care was to plant the feare of God in the hearts of all the Students in his Colledge, knowing well

well that as God is the father of all things, so Religions is the mother of all vertues; and little hope there is that they will take any care to observe the statutes of these Founders, who regard not his statutes, who is the Founder of all nature and grace, and beares up the pillar of the whole World. To imprint his Lawes therefore in their mindes, besides the holy example of his strict and regular life and continuall admonitions and godly exhortations to study the Scriptures, and exercise themselves in them day and night, he took speciaall care of publicke Prayers, from which himselfe was never missing, if he had his health (though the mornings were never so darke, and the season bitter (and but finding some inconvenience in the absence of many of his company at evening Prayer, pretending diverse occasions of businesse, he altered the time of those Prayers, putting them off from five of the clock in the afternoone untill eight of the clock at night, and immediatly after payers he commanded the gates to be lockt, to prevent or at least discover all Noctivagators. Next to piety, he most desired to settle peace in the Colledge, and exterpate all faction which had been for a long time the baine of that Society; for Doctor Lilly his immediate predeceffour was in some sense not free from, *lilliam inter spinas*, a Lilly among thornes, and which was worse, it is though he cherished them for private ends of his owne: but Abbot who had learned from his and our Master that *blessed are the peace makers*, and that *a house divided within it selfe cannot stand*, laboured by all good meanes to cement all parties and make up all the breaches he found, wherein God so blessed him that by reconciling them one to another, he united them all fast to himselfe and he gained more every way by *angling in the cleare streame*, then his predeceffours had done by *fishing in troubled waters*. Thirdly, because he learned from Saint Jerom that intemperance in dyet, *facile dispumat in libidinem*; he every weeke viewed the buttry booke, and if he found lavish expence upon any mans name he would punish him severely for it, yet was he tender and compassionate to those who were of weaker

weaker constitutions of body, and he not onely permitted them to have such meates drest for them as might irretate their weake appetite and strengthen nature, but he sent to them often from his owne Table, and if any were visited with sicknesse he tooke care of them as if they were his owne children, and his house was as an Apothecaries shop to furnish them with all such things they needed: During the time of his Mastership in *Baliol Colledge*, he finished his answer to *William Bishop* Seminary priest, intituled by the Pope Bishop of *Chalcedon*; this nominall Bishop of an Aeriall Diocesse took upon him to refute Master Perkins his reformed Catholicke, but our *Abbot* so refuted his refutation, and so learnedly, copiously, solidly and perspicuously handled all those maine heads of Controversie, which his adversary touched upon, that many judicious Protestants heartily wished that *William Bishop* had run through all the above mentioned *Reformed Catholicke*, for then we should have had in our *Abbots* encounter with him a whole system and body of controversies exactly discussed, and the truth of reformed Religion in all points solidly and substantially confirmed by Scriptures, Fathers and Reason.

When *Hanibal* set upon *Minutius* at an advantage, and put him to some distresse *Fabius Maximus* brings out his forces against *Hanibal*, and puts him to flight, and *Hanibal* himselfe was enforced to confesse, that if he gained any thing upon *Minutius* he lost it and a great deale more by *Fabius Maximus*. This *William Bishops* conscience told him, and therefore finding himselfe unable to deale with *Abbot* at sharpe, he challenged him to fight with him at dull and rusty foyles, I meane soule language & scurrilous sarcasmes like the Orators taxed by *Quintilian* qui causarum vacua convitiis explebant.

At the end of that his Mr. piece, he added vice coronidis, a singular treatise intituled the True ancient Roman Catholick, which he dedicated to Prince Henry, who so thankfully accepted this his present, that he returned him many thanks in a letter written with his Princely hand, and promised his helping hand upon the next voydance to life

him up higher in the Church; and though by the Princes untimely death this most able Champion of the truth sunk much in his hopes; yet within a few yeares he was raised up first *ad Catheauram Doctorem*, and then *Episcopalem*, for Doctor Holland exchanging this life for a better in the year of our Lord 1612. Abbot was thought the fittest man to succeed him in that Chayre, in the judgement of all men save his owne, who ever undervalued himselfe, and after this place was conferred upon him refused it till his brother procured a Mandate from the King to him to hold it, and then being put into the Chayre as it were by force, he so well filled and furnished it that all men gave him that E-velogne which Saint Jerom giveth, *Nepotianus ides magis erat dignus quod se profitebatur indignum*: he was by so much the worthier the lesse he knew his worth, for contempt of honour makes it more due, and humility in excellency excels excellency it selfe. And here the third time he made good the second syllable of his name *Ver*, for partly by Sermons *ad Clerum*, partly by his learned Lectures, partly by his judicious moderating Divinity disputations, partly by his exquisite Tractates printed a little before his death: he caused such a spring among Divines as was not seen in many years before. I will not revive his contentions with Doctor Hawsen concerning the Geneva notes and clearing Calvin from *Arianisme*, because they are dead long since, and were honourably buried by King James, by whose command Dr Hawsen being sharpened, turned his edge from Geneva to Rome, and in the next Sermon he Preached as Saint Maries, fell fire and soule upon the Pope himselfe, threatening to loosen him from his Chayre, though he were fastened therunto with a tenpeny nail.

Neither will I relate much of his Far-well Oration at his parting from the University, because I could not light upon a perfect copy thereof, but a few fragments onely and fragments though of dainty dishes please not the palat of most men; yet to give you some tast of it, thus he began
Salve veneranda mater Academiæ decus & gloria continere
me, non possum quin exaltem animo beatumque me prædicem cui
infelicissimo

" infeliciffimæ omnium gymnafiorum difcere pariter & docere da-
 " tum eft mille ego tibi faures mille felicitates, proſperitates omnes
 " & ſuccellus exoptare nunquam definam, tibi hoc negotium ſub po-
 " tentiffimi principis auſpitiis, agitur tibi repetitus labor hic cui pro
 " te aliquando in ſcholis tuis ſudatum eſt. Id nempe agitur ut cavere
 " diſcant alumni tui Aſminios Bertios Grevinchorios & reliquos
 " iſtos ſcriptitiores quos prutitur, ingeniorum occupat ut in aſſuetis
 " nunquam acquieſcant, nunquam ſe aliquid eſſe credant, niſi novi-
 " tate ſingulares ſint. Qui vult uno eſſe, animo cum eccleſia anglicana
 " par eſt, ut ſtudia inchoet ab ejus doctrine notitia, quam ejusdem ec-
 " cleſia eſſe conſtat, legat, in primis & digerat articulos religionis
 " quibus ſubſcribimus omnes illorum recolat explicationes quæ con-
 " tinentur in domiliis, catechiſmos conſulat ea quæ publica ejus au-
 " thoritate prodierunt, apologiam eccleſiæ, Anglicanæ & omnes ejus
 " defenſiones proiſtaſtres viros Jewellum, Fulcum, Reynoldum, &
 " Whitakerum, Calvinii Inſtitutiones, opera reverendiſſimi Wbigiſti,
 " & in primis venerabiles Hookeri, nullo modo omittantur; qui vero
 " his omnibus relictis, conſert ſe ad magiſtrum ſententiarum & Tho-
 " mam Aquinatem, & huius farinæ theologos, ac quid aliter fieri poſſit,
 " quam ut paſſim inſciantur, qui primum lac ſugunt ab iſtu uberis
 " bus: neque tamen ſcholam penitus excludo, imo omnimodo adbi-
 " bendam ſentio, ſed ita ut ſit ancilla non domina & offrenda ad il-
 " lam fidei doctrina, non inde referenda; ſit aſina quæ te portet,
 " quod ſi te inequitet illa in ſalibras & præcepta te ducet. And
 " after ſingular directions for ſtudents and paſſionat ex-
 " preſſions of his love to the Univerſity, thus he concluded
 " ſpero ego, de te ſpero de tuis optima chariſſima mater mea, utinam
 " vigeas, utinam floreas magisque ac magis creſcas in columnam ſi-
 " dei ſtumentum veritatis uſque ad advenum Jeſu Chriſti.

We have ſelt him as dew ſoftly diſtilling in his private
 Cures, according to the firſt ſyllable of his name Ro, and
 viewed him alſo as the Spring growing & flouriſhing in the
 Univerſity according to the ſecond Ver. Now let us ſcent
 him as Franckincenſe ſending forth a moſt fragrant ſmell
 in his Dioceſſe, according to the laſt monofyllable Thus.

Franckincenſe thought it be often uſed in private houſes
 where the roomes are dankiſh, yet it is moſt proper for the

Church, and of all Churches, for the Cathedrals where is the greatest concourse of people, and the service performed with most solemnity: here therefore consecrated as it were in a golden censer, he burnt most fragrantly in his meditations, ejaculations, Sermons and exhortations, breathing out *odorem vite ad vitam*, through all the Bishoprick of *Sarum*. Other Bishopricks were voyced upon him as of *Lincoln* and *Coventrie* and *Litchfield*; but the businesse of the nullity, made a nullity for a time in his Graces good intentions, and our Bishops hopes, in so much that King *James* of blessed memory, when Doctor *Abbot* newly consecrated Bishop of *Sarum* came to doe his homage, his Majesty spake pleasantly unto him after this manner, *Abbot I have had very much to do to make thee a Bishop, but I know no reason for it, unlesse it were because thou writest against* (viz. *William Bishop* a Popish priest) whose refutation of Master *Perkins* his reformed Catholicke, this our *Abbot* had not long before solidly refuted. After his consecration at *Lambeth*, and his homage done at Court he tooke the University in his way to *Sarum*; and there taking his leave of his Mother, he was accompanied with all his brethren, the heads of Colledges and Halls, and of other his *Oxford* friends of good ranke and quality, till about the edge of his Diocesse they left him, with teares in their eyes, *erumpentibus præ dolore*, & the Clergy & Gentry of *Sarum* met him with teares also in their eyes of another kind, *emanantibus præ gaudio*; as he came into the City he was entertained with eloquent speeches, which he answered extempore in the same language they were made unto him, and with worthy presence which were thankfully accepted, and the next Lords day following he offered his first fruits in the Temple, taking for his text the Word of the Psalmist 26. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

After he had verified the Words of his Text in the person of *David*, his Sermon ended, he verified it in himselfe and made a Demonstration that he loved that house of God, not in tongue onely and in word, but in deed and verity; for
viewing

viewing exactly that beautifull Fabrick, and finding it very much in decay, partly through the negligence of his Predecessors, and partly through the Covetousnesse of the Deane and Prebends, who filled their purses with that which should have stop'd the chinks in the Walls, he sent a peremptory summons for all the Prebends; and partly by a seasonable admonition, partly by increpations and threatnings, partly by reviving an old Statue *de quinta parte Prebendarum*, he drew from them 500. l. which was all spent in the reparation of that Church. And after the repairing of the materiall temple he wholly laboured in repairing of the spirituall temple, both by doctrine and by discipline, visiting his whole Diocesse in his owne person, and Preaching every Lords day whilst he enjoyed his health either in the City or in the neighbour Townes: the last text he handled was *John 14. ver. 16. I will pray the father and he shall give you another comforter, that he may abide with you for ever*: upon the first proposall whereof as many of his hearers presaged his departure from them, so indeed proved it his last and Far-well Sermon, for soone after he came out of the Pulpit, he fell into grievous fits of the stone which first stoped the passages of nature, and within a few dayes shut up all the offices of his senses, so was his hour-glasse contrary to all other, the sooner run by being stop't with sand or gravell; for by his perpetuall sedentary life, such a stone was bred in his kidnies as no strength of nature or skill of Art could remove, but there still remaining, put his patience to the test, and by extremity of paine and torment in a short space took away all sense of paine and life together, whilst he lay thus as it were upon the racke in unsufferable torture of body, his soul was at great rest and ease, for the assurance of heavenly things caused him most chearfully to part with earthly, & the quick sense he had of the powers of the life to come deaded the sense of his bodily painer. Many yet living are much revived to recollect those his last admonitions, and godly exhortations; those I say who came to visit him upon his death bed who were not a few, and among others the

Judges being then at *Sarum* in their Circuit. To them he communicated out of his rich treasury of learning and devotion most Christian and grave advice, and amongst many points he discoursed on before them, he insisted very much upon the benefit of a good conscience, rendring many thanks to his Creator for the great comfort he felt thereby now in his extremity, and admonished all that heard him so to carry themselves in their most private and secret actions as well as in their publick, that they might obtain that at the last which would stand them in more stead then what all the World could afford besides; with these his godly admonitions and exhortations and Episcopall benediction and prayers, together with the paine of his discafe, being quite spent, he lay as it were slumbering with now and then a short ejaculation, lifting up his eyes and his hands towards heaven for the space of two or three houres, and at the length, (*March 2. 1617*) between the houres of seven and eight gave up the ghost, with these words, *come Lord Jesu come quickly, finish in me the worke that thou hast begun, in manus tuas domine commendo spiritum meum quia tu redemisti me deus veritatis saluum fac servum tuum qui in te solummodo, sperat & confidit fiat misericordia tua domine super me in te domine speravi non confundar in eternum.*

The Thursday following his Funerall was solemnized in the Cathedrall Church over against the Bishops seat, where he was buried not so much in earth as in water, I meane the teares of the Clergy, and all the inhabitants of *Sarum* which they shed in great abundance for his losse as they had great reason. For whereas there are three vertues which most endeere a good Bishop to his Diocesse, diligence in his Pastorall charge, Bountifull, Hospitality and a lovely and lowly carriage even towards his inferiors: in all these three *Abbot* excelled, first for his humility; all they that knew him either under batches, or upon the deck or sitting at the sterne of the Church found no difference in him: he was the same man in his private Cures, and in his doctōrall Chayre and in his Episcopall seate. As a violet whether it be

be set lower or higher in the banke, retaineth still the same
scents, so whether he were set lower or higher in the Church
he kept close to the earth and retained his sweet, meeke and
humble disposition. As for Hospitality besides his extraor-
nary entertainment of the Earles of Pembroke, Harford,
Mungwry, the Lord Arundall of Warde, the Judges of As-
sises, the Iustices at the Sessions, the Mayor and his brethren
and Deane and Cheapter, he feasted all the poore at Christ-
mas, there being in the City of Salisbury three parishes, he bid
a hundred coupels every day at the least: so that besides the
poorest of all, which were his guests on Christmas day, all
the rest of the need, in the City filled up the other three
spare Holy dayes. What should I speake of his Charity to
the Prisoners, whose Bowles he refreshed three times every
weeke at least, their lamentable cries piercing as deep into
his heart as the Iron entered into their souls. Lastly, for his dili-
gence in his Pastorall charge, and his faithfull & continuall
dispensing the mysteries of salvation: I might here raise a
cloud of witnesses not onely his thronged Auditories at Oxford,
Abington, Worcester and Bingham, but his numerous Sermons,
Commentaries and other Tractates of Divinity which
he hath left behind him, some in Manuscripts some
Printed.

The Manuscripts are these.

1 A Sermon Preached at Saint Maries concerning the vindli-
cating of Geneva Bibles from judaisme and Arianism. 2 Three
Sermons in English one Preached at Paula Crosse, intituled the
Fruitelesse Fig-tree, the other two in the Cathedrall Church of
Worcester upon the second of TIm. 4. 7. 8. 3 Diverse latin Ser-
mons. 4 Lectures upon the 26. 27. 28. Chapters of Saint Mat-
thew containing the storie of Christs Passion, death and resurrection.
5 A Commentary upon the Prophet Esay from the first Chapter to
the fiftieenth verse of the thirtieth. 6 A Commentary in Latine
upon the whole Epistle to the Romans. 7 A briefe examination of
Mr Bishops reproofe of the Epistle Dedicatory and Preface to the
Answer of his Epistle to the King. 8 A Preface to the Reader to
be interposed betwene the Epistle Dedicatory of his booke de Anti-
christ, and the first Chapter of the same booke. The

The Printed are these.

A mirror of Popish subtilities written against a cavelling Papist in the behalfe of one Paul Spence, dedicated to Bishop Whitgite London 1594. 2. *The Exaltation of the Kingdome and Priesthood of Christ, being a Commentary upon the 110. Psalme, dedicated to Gervas Babington Bishop of Worcester London 1601.* 3. *Antichristi Demonstratio dedicated to King James, Printed at London first 1602. and after 1608.* 4. *A Defence of the reformed Catholicke of Master William Perkins lately deceased, against the bastard counter Catholicke of Doctor Bishop Seminary Priest, dedicated to King James, the first part Printed 1606. the second 1607. the third 1609.* 5. *The true ancient Roman Catholicke dedicated to Prince Henry, Printed London 1611.* 6. *The old way, a Sermon Preached at Oxford the eighth of July, being All Sunday, dedicated to Archbishop Bancroft, Printed at London 1610.* 7. *Antilogia adversus Apologiam Audrez Eudemon Johannis Jesuitz pro Henrico Gernetto proditore, dedicated to King James, Printed at London 1613.* 8. *De suprema potestate Regia exercitationes habitz in Academia Oxoniensi, Printed after his death and dedicated by his Sonne to George Abbot Archbishop of Canterbury, Printed at London 1619.* 9. *De gratia & perseverantia sanctorum exercitationes habitz in Academia Oxoniensi, dedicated to Prince Charles Printed London 1618.* 10. *In Richardi Thopsoni Anglo belg. diatribam de amissione, & intercisione justificationis & gratiz, animadversio brevis, Printed London 1618.*

As he perfected this last (March 2. 1617.) Work he finished his course upon earth, which the Archbishop his brother hearing commanded me then his Chaplaine in house to affix the Attestation here ensuing, which I drew according to briefe notes written in English under his Graces own hand; of which I may say as the Orator doth of his Oration, *De baruspicum responsis Oratio omnis fuit non autoritatis mea sed publica religionis mea fuerunt verba, fortasse plura sententia quidem omnes Archiepiscopi.*

A Testatio.

ENi tibi (Christiane lector) viri (absit verbo invidia) supra omnem invidiam aliam positi cationem cygneam, cum qua animam exhalavit. Quod si ut esse Phæbi dulcius lumen solet jam jam cadentis, ita chariora sint illustrium virorum jam abeuntium scripta hunc libellum summo in pretio habeas oportet: quem scias eximii doctoris, ejusdemque Antistites reverende postrema cura elucubratur. Etenim dum opus hoc ad umbilicum ab ipso aurore productum jam exit in lucem, ipse ex hac luce ad celestem migrat: nempe commodissima ecclesie militanti jam modo præstita opera, ad triumphantem evocatur ecclesiam, ac a gratiæ divinæ defensione confestim ad divinæ gloria fruitionem transvolat; satur magis studiis, & lucubrationum suarum fama, quam annis, dique non tam fuisse, quam vixisse credendus, Vita enim desinente Plinio, Vigilia est, quam præsul hic noster perpetuam sacræ theologiæ studiis videtur impedisse. Nam posteaquam in celeberrima Academia, Oxoniensi pectus penitus imbuisset optimarum artium cognitione, & linguam, stilumque scite procudisset, utrumque deo dedicavit, & reliquam ætatis tempus transmisit, partim sacris concionibus ad populum habendis, quibus suggestum, partim prælectionibus dictandis, quibus Cathedram Doctoralem, partim scriptis suis limandis, quibus prælium plurimum locupletavit. Concedit clarissimi Theologi diu nomen, & industria, ac nitra angustos private parochiæ limites aluit eam gloriam, quam hanc ita multi nostro seculo sunt assequuti. Tandem viginti annos officio pastoris, & ecclesiasticæ muneris egregie persunctus, a serenissima regia Majestate in arenam protractus est, ut in religionis reformatæ causa de gravissimis sæculi nostri controversiis cum præcipuis pontificis Romani pugilibus dimicaret. Quæ quidem in arena non tantum adversarios suos Bishoppium, & Eudæmonem Joannem sed & hominum de se opinionem superavit.

Non multo post ab eodem Serenissimo Rege Jacobo Cathedræ Theologicæ in Alma Academia Oxoniensi præficitur: quam quidem dignitatem cum summa dignitate quinque annis sustinuit. Ad extremum fidelissimæ pastoris, & eximii professoris laude cumulatus ad apicem Episcopalem evebitur, diocesi Sarisburiensi ei demandata

quam annis non amplius duobus & tribus mensibus administravit. Dum vero non solum publicis curæ Episcopalis occupationibus implicatur, sed & privatis studiis Theologicis penitus pertinaciusque adhaeret, ex sedentaria vitæ ratione calculo intra renes, conceptio gravissime laborat, ac annum jam agens quinquagesimum octavum cum ejusdem morbi paroxismo ultimo per aliquot dies protracto in victa patientia consuetatus esset tandem, non sine ingenti cleri sui, populi que luctu, & pene incredibili Salisburienfis civitatis mero-
re placide in domino conquiescit. Imminente morte convocat domesticos, & fidei suæ professionem interruptis, ac moribundis vocibus exorsus, cum amici monerent hinc ut supersederet labori, extare enim doctrinæ, ac fidei suæ in scriptis a se, editisque oporibus confessionem; annuit; & scripta sua omnia suprema hac voce obsignavit. Illa, inquit, fides quam scriptis meis propugnavi, veritas Dei est; in ejusque assertione morior. Scripsit autem varia cum latino tum vernaculo idiomate: quibus illud Solomonis elogium de aureis pomis in calaturis argenteis, videtur aptissime posse accommodari. Anteam enim rerum optimarum, ex sacrosanctis scripturis, patribus, & conciliis ab ipso congestam suppellectilem argenteus includit, & illustrat dictiones cantor. Sine quo, lecet causa veritatis (ut eleganter Lactantius) defendi possit, ut est a multis sæpe defensa tamen claritate, ac nitore sermonis illustranda, & quodammodo edisserenda est, ut potentius in animos influat, & vi sua instructa, & luce orationis ornata. Certe hic noster (quod præcipit Quintilianus) non tantum fortibus, sed & fulgentibus armis contra hæreticos pariter, schismaticosque dimicat. Nec hoc, quod præ maxibus est, opus pene post hunc, aut loqui nitore, aut argumenti dignitate reliquis ejusdem auctoris cedit. In quo pius Antistes opus doctrinæ simul, & quod doctrinæ niter ecclesias reformatas tuende zelo flagrans muros Hierichuntinos a Pelagio olim extructos, & a sanctis patribus dirutos, nuper vero a Jesuitis, ac numperime ab Arminianis restaurari captos, non cornea, sed argentea tuba demolitur. Ita enim veritatem catholicam densissimis sacrarum scripturarum, & sanctorum patrum testimoniiis, ac validissimis rationibus communit, & contra precipua Semipelagiorum argumenta sive Arminii, sive Thompsoni limata recentia, penitus obterit, & profligat, ut modestis ingeniis, &

a partium studio alterius hoc libello non dubitemus abunde hac in parte iri satisfactum. Cum Arminio, ut extero, & adversario remotiore velut eminus pagnat; cum Thompsono vero, ut domestico in ecclesia Anglicana venis, & visceribus barente, comminus congregitur, & tractatuli illius heterodoxi, qua justificationis gratia interciditur, ita nervos omnes incidit, ut qui post hac in Thompsoni Diatribam inciderit, Diogenis Zenonis Diatribam dictionum merito poterit usurpare. Thompsonianam hanc *Diatribam* esse *valde* vale, benevole lector, in Christo, & cum opus hoc authoris causa amplectere, tum auctorem operis causa pio studio prosequere.

Meo textu, non meo filo. Daniel Featley, S. T. P. Archiepiscopo Cantuariens. fucius, Englished thus.

Thou hast here (Christian Reader) presented unto thee the *Swan-like song* of a man (let none quarrell the praise) above the reach even of envy it selfe, with which he expired. If then as the glimmering light of the setting Sun renders more delight to the eye of the beholder, so the Workes of dying men are by so much the more endeared unto us; thou canst not choof but valew this Book at the greater rate, wch thou mayest understand was perfected by the last care of a learned Doctor, and right reverend Prelate. For so soon as the Auther had finished the piece, & brought it to this light, he himself passed to the light *caelestiall*: Having fitted his labour for the benefit of the Church Militant, he was called to the Church Triumphant; and caught up immediately from his defence of divine grace, to the fruition of divine glory. Laden he was more with learning, and the fame of his most accurate Workes then with years, and to be thought rather to have lived long, then continued long among us. For our life (as *Plinie* defines it) is a Watch, which this our Prelate seem'd wholly to imploy in the study of Theology. For asrer that, in the renowned Univerfity of *Oxford* he had furnished himself with the knowledg of the best Arts, and had exquisitely fashioned both his tongue and pen, he wholly devoted them both unto God, and dedicated the

rest of his ensuing life, partly to publick Preaching where-with he honoured the Pulpit; partly to the reading of publicke Lectures, with which he illustrated the Doctors Chayre; and partly to the composeure of his owne learned writings, wherewith he wonderfully enriched the Presse. Long was the same and industry of this reverend Divine, locked up in obscurity, and for which in the narrow limits of a private Parish, he nourished that of glory whereunto few of our times have arrived. Afterwards when for the space twenty years he had industriously executed the office of a Pastor and Preacher, by soveraigne command he was required to encounter the chiefeest of the Roman Champions in the defence of the Reformed Religion, concerning the greatest controversies which our times have produced. In which cumbeest he not onely over-came his adversaries, *Bishop* and *Eudemon*, but far surpassed the opinion which the world had before conceived of him.

Not long after, by the same our most gracious Sovereign King *James*, he was advanced to be Doctor of the Chayre in the famous University of *Oxford*; which eminent place in the University he held with great reputation. At length having been famed for a faithfull Doctor, and an accurate Professor of Divinity, he was promoted to the Episcopall See of *Salisbury*, which he governed but for the terme of two years and three months: For whilst he was not onely wrapped in the publick affaires of his Episcopall Government, but also continued most sedulous and industrious in his private studies of Divinity; that sedutary life of his brought him to the terrible disease of the stone in his kidneys, wherewith being grievously tortured for some weeks; and now having attained the fifty eight year of his age, after good prbofe of his unconquerable patience in the extremity of his last fit, he sweetly slept in the Lord, to the infinite sorrow both of the Clergy and Laity within his jurisdiction, and laments almost incredible of the whol City of *Salisbury*. When death approached he gave command that his family should be called together; before whom

whom, with broken speeches in the language of a dying man, beginning to make a profession of his Faith, his friends advized him to spare that paines, since an ample Testimony both of his faith and learning lived extant in his Workes. He yeelded to their advice, and signed all his Workes with these his last Words; *That faith which I have defended in my writings, is the truth of God; and in the avouching thereof I leave the World.*

Many Workes he set forth both in Latine and our mother tongue, to all which that Testimony of Salomon may be fitly given, *They are apples of gold in Pictures of silver.* For the silver brightnesse of his eloquent style expresses and gives a luster unto those goulden pieces of his accurate invention and rich materials furnished out of Scriptures, Fathers and Councils. Now although (as elegantly say's *Lactantius*) the cause of trueth may be defended without eloquence as it hath been often, yet it ought to be illustrated by the Nitour any clarity of a perspicuous style, so that it may sinke deeper into the minde by its owne strength and the helpe of the Oratory.

Thirdly, this our Champion hath fought against both hereticks and schismaticks, *not onely with strong, but also (as Quintilian advises) with glistering weapons.* Nor doth this present Worke of his (though born after his death) either for a fluent style, or weighty matter, come short of the others. In which this godly Prelat: burning with zeale both to defend the doctrine of truth and unity in the Reformed Churches, not with Rans-hornes as it were, but with a silver trumpet hath demolished those wals of *Hiericho* that were first raised by *Pelagius*, and then battered down by the holy Fathers, but againe of late times begun to be repaired by the Jesuites, and last of all by the *Arminians*. For he hath so fortified the Catholick truth with the strongest Testimonies of the sacred Scriptures and the holy Fathers, and with such powerfull reason against the chieftest arguments of the *Semi-Pelagians*, lately forbisht over with the file of *Arminius* or *Thomson*, that we doubt not but this very

booke alone will abundantly satisfie all Persons of modest ingenuity whatsoever. He fights with *Arminius* as with a forraign and more remote adversary, at a kinde of distance; but with *Tomson* he closed and grapels, as with a Domestick, fostered in the bowels of our Church of England, and he hath so coreruated that Pamphlet of his, which cuts off the grace of justification, that for ever hereafter who so shall fall upon *Thomsons Diatriba*, he may justly make use of the censure of *Diogenes* upon *Zeno's Diatriba*. This *Thomsons Diatriba* is truly *Catariba*: that this his passe-time, as he tremes it (sporting himselfe with the *Precisians*) being himself one of the concision is a wast mine. Courteous Reader farewell in the Lord; make much of the Work for the Authors sake, and of the Authors memory for the Works sake.

Surry, Oxford, Sarum clame
 Their severall intrests in our Abbots Same;
 Surry bore him, Oxford bred him;
 Sarum (ripe for high promotion) led him
 To honors Chayre: To whom he gave
 More lasting honor, then he could receive;
 This like a momentary Blaze
 Lent a faire light, but banisht with his dayes;
 But that, like Titans brighter flame
 Continues coeternall with his Same:
 For is't the least addition to his glory
 That learned Featyes pen hath writ his story.

The Life and Death of William Cowper,
 who dyed Anno Christi 1619.

William Cowper was born in *Edenburgh*, and at eight years old was sent by his father to *Dunbar School*, where in four years he learn'd the whole course of *Grammar*, and profited above his equals, and at that time did
 God

God begin to reveale himselfe to him : many times in the Schoole he lifted up his heart unto God, begging of him knowledge and understanding : and alwayes as he went to Church, he sent up his ejaculation to heaven, *Lord bow mine ear that I may hear thy Word.* At his entry into his thirteenth year, his Father sent for him home to *Edenburgh*, and presently after he went to Saint *Andrews*, where he continued to his sixteenth year in the study of *Phylosophy*, but made no great progresse therein ; yet the seed of grace was still working in him, inclining him to a carefull hearing, and penning of Sermons and other Theologicall Lectures. During his abode there, Satan working in corrupt nature, sought oft to trap him in his snares, but as himself testifies, the Lord in mercy forgave the vanities and ignorances of his youth, and preserved him from such fals as might have made him a shame to the Saints, and a reproach to his enemies.

At the age of sixteen years, he returned to his Parents at *Edenburgh*, who propos'd to him sundry courses of life : but his heart was still enclined to the study of the holy Scriptures, whereupon he resolv'd to goe into *England*, and the Lord provided him a place at *Hoddesdon*, 18. miles from *London* (just as he had spent all his mony which he brought with him out of *Scotland*) where he was entertained by one Master *Gutbry* a Scotch-man to assist him in teaching of a School : There he remained three quarters of a year, and then having occasion to goe to *London*, he was unexpectedly called to the service of Master *Hugh Brongbton*, with whom he continued a year and a halfe, and daily exercised himselfe in the study of Divinity.

At nineteen years old he returned againe to *Edenburgh*, where he lived with his elder brother [then one of the Ministers in that City] who much furthered him in his former studies : at last he was required to give a prooffe of his gifts privately, which he did in the New Church before Master *Robert Pont*, and Master *Robert Rollock*, and some others, by whom he was commanded to Preach in publick also. Being

twenty years old he was sent by the authority of the general Assembly which met at *Edenburgh*, to be the Pastor at *Borbekemmer* in *Sterlingshire*; when he came thither he found in the Church, besides ruinous wals, neither roof nor doors, nor Pulpit, nor seats, nor windows, yet it pleased God to give such a blessing to his ministry, that within halfe a year the Parishioners of their owne accord, built, and adorned the Church in as good a quality as any round about it: There he continued seven or eight years, yet subiect to great bodily infirmities, by reason of the wetnesse of the soyl, and the moystnesse of the ayre: and in that time did God begin to acquaint him with his terrors, and with inward tentations, so that his life was almost wasted with heaviness; yet thereby he learned more, and more to know Christ Jesus. About that time there was a Generall Assembly of the Church at *Pertb*, unto which some that lived in the North of *Scotland* sent to desire that a Minister might be sent unto them; whereupon the Assembly appointed Master Cowper for that place, and accordingly wrote to him by Master *Parrick Simpson*, who comming to *Sterling*, delivered to him the letters from the Assembly, and the Town, containing his calling to the Ministry of that place; and shortly after the Towne sent their Commissioners to transport himselve and family thither. In that place he continued doing the work of the Lord for nineteen years together, where he was a comfort to the best, and a wound to the worser sort: Besides the Sabbath dayes, he chose thrice a week to convene the people together in the Evenings, viz. Wednesdayes, Fridayes and Saturdayes, for preparation to the Sabbath, upon which dayes they had no Preaching in the morning: concerning which meetings, himselve writes, *That it would have don a Christians heart good, to have seen those glorious and joyfull Assemblies, to have heard the zealous cryings to God amongst that people, with sighings and tears, and melting hearts, and mourning eyes: and concerning himselve, he saith, My witnesse is in heaven that the love of Jesus, and his people made continuall Preaching my pleasure, and I had no such joy as in*
doing

doing his worke : and besides that he preached five times a week, he penned also whatsoever he preached, many of which holy and godly Sermons are extant in print. All the time of his aboad there (except some little intermissions and breathing times) the Lord still exercised him with inward tentations, and great variety of spirituall combats; the end of all which (through God's mercy) was joy unspeakable, as himselfe testifie's; *Tea once (saith he) in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkeling of an eye, the bright and lightsome countenance of God, proclaiming peace, and confirming it with invincible reasons: O what a change was there in a moment? the silly soul that was even now at the brinke of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus; and from this day forward my soul was never troubled with such extremity of terrors: this confirmation was given unto mee on a Saturday in the morning; there found I the power of Religion, the certainty of the Word, there was I touched with such a lively sence of a Divinity, and power of a God-head, in mercy reconciled with man, and with mee in Christ, as I trust my soul shall never forget: Glory, glory, glory be to the joyfull deliverer of my soul out of all adversities for ever.*

In the middest of these wrestlings with God he wanted not combats with wicked men also, but the greatnesse of his inward conflicts made him lightly regard all their outward contradictions, and to esteem them but as the bitings of a Flea. It was no marvell to see Satan stir up his wicked instruments to molest him, since he professed himselfe a disquieter of him and his Kingdome; and this much supported him, that he never had a controversie with any of them but for their sins; and the Lord assisting him, the power of the Word did so hammer downe their pride, that they were all of them at last brought to an acknowledgement of their evill wayes.

But at length (as God turned the heart of Pharaoh and his people the Israelites, when the time drew on for their re-

B b b b b

move)

move) so by little and little, did the zeal and love of most of that people fall away, so that his last conflict was not with the prophane, but with Justiciaries & such as were unrebukeable in their lives: These men were stuffed with such pride, self-conceit, disdain, and intolerable contempt, that thereby they were carried further from their duty then any of the former, and which should have been his greatest comfort, were his greatest crosse.

Presently hereupon God called him to the Government of the Churches in *Galloway*, in the South-West parts of the Kingdome, being chosen by the Assembly, and presented by the King thereunto: this was effected with out his privacy, or ambitious seeking after it; yea, he was so far from it that eighteen weeks passed betwixt the Kings Presentation, and the Acceptation of it. In that place he was very careful to advance the Gospel, & to adorne his Ministry: concerning the frame of his Spirit thus he writes: *My soul is alway in my hand, ready to be offered to my God: Where, or what kinde of death God hath prepared for mee, I know not: But sure I am, there can no evil death befall him that lives in Christ, nor sudden death to a Christian Pilgrim, who (with Job) waites every day for his change: yea (saith he) many a day have I sought it with tears, not out of impatience, distrust or perturbation; but because I am weary of sin, and fearfull to fall into it.*

This faithfull servant of God, who had alwayes beene faithfull and painfull in his Ministry, when sicknesse grew daily upon him, was no way deficient in the duty of his ordinary Preaching: taking great pains also to perfect his worke upon the *Revelations*; which he desired greatly to finish before his death: he had also much griefe by reason of some that disturb'd the peace of the Church, which he alwayes sought to procure: so that his infirmity encreasing, he was compelled to keep home: yet as his weaknesse permitted, he applyed himselfe to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected: and some ten dayes before his decease, he manifested to his friends what great contentment

contentment he had in his approaching death. Many repaired to him in his sicknesse, whom he entertained with most holy and divine conferences, expressing a great willingness to exchange this life for a better; and at last feeling his strength and spirits to decay (after he had conceived a most heavenly prayer in the company of those that were by) he desired to goe to bed; in which also, after he had most devoutly commended himselfe unto the Almighty God, he took some quiet rest: After which he spake not many words, his speech failing, though his memory and understanding were perfect: and so about seven a clock at night he rendered his soul unto God in a most quiet and peaceable manner *Anno Christi 1619*. Some of his private Meditations were these.

Now my soul be glad: for at all parts of this prison, the Lord hath set to his Pioners to loose thee: Head, Feet, Milt and Liver are fast failing: yea, the middle strength of the whole body, the stomach is weakened long ago: Arise, make ready, shake off thy fetters, mount up from the body and go thy way.

I saw not my children when they were in the womb, yet there the Lord fed them without my knowledge: I shall not see them when I goe out of the body, yet shall they not want a Father: Death is somewhat driery, and the streams of that Jordan between us and our Canaan run furiously, but they stand still when the Ark com's: Let your Anchor be cast within the yail, and fastened on the Rock Jesus: Let the end of the threefold cord be buckled to the heart, so shall yee go thorow.

Soli Deo Gloria.

Here also Cowper, Scotlands Bishope grave,
A place of honour doth deserve to have
Among these Honour'd Heroes; whom the Lord
Did many excellent Ornaments afford
In pietie and parts, but specially
Making him prosperous in the Ministry,
By's constant, and by's conscientious Preaching
And holy life, which was a second teaching:

B b b b 2

And

*Famous for's writings on the Revelation ;
Bloudly, thus persisting to's translation.*

*The Life and Death of John Piscator,
who dyed Anno Christi 1625.*

John Piscator was born at *Argentine*, Anno Christi 1546. at which time *Germany* was on fire with civill Wars : Yet that hindred not, but he followed his studies very hard, and profited exceedingly in learning : when he came to the study of Logick, with great felicity, he joyned *Ramus* and *Aristotle* together : And after wards having made a good progresse in the study of Divinity, he was called to *Herborn* to be the Professor there, and his labors were so gratefull to young Students, that many flocked thither out of *Germany*, *France*, *Hungary*, *Poland* and other Nothern Countries : He wrote many things with great diligence and labor, scarce affording any rest to himselfe : He translated the whole Bible with great pains and faithfulness into the German Tongue : besides his Logickall and Theologicall Analisis of the greatest part of it : He dyed at *Herborn* Anno Christi 1625. and of his age 80.

This John Piscator boyn at Argentine,
For his rare parts in Arts did fairly shine
In *Herborn*, where Professor he became,
And exercis'd that place with so much fame,
That many Students out of *Germany*,
France, *Poland*, and from out of *Hungary*,
Came flocking thither for his grave direction,
Which he afforded them with sweet affection :
With Germane tongue the Bible he translated
And it with learn'd Analisis ornated ;
And thus his dyes in pious pains being spent,
At fourscore years his soule to heaven he sent.



ANDREW WILLET

The Life and Death of Andrew Willet.

IT is not long since a large Relation was published ^a of the life and death of that faithfull servant of Christ, Dr. *Andrew Willet*; yet least omitted in this honorable Catalogue, he should lose his ^b right of association in renowne and glory with these his Fellow-labourers in the service of the Gospel; I thought good not onely to abridge part of that former discours (which alone were but ^c to bring forth the same birth againe, but to ^d adde some remarkeable things then unremembered or undiscovered, being such as may conduce both to the advancement of his memory, and the encouragement of our imitation, who often follow patterns more then precepts. This learned, prudent and

Bbb b 3

pious

a. Ann. 1634
prefixed be-
fore the list
edition of his
Sympos. Pap.
and written
by the same
hand with
this.
b. Augu. Conf
lib. 10. ca. 37
c. Syme. epist.
141.
d. Id. ep. 99.
e. Terent. in
Ad. 17b.
f. Lips. de
Consp. 2. 2. 4.

8 Euseb. Cy.
pr. Epist. lib.
4. Ep. 5.

pious man was born of worthy and religious Parents, by whom he enjoyed that choyce blessing and happinesse of ingenuus & godly education and example. His Father Mr. Thomas Willet was in his yonger time Subalmoner unto King Edward the sixt, while Doctor Coxse was chiefe Almoner, and Schoolmaster to that royall Prince, who was presented of God unto this lland, only *ut speculaculi & spiraculi res* (to use Tertullian's words) a faire-flourishing and sweet-smelling flower soon withered and taken away.

The sad times of persecution under Queene Mary then succeeding, King Edwards Almoner and Subalmoner, with many more were not onely forced from Court, but th'one from his Country, the other from his comfort of his wife and family, for the safety of their lives and consciences, till that cloud was blowne over and Queene Mary dead.

Then rose *Englands Deborah*, that mirrour of her sex, and miracle of the World, Queen Elizabeth: Exiles returned home, amongst them Doctor Coxse, who was advanced to the Bishoprick of Ely, and soon after preferred his old Chaplaine Master Willet, this Doctors Father to a Prebend in that Church, and to the Parsonage of Barley in Hertfordshire, both which in his old age he resigned unto this his Son, who lived and dyed in them, ^b never having ambitiously hunted after higher promotions, ⁱ which he rather studied to deserve then to obtaine, observing how in ordinary courses some ^k enjoy preferments, others merit them: yet he went on so cheerfully in his praise-worthy labours, as if his pains had been his payment; according to that reason given by some, why they that bore the heat and burthen of the day had but equall pay with him that came at the last hour into the Vinyard, Matth. 20. 12. ⁱ Because (say they) their worke is reckoned into their wages, it being no little honour to be so employed of God.

This Doctor was both born and bred in the Towne or City of Ely, lying within the Fens of Cambridgeshire, a
foyle

h Ambros. li.
1. de Abrab.
cap. 8.
i Acad. Franc.
scilicet in rebus
k Löff.

i In Cant. Mos.
lib. 3. cap. 4.

foyle not unlike the place of *Augustines* birth, (if we beleewe
^m *Lut. Vives* and others; wherupon *Erasmus* ⁿ takes occasi-
on to divine, that had that Father been born and lived in
Italy or *France*, his wit though unco nparable, had been much
more refined, and the fruits thereof much more abundant.
And *Apollonius Tyaneus* ^o ascribes the subtile inventions of the
Indians unto the purer beames or cleerer ayre wherein they
live. Whereas the auncient heathen gave the attribute of
^p *Hyperboreis*, unto their choylest wits; as if they were men
fallen from heaven, as they said of *P. Homer*, *q Cato*, and the
like. And as *Homer* said of *Aegypt*, so may we say of every
Country, ^r *There's many good and bad things mixt together; Nec*
refert quā terrā natus qui renatus; it matters not where he was
borne that's new born. For that which is of the earth is earthly,
Joh. 3. 31. But every good giving & every perfect gift is from above,
Jam. 1. 17. which even the heathen Poet acknowledgeth,
speaking thus; *These and all gifts of the mind God, I say, workes*
in mankind. From the Grammer Schoole in *Ely*, where by
reason of his industry unusuall in such years, denying him-
selfe even ^s necessary recreation, he had given many ^t rudi-
ments of future hopes; he was at thirteen years of age or
thereabout sent to the University of *Cambridge*: He was first
admitted into *Peter-houſe*, where he was well grounded;
and afterward removed to *Christ's Colledge*, where he was
preferred to a Fellowship, every where he found Learnings
doores open to him.

Being but nineteen years of age he under-tooke the de-
fence of his Master *Aristotle*, in a Latine Tractate against
Tempell, a lover of *Peter Ramus*, whereof (as I have heard) di-
vers Copyes were dispersed, one of which not long since
I saw, with an Epistle deditatory to a Pralate of that age,
as if he had intended it for the presse. But his first booke
which came forth in print, was that, *De anime natura & vi-*
tibus, written by him at the age of twenty and two years.
From which time, ^u reputing every hour as lost, which was
not spent in reading or writing something; he never gave
over, till he had brought forth those numerous and vo-
luminous

m In Aug. de
Christ. De
lib. 16. cap. 2.
n Pref. ad Sib.
Epi. D. Augu.

o Apul. Phi-
lostrat. in vit.
A. T. lib. 6. c. 6.

p Anap. apud
Plut. in vit.
Hom.
q Terentius e
cuius cecidit
Cato. Juven
r Sappho in
Aja.

s Julian in
Cesar.
t Lipsate Con-
stant. lib. 2. c. 5.
Hom.

u Joh. Lyd. de
Nic. Clem. ang
Cic. orat. pro
Arch. poet.

luminous labours, whereof you have the Catalogue hereafter written.

*u Hieron.
ad Ruffin.*

*x Vit. Apoll.
Tyronib. c. 11*

*z Proem. li. 3
de Trinitate*

It is the counsell of *Jerome*, ^w put not on too soon in writing, nor be transported with a kinde of light headednesse; be long in learning that which thou intends to teach. And as *Philostatus* saith, ^x *Palamedes* found out letters that men might know not onely what to write, but what not. But his Works plainly shew (even those of youngest date) that he had learned these grave lessons, and that he ran not, before he well understood his errand. And although I beleeve he might truly say with learned *Augustine*, ^z that even by writing for the profit of others, he had much profited himselfe: Yet I am well assured that he had learned over & to good purpose many learned Authors ancient and moderne, till he became himself, *ἡμεῖς ὁ βιβλιοθήκη*, a living Library; I have not without astonishment seen his many large paper books written with his owne hand, abundantly testifying how studiously and with singular judgement, he had read over most of the old Fathers, Councils, Ecclesiastick Histories, the Civill Code, the Body of the Canon Law, with many other Writers of all sorts; out of which he was able *ἐκ τῶν βιβλίων*, readily to produce apt sentences, and observations for every purpose.

a Eccl. 7. 25.

b 1 Tim. 4. 13

*c Epist. lib. 2.
Epist. 12.*

And as ^a he applied his heart to know, and to search, and to seeke out wisdom: and to that end according to that Apostolicall direction gave ^b attendance unto reading. So likewise he followed that godly advice of *Cyprian* to ^c *Donatus* willing him to mingle frequent prayer with diligent reading; sometimes (saith he) speake thou to God, and sometimes let God speake to thee: and he professed to his friends, how much he had thereby improved his talent.

*d Aug. de doc.
Chr. 1. 3. c. 17.*

Besides all these labors, when once he had undertaken the care of souls, he well considered what the Apostle *Paul*, by the spirit of God, requireth of every Bishop or Pastor of the Church in those his two Epistles to *Timothy*, and that other to *Titus*, (^d which three Epistles *Augustine* exhorteth every Minister of the Word, let alwayes before his eyes) often

often lamenting the condition of those poore people, who live under ignorant or idle Ministers; of whom it may be said, in the Words of the Prophet *Jeremiah*, *The children cry for bread, and there was none to breake it unto them*; and as much bewailing the estate of those proud Prelates, who (as *Espence* speaks of some in his time) though able and learned, yet hold themselves not learn'd to descend to that servility and basenesse of Preaching; because when they have obtained fat Benefices, it is not the manner to sleepe to such drudgery; whilst he like a faithfull and diligent steward of Christ, was most painfull in the execution of his office, Preaching in his Church of *Barley* for a long time thrice every weeke, and diligently himselfe Catechizing the younger sort of his Parish, and many of the elder, whom he found to have need of such milke, as being yet but babes in Christ.

And although he had been Chaplaine to that Noble young Prince *Henry*, and both during that time, and sometimes since had Preached at Court, and knew how to tune his tongue to the most elegant eares; yet amongst his own people he taught *μλνθρως*, after a most familiar way, affecting a plaine phraise and humble style, applying himselfe to the capacity of his Hearers, reputing that Sermon best adorned, that was least set out with humane learning or eloquence, or perplexed with curious questions which helpe not towards heaven.

He was a man of a most comely presence, his complexion faire and ruddy even in age, his countenance composed of gravity and sweetnesse; his disposition was pleasant and cheerefull, *alwayes merry in the Lord*; whereby his conversation was most delightfull to good Christians that were acquainted with him: And as *Suidas* speakes of *Macarius the Egyptian*, he drew his friends on in the wayes of God, with a kind of smoothing perswasions, and pleasant discourses upbn all occasions.

And although he knew how to reprove, and to cut up roundly where there was just cause: yet he was most

Ccccc

aply

e Lamentas.
4. 9. v. 4.

f Effene. Di-
grefin. l'im
lib. 2. cap. 2.

g Cy-Hierof.
Catech. 4.

h Us de E-
piph. Nacian.
i Aug. de doct
Chri. l. 1. c. 17
k Us Philoph.
de opif. ad
Alphab.
Hier. ad Pam
l Hilar.
m Jul. in Cof.

o Chrysof. in
Th.

p Job 16. 5.

q Cant. 4. 11.

r Ambro. in O-
bis. Valent.s Archib. Ta-
re. apud Phil.
t Sent. ep. 3
Cic. Offic. 1.v Hippoc. E-
pid. lib. 1. 4.

w U's Exence

x Julian in
Misopog. ex
Menandro.

y Ibid.

z Macab. 15

a Clem. de

corr. ecc. 1. 1. 1.

ca. 22.

b Basil.

c Synesep. 57

d. 1. 1. 1. 1. 1.

aptly fitted and enclined to bind up the broaken and wounded consciences, and with heavenly consolations drawne from the fountaine of living waters, to refresh a wearied and fainting spirit ; p He strengthened them with his month, and the moving of his lips did assuage their griefe ; q While his lips dropped as the bony combe. How joyfully was he entertained by such, even as Ambrose by sick Valentinian, whose visits seemed to him as the r approaches of health.

He was a man of a most exemplary life, both in his owne s family, and abroad with others. He was in fastings often, and alwayes t temperate in his diet, many dayes eating little or nothing untill night, and that especially when he laboured most, as on his Lecture-dayes, professing that he u found himselfe both in body and minde more active by it. He was a constant and unwearied Student, tying himselfe for the most part to eight houres a day, and w dividing every part of the day unto some peculiar work, nor easily suffering any avocation (though he had many secular cares lying upon him, having a wife and fourteen children living at his death) till (as he was wont to speak) x he had finished his taske. His conversation abroad was a perpetual instruction to y his people ; That true z character of a Christian man ; a that highest degree of perfection, and most neer to Christ ; that b treasury of all graces, humility was in him most eminent, he was most just and upright in all his dealings, and indeed so regardlesse of these earthly things, that he was easily beguiled by such as were dishonest ; yet he was well acquainted with the Laws, but very carefull to keepe both himselfe and his neighbors from making use of them, as alwayes studious of peace. And last, for that divine vertue of charity c wherein alone (saith Synesius) God and man communicates ; read but that Paragraph in that more large relation of his life first mentioned, and you will acknowledge him d Zealous of good workes.

Yet let me adde one thing there omitted, Phylotratius reported of a miraculous stone in India, which he calleth

leth *Pantarbe*,^e having the vertue attractive of the Lead stone, and likewise giving light by the bright-shining of it. This reverend Doctor, as by his workes of charity he gave much light to others, so by his arguments he was very powerful to draw them forward f whom God had enabled for such performances.

Read to this purpose his large & Catalogue of charitable works, done since the times of the Gospell, within the space of sixty years, under the happy reign of King Edward the sixt, Queen Elizabeth, and part of King James, and that onely within the City of London, or by the Citizens thereof, and within the two famous Universities, Cambridge and Oxford; confining himselfe to these Places, onely for want of means to travel further in the search: By which examples he hath not onely incited all ^h that believe God to study to goe before others in good workes; as hereby discovering the life of their Faith, and laying up to themselves treasures in heaven: But withall invincibly confuting that calumny of the Romanists, charging our doctrine of justification by Faith onely, as a great adversary to good works. For he hath made this challenge to all the Champions of that party, to produce and proove (if possibly they can) the ⁱ li'e acts of piety and charity, to have been done within the same compasse of yeares under Popery, and within these places, or within twice so many years, immediately preceding the date, whence his account commenceth. And to this day I heare of none that undertakes to enter the lists with him upon this challenge.

I know there have been some even amongst us who either out of ^k ignorance, envy or ^l proud disdain, or because in some things they accord not with him in opinion, have cast out stirring censures against this Catalogue (which King James highly applauded) and against all other of his labors. Some such he met with in his owne life time, who like the Indians preferre ^m black before white, being their owne naturall hue; whose cavills he no more regarded ⁿ then the croaking of so many Frogs, ^o he knew he must offend

Ccccc 2

some,

e *Uit. Apoll.*
Jan. 1. 3. c. 14.

f *1 Tim. 6. 17*
18, 19.

g *Synop. Pap.*
p. 220. of the
hit edition.

h *Tic. 3. 9.*
Cyr. Hieros.
Catech. 15.
Ibid Cat. 1.

i Amounting
in the totall
to almost
100000. l.

k *Terrens. A-*
dolph. Tim.
Silagr.
l *Jub. Mo. op.*

m *Philos. viz.*
Apoll. Ty. in.
h. 2. c. 9.
n *Jub. Mis.*
o *Hier. n. ad*
Ruik.

p Greg. Naz.
comr. Eunom.

q Church C. m.
quera against
Chillingworth.
chap. 6.
r Aug de pec.
Orig. l. 1. c. 22
s R. M. Gagg.
pag. 14.

t Epi. Profad
Aug de relig
Pelag. her.

w And Plat.
in Thado.

w Hier. advt.
Fegil.

x Amb. P. w.
an. in Luc.

some, who while they take offence at him discover their owne consciences. Many have carpt at his large book of Controversies before mentioned, as if upon every sparkle he had raised a flame, and made more difference betweene the Church of Rome and us then others have done, and that these things were sufficiently if not too much exagitated before his time. These and such like things I have sometimes heard, but I must needs say, onely from those of that sect or cut, whom a Jesuite calls, *Moderate Protestants*, such as least exorbitate from the Doctrine and Discipline of the Church of Rome. Or such squinting Protestants as willing to retaine their corrupt opinions, and to decline the odious name of Hereticks; dares to affirme that there is no Controversie between the Romish party and us; that either concerneth Faith or good Life; but that the differences are of an inferiour alloy, of which a man may be ignorant without any danger of his soule at all.

And therefore in his defence against these, I will say no more, but *præjudicium tollit judicium*; prejudice takes away right judgement: and *male rerum examinat omnis corruptus iudex*; a corrupt Judge never well examineth the truth. And for his handling things often handled by others, Prosper thinks it both necessary and profitable so to doe, least the matters be reputed of small moment which are not often argued.

As for those who have slighted his laborious Commentaries upon divers parts of Scripture, pretending them to be but Scraps and Fragments gathered from the Feasts of others, I know not whether they discover more malice or more folly: If with *Socrates* he filled himselfe as a vessel at the Wells or springs of others, and yet could say as *Lippius* of his Politickes, *Omnia mea sunt & nihil*, all is mine and nothing at all. If he gathered many Flowers together and put them as a Posie into our hands; if he hath read many things, to spare us the reading of them; if he hath collected the judgements of most Writers ancient and moderne upon those Bookes, and disposed them by a most exquisite

exquisite method, and fitted them for all necessary use, as plainly appeareth to every unpartiall and judicious eye: Then have we just cause to praise God for his profitable paines, and to desire that some other would follow him in that way, y wherein no man hath gone before him.

It cannot be denied, but that as *Beatus Rhenacus* truly observeth, in ^a the most beautifull body som blemish may be found, and we are men ^a subject to errours: and consequently in the great and many labors of this learned man, something may be found that may require a revizall, something may admit the sponge. But when like unto *Momus*, who could finde nothing else amisse in *Venus*, but ^b onely that her shooe creakt; men will pretend errours where there are none, I must tell such in the words of *Jerome*, ^c when they come to write themselves, and to set foot to foot, they will tug and sweat, and find great difference between public writing and private carping. Or let this blessed Doctor speake to them though dead, and say, ^d *Carpere vel noli nostra, vel edetua. Snarle not at mine, or set forth ibine.* And on the other side, where something may be blame-worthy pardon it ^e and doe not despise the Works because of this, but reape profit by that which is well written, and give God the glory, who found folly in his Angels, and is alone impeccable.

To come neare to his death: It is reported by ^f *Josias Simlerus*, how that after D. &or Peter Martyr that famous writer had published many of his Labours, he began at the last, *ab initio Bibliorum*, at the beginning of the Bible, and after he had expounded the books of *Genesis* and *Exodus*, & *bonam partem Levitici*, and a good part of *Leviticus*, prevented by the stroke of death, he ended all his labours: So this his exact paralleled Doctor *Andrew Willet* (besides many other Works) had written his sixfold Commentaries upon the same books of *Genesis* and *Exodus*, and had made a good progresse in the like way upon *Leviticus* (since finished by another) here also God determined his travails. And let me not omit this one thing, in my poore judgement very

y Off.

z Pref. ad
Tenui.
a Lips. prof.
ad polit.

b Philo. ad
nuor.

c Ad Domin

d Martia. ad
Latinum.

e Theod. de
Cur. and. Grae
affectione Proh

f Orat. de vis.
& Obis. D. I.
Petr. Martyr.

g Epist. Ded.
prejue. before
the second
part of his
second Book
of Hexapup.
on Ewald.

remarkable, how God in his divine providence and gracious favour to him, answered him in a solemne Vow, which you may find expressed in a latine Epistle of his, in words to this effect in English, & It is most honourable for a Souldier to dye fighting, and for a Bishop or Pastor praying, and if my mercifull God shall vouchsafe to grant me my request, my earnest desire is, that writing and commenting upon some part of the Scripture, I might finish my dayes. And accordingly God gave him his hearts desire, and denyed him not the request of his lips; *Blessed is that Servant, whom his Lord when he commeth shall find so doing,* Matth. 24. 46.

i Tert. H. 1.
ad uicorem.

k Cicale Fas

l De cons.
Hierogl.

m Aug. epist.
122.

He departed this life December the fourth 1621. in the fifty nine yeare of his age: of whom considering his strength and healthfull constitution, varying a little the words of Virgil, I may say, -- Had not God said no, He might have lived ten years or twenty more. It pleased God who hath appointed to every man *ιδιον θανάτου, & οικία τανάτου* *ἑωσθῆναι*, his owne proper and peculiar kinde of death, and without whose Providence, i not a leafe falling from the ground, so to dispose of this godly mans death, that as a Pilgrim here on earth, he must dye in an Inne: In a journey from London homewards, he was forced to take up his Lodging in Hodsdon, a town in Hertfordshire, having not farre from thence, by k a fall from his horse, his right leg broken. It is sweetly said of Gregory Nyssen. l Wheresoever thou art (whether in thine owne house or in an Inne) God will come to thee, if thou makest thy soule a fit lodging for him. And that saying of Augustine may stop the mouth of every rash unchristian Censurer; m God regardeth not in his servants, after what manner they depart this life, but what manner of men they are when they depart.

Here in this place he continued as Gods prisoner, confined to his bed for nine dayes together, spending the most part of them, in meditating upon the Song of Ezekiel, when he had been sicke, recorded by the Prophet Esay chap. 38. which heavenly contemplations were written from his mouth,

mouth, by a Sonne of his then attending upon him. And upon two Sabbaths following within that time, observing the people of the houte, upon pretence of waiting upon him, to stay from Church, he called them together, and gave them some concionatory exhortations, both forenoon and afternoone, and this with such a spirit, as if had been no wayes sensible of his paine; which putteth me in minde of that saying of *Tertullian*,ⁿ The leg fees nothing in the nerves, when the minde is (as it were rapt) in heaven.

*n Tertullian
Mort.*

*o Martia. 1.6
Epigr. 152.*

Upon the tenth day after his hurt received (o having over night supped cheerfully, and reposed himselfe to rest) early in the morning, upon occasion of the toling of a Bell for one then at the poynt of death, he suddenly awoke and with him his wife, who lay in the same chamber by him; he then tooke occasion to discourse with her touching the joyes of heaven, and touching the Saints mutuall acknowledgement of one another in that blessed estate: which discourse ended, he with his wife sang an Hymne, composed by himselfe, wherewith they usually every morning praised God for their rest the night past, and prayed his blessing for the day succeeding. Their spirits being thus raised, they continued their melody, and sang the 146. *Psalme*; he sometime stopped a little, and glossing upon the words, applyed divers things therein unto himselfe and to his present condition. And on the sudden (his p hour being now come) fetching a deep sigh or groan, he sunke downe in his bed; but helpe comming in, upon meanes used, he seemed to raise up himselfe a little, and then said, *Let me alone, I shall doe well*; Lord *Jesur*, and with that word he gave up the ghost.

*p Gemad.
Conc. de mort.*

Soon after his body was carried by coach to his Towne of *Barley*, and was in his Chancell solemnly interred, with decent Funerall rites, and with many teares, and there lyeth covered with a faire Graven-stone of Marble. But his more durable monuments are these.

The Works of *Andrew Willet* Doctor of Divinity in Latin and English, Printed and unprinted.

Printed books in Latine.

- 1 De animæ natura & viribus. 2 Sacra emblemata.
 3 De Universali vocatione Judæorum. 4 De conciliis.
 5 De Universali gratia. 6 De Antichristo. 7 Epithalamium.
 8 Funebres Conciones. 9 Apologiz serenissimi Regis Jac: defensio. In English.

- 14 Synopsis Papismi in five bookes. 16 Hexapla upon Genesis in two bookes. 18 Hexapla upon Exodus in two bookes. 20 An Harmony upon the first and second bookes of Samuel. 21 Hexapla upon Daniel. 22 Hexapla upon the Epistle to the Romans. 23 Upon the twenty two Psalme. 24 Upon the seventeenth of Jobn. 25 Upon the Epistle of Jude. 26 Tetrastylon Papismi. 27 A Catalogue of good workes. 28 Limbmastix. 29 Lædoremastix. 30 Epithalamium in English. 31 Funerall Sermons in English. 32 An English Catechisme. 33 A Retention. 34 An Antilogy. 35 Hexapla upon Leviticus.

Not Printed. In Latine.

- 36 Defensio Aristotelis contra Tempellum. 37 Catechismus Latinus. 38 Gemitus Columbz, seu Comment in Jnam. 39 Sacri paralleli. 40 Hæptaphonon. 41 Scala Cœli. 42 Antichesis Pontificæ & Evangelicæ Doctrinæ. 43 Variæ lectiones in Pentateuchion.

In English.

- 44 An exposition upon Genesis. 45 Marginall Annotations upon the Petateuch. 46 The Doctrine of the Christian Sabbath.

Abi, & tu fac similiter.

See here a true Nathaniel, in whose brest
 A carefull conscience kept her lasting feast;
 Whose simple heart could never lodge a guile
 In a soft word, nor malice in a smile:
 He was a faithfull labourer, whose pains
 Was as pleasure; and an others good, his gaines:
 The height of whose ambition was to grow
 More ripe in knowledge, to make others know:

Whose

Whose Lamp was ever shining, never hid ;
And when his tongue preacht not, his actions did :
The world was least his care ; he sought for heaven ;
And what he had he held not earnd, but given :
The dearest wealth he own'd, the world near gave,
Nor owes her ought but house-rent for a grave.

The Life and Death of David Pareus.
who dyed Anno Christi 1622.

David Pareus was born in Silesia, Anno Christi 1548. His Parents were Citizens of good rank ; when he was about three years old, he fell sick of the small pox; whereof he was like to dye, and though it pleased God that he recovered, yet he had thereby a blemish in one of his eyes, which continued so long as he lived : about that time his Mother dyed ; when he grew up to riper years, his Father perceiving a naturall promptnesse in him to learning, set him to School in his owne City, where one of his Masters was very rigid and severe in his carriage unto him, and there he learned Grammer, Musick and Arithmetick : But when he was fourteen years old (by the instigation of his step-mother) his father placed him with an Apothecary at *Cratistavia*: which course of life he could not well relish, and therefore after a months stay he returned home again, which his step mother was much offended with, yet his tender father resolved to keep him at School, and when he disliked the severity of his former Master, he sent him to *Hirschberg*, to one *Christopher Schillingius*, who was much affected with his ingenuity and towardlinesse: the chiefe Magistrate also of that City took a great liking to him, for some Verses which he made at his sons Funerall, so that he gave him his dyer in his Family : when he had been there about two years, the Pastor of that place who was a Lutheran, fell out with his Schoolmaster for that, in Catechising of his

D d d d

Schollers

Schollars, he had taught them, that Christs body being ascended into heaven was there to remaine till his coming to judgement, and that in the Sacrament we feed upon it onely spiritually by faith, &c.

And his spleen was so great, that he would not be satisfied till he had driven him away from the City : *Pareus* having to his great grieve lost his Master, returned home ; yet neither there was he in quiet, some tale-bearers suggesting to his Father that his Schoolmaster had infected him with his errors ; and so far they prevailed, that his father intended to disinherit him : hereupon *Pareus* intended to goe into the *Palatinate*, which his father much disliked, and sought by all meanes to hinder, yet at last through Gods mercy, by importunity he gat his fathers consent, who sent him away with little mony in his purse : Thus forsaking his friends and fathers house, he went to *Hirschberge*, where he met with his Master and some of his School-fellowes, and so they travelled together towards the *Palatinate*, through *Bohemia* : by the way his mony failing, he went to a Monastery to beg an Alms, and the Abbat pittying of him relieved him : going from thence to another Monastery, he met with an ignorant Fryar, and asked an Alms of him in Latine, he returned this answer ; *Nos pauperi fratres, nos nihil habemus ; an piscinus, an caro, an panis, an misericordia habemus* : Thus at length it pleased God to bring him safely to *Amberg* in the upper *Palatinate* : there his Schoolmaster stayed, and sent *Pareus* with ten more of his Schollars to *Heidelberg*, where they were admitted into the Colledge of *Sapience* : there he was a diligent hearer of *Ursin*, *Boquin*, *Tremelinus*, *Zanby*, and the other Professors, under whom he profited both in the Arts and Tongues to admiration : Then he betook himselfe to the study of Divinity, and having fitted himselfe for the worke of the Ministry, he was chosen by the Elector to Preach in a Village within his jurisdiction, which he was then about to reforme : not long after he was called back to *Heidleberg*, and made a Publick Lecturer, where he continued till the death of *Frederick* the third, and then

then by the Heterodox party, he with the other Professors was driven from thence: but most of them were entertained by Prince *Casimire*, who erected a University at *Newstade*, appointing *Ursin*, *Zanchy*, *Junius*, *Piscator* and others to be the Professors in it: he appointed also a Synod, therein to consider how to provide for the other exiles: *Tossan* was chosen Moderator, & *Pareus* the Scribe of it: in that Synod *Pareus* gat leave to goe visit his Country and friends, and so in three weeks space came safely to them, where he was received with much joy, and at the request of the Senate, he Preached the Sabbath following upon *John* 3. 16. And that with great applause and generall approbation: his father also was so well pleased with him, that presently after Sermon, he cancelled the writing whereby he had disinherited him: the Senate also desired him to undertake a Pastoral charge in that place; but he chose rather to return into the *Palatinate* againe: & coming to *Newstade*, he was appointed to Preach in a Village hard by, where he continued till Prince *Casimire* (as Guardian to the young Prince Elector *Palatine*) sent for him to be a Preacher in the great Church in *Hiedleberg*; and not long after he was made Master of the Colledge of *Sapientie* in that University: Anno Christi 1587. according to the Statutes of the Colledge he Commenced Master of Arts, and afterwards by the perswasion of his friends Doctor of Divinity also.

In the year 1594. at a Convention of States at *Ratisbone* the Divines of the *Palatinate* were accused by the *Lutherans*, as holding opinions neither consonant to the Scriptures, *Augustines* Confession, nor to their owne Catechisme; but *Pareus* at the appointment of the *Palatine*, easily wiped of those aspersions, and vindicating the innocency of them: Anno Christi 1596. there brake forth a great Plague in the University of *Heidleberg*, whereof the learned *James Kimmontius* (*Pareus* his intimate friend) dyed, & some other Professors also: and the Students by reason of it were driven away: yet *Pareus* stayed, & it pleased God to preserve his Colledge free from the infection: not long after he was chosen

Professor of the Old Testament in the room of *Kimdoniur*, and presently after Rector of the whole University. *Anno Christi* 1596. he was extremely troubled with a Catarrh, insomuch as he despaired of life, yet it pleased God after a while to restore him: *Anno Christi* 1602. upon the death of *Daniel Tossan*, he was made Professor of the New Testament: and grew so famous that many resorted out of Hungary, Borussia, France, England, Scotland, Ireland, and Germany to see and hear him.

In the year 1615. his wife sickened and dyed, which was a great griefe to him: *Anno Christi* 1618. the Low-Countries being exceedingly indangered by the growth of Arminianism, the States appointed a Synod at *Dort*, for the curing of that disease; and amongst other famous Divines, *Pareus* was chosen by the Elector Palatine to goe to it; but he being grown very old and infirm, desired to be excused, and so *Paul Tossan* was sent in his room: February the second, *Anno Christi* 1620. as *Pareus* was coming out of his study, the steps being slippery with the frost, his foot slipped and he fell down sixteen steps, and yet it pleased God by a wonderfull Providence that he light upon his feet, and received no hurt by the fall; which made him think of that promise *Psalme* 91. *Hee will give his Angels charge over thee, &c.* By his Doctrine and Councell he was admirably advantageous to the Church of God in many places: He strongly asserted the truth of God against it's adversaries: He was a great studyer and promoter of the Churches peace; laboring that they which agree in the Fundamentals, should not jar about matters of an inferior nature: He wrote many excellent Works, whereof some were printed by himselfe, others remained with his son *Philip Pareus*, who hath since published them to the great benefit of the Church.

About that time the *Spaniards* came into the Palatinate with their Army, which brought great miseries upon that poor Country, which *Pareus* fore-saw both by Prodigies and Dreames; then did his friends both in *Hiedleberge* and other places, perswaded him to retire himselfe to some o-

ther

ther place of safety; to whom he yeelded, that so he might not fall into the hands of those bloody Papiſts, whom he had irritated by his writings againſt them. At his departure he cryed out, O *Hiedleberg*! O *Hiedleberge*! but it's better to fall into the hands of God then of man, whoſe tender mercies are cruelty: He went to *Anvilla* where he ſpent his time in Prayer, Study and in Miditation, waiting and longing for the time of his chang: there alſo he wrote his *Corpus Doctrinae*; which when he had finiſhed, he ſaid, *Lord, now let thy ſervant depart in peace becauſe he hath finiſhed that which he deſired*: Preſently after he felt his ſtrength much to decay, and he fell into a fever; and finding that the ayre in that place agreed not with him, he went thence to *Neapolis*: earneſtly begging of God that if it were his holy will, he might yet return to *Hiedleberg*, and lay his bones there: He made his will alſo finding his former Catarrh to return upon him againe: yet it pleaſed God by the help of Phiſitians to recover him; whereupon he reſolved to goe to *Hiedleberge*, and taking his Grand-ſon young *Daniel Pareus* with him, whom he loved deerly, he came ſafely to *Hiedleberge*, where he was received with wonderfull acclamations of joy; about which time Prince *Frederick* came alſo thither from his Exile: and the Sabbath following they received the Sacrament of the Lords-Supper together with much comfort: But three dayes after, his former diſeaſe returning, he was ſenſible of his approaching death: the Profeſſors and Miniſters reſorted to him, much bewailing their owne loſſe, amongſt whom was *Henry Altingus*, to whom he freely opened his minde both concerning God houſe and his owne, and preſently after quietly departed in the Lord *Anno Chriſti* 1622. and of his age 73.

Pareus alſo of high Germany,
A wreath of Bays deſerves moſt worthily:
A very learned, godly, grave Divine,
Whoſe precious labors made his ſame to ſhine.

The Life and Death of Erpenius.

Chiefly those on the Romans. And although
At first, he many straits did undergoe :
Both by his Father and his other friends ;
Yet God who in deep straits assistance sends,
Made all for his best good operate,
And by them brought him to a blest estate ;
For he became abroad, at home renown'd,
And was with many honours justly crown'd :
Especially at Hiedleberge, where he,
From all earths feares was happily set free.

The Life and Death of Thomas Erpenius, who dyed Anno Christi 1624.

Thomas Erpenius was borne at Gorcome in the Low-Countries Anno Christi 1584. of honest Parents : In his childhood he was bred in the School at *Leiden*, and admitted into that University at eighteen years old, and in the twenty fifth year of his age, he commenced Master of Arts : then he fell to the study of Divinity, and of the Orientall Languages under *Joseph Scaliger*, who observing his ingenuity and promptnesse, often foretold what an eminent man he would prove in time to come : From thence he travelled in *England*, *France*, *Italy*, and *German*, in which peregrinations he profited exceedingly both in learning and prudence.

At *Paris* he became intimately acquainted with *Isaac Casaubone* ; and went with him to *Samure*, where he fell hard to the study of Arabick, and profited so exceedingly therein that *Casaubone* had him in great admiration, and estimation for the same : From thence he went to *Venice*, where by the help of some learned Jews and Turks, he learned the *Turkish*, *Persian*, and *Æthiopick* languages : whereby he gat so great esteem in *Italy*, that he was profered a Pension of five hundred Duckats by the year to employ himselfe

himself in the version of some Arabick books into Latine. He spent four years in travell, and was famous every where for his learning : at *Paris*, and some other places he bought many Arabick books, & so returned to *Leiden* *An. Cb. 1612.* About which time there was a purpose to have called him into *England*, & to have allowed him an honorable stipend, but the year after he was chosen Professor of the Orientall languages in *Leiden* : and presently after he set up (though with extraordinary charges) a Presse for those Languages, whereby he published many ancient monuments, both of his own & other mens : & 1616. he married a wife, by whom he left three children surviving him : *An. Christi 1619.* he was made Professor of the Hebrew also, and though he had so many and great employments, yet he went through each of them with so great exactness, as if he had nothing else to attend upon.

In the year 1620. he was sent by the Prince of *Orang*, and the States of *Holland* into *France*, to procure *Peter Moulin*, or *Andrew Rivet* to come to *Leiden* to be the Divinity Professor, and though he prevailed not at that journey, yet they sent him againe the year after to *Andrew Rivet* and the French Church, to obtain of them their consents for his coming ; which businesse he transacted with so great prudence, that he brought *Andrew Rivet* along with him to *Leiden*. His fame was so great, that the King of *Spaine* wrote to him, making him exceeding great promises if he would come into *Spain* to interpret some ancient writings, which never man yet could doe : The King of *Morocco* also did so exceedingly admire the purity of his Arabick stile in some of his Epistles, that he shewed them to his Nobles and other learned men as some great Miracle : He was also highly esteemed of, by the Prince of *Orang* and the States of *Holland*, who often made use of his labours in translating the letters which they received from Princes in *Asia*, and *Africa* out of Arabick or other Languages : But whilst he was thus busily employed in Publick and private, it pleased God that he fell sick of the Plague, whereof he dyed *Annâ Christi 1624.* and of his age forty.

Here

Here may we not without much wrong deny,
 To this Erpenius honoured memory :
 Who was most famous in his generation,
 A man of excellent parts to admiration;
 And in the Orientall tongues so rare,
 That few or none with him deserv'd compare :
 For th' Arabick and Hebrew tongues likewise,
 The Kings of France and Spain did him so prize,
 Yea England, Holland, Germany, Italy
 Offer'd great summes t' enjoy his company :
 And rare endowments, deep experience;
 At forty years of age death took him hence.

*The Life and Death of Abraham Scultetus,
 who dyed Anno Christi 1624.*

Abraham Scultetus was born at Grunberge in Silesia, Anno Christi 1566. his Parents were of good rank, who carefully brought him up at School where he profited exceedingly, and Anno Christi 1582. he went to Uraislavia where he for had his fellow-students Pitiscus, Polanus & Pelargus, men who after proved eminent in the Church of God: Having studyed there sometime, he went thence to Freistade to hear Melancthon, Bucolzer and some others: But his active spirit could not long be continued within the bounds of his owne Countie, and therefore being assisted by the bounty of a Noble Knight, he went to Wittenberg and from thence to Dessavia, to acquaint himselfe with Peter Martyr and Casper Pucer: Anno Christi 1590. he went to Hidleberg where he heard Daniel Tossan and Francis Junius: there also he read Lectures of Logick, Oratory and Astronomy to diverse young Noblemen, and the year after Commenced Master of Arts: then he betook himselfe to the study of Divinity, thereby to fit himselfe for the Ministry, which from his childhood he had devoted himselfe to: and Preaching

Preaching before the Elector Palatine, he so flowed with eloquence and sweetnesse, that the Prince and all his Courtiers were much delighted in him; which caused the Elector to make him visitor both of the Schools and Churches: Yea many other Princes made use of his help in reforming their Churches in *Juliers*: *Brandenburg*, and *Hano-via*: he was also sent to the Synod of *Dort*. *Anno Christi* 1612. the Prince Elector Palatine took him into England with him, where he was much esteemed & respected by King *James*, and other learned men: at his returne to *Hiedleberg* he was made Professor in the University, and Doctor in Divinity *Anno Christi* 1618. But about that time grievous Wars breaking forth (the miseries whereof were dispersed afterwards over all *Germany*) he was forced to leave *Hiedleberg*, and travelled into *Bohemia*, yet there also he met with many afflictions, and dangers, so that having been long tossed up and down in severall Countries, the Lord at last provided him a quiet station at *Emden*, where he was chosen a Preacher of the Gospell: but being thus worn out with travels, sorrows and paines in the work of the Ministry, he quietly there sleeps in the Lord, *Anno Christi* 1624. and of his age 58. What admirable endowments he had, his Works do sufficiently declare, especially his *Medulla Patrum* which is so much esteemed by learned men.

Most worthy also is Scultetus grave.

The Palme and prize of praise and fame to have:

Whose his admirable wit and worth

His learned labours rare, in print put forth;

Chiefly *Medulla Patrum*, that choise piece,

Preferred far to *Jasons* golden fleece,

By all the learned. Had in high request

For's eloquence and diligence express;

By our King *James* and other Princes great;

Who with most high applause obtain'd the seat

In *Hiedleberg*s brave University,

Of the Professor there; and worthily

¶ ¶ ¶ ¶

made

made Doctor of Divinity. At last,
 Having much trouble with his comforts past;
 At Evening God him gave a quiet Station,
 And there by death crown'd him with heav'n's salvation



Robert Bolton, Batchelour
 in divinity & minister of Gods word
 att Broughton in Northampton Shire
The Life and Death of Robert Bolton.

Robert Bolton was born at Blackburn in Lancashire, Anno Christi 1572. his Parents finding in him a great propensse to learning, though they had no great means, yet they intended him for a Scholar, the rather having an opportunity of a good Schoolmaster in the town, where he profited exceedingly, and at twenty years old he went to Lincoln Colledge in Oxford, and was Master Randal's Pupil [afterwards a famous Preacher] there in a short time (be-
 ing

ing well grounded before, and industrious) he became an excellent Logician and Phylosopher; at which time his father dying, and his meanes failing, he took excessive pains, and wanting books he borrowed of his Tutor and others, read them over and abridged them: and to perfect his knowledge in the Greek, he wrote out all *Homer* with intolerable pains, so that he could with as much facility dispute in the Schools in Greek, as in Latine, or English. From thence he removed to *Brasen-nose* Colledge, the Fellowships there belonged to *Lancashire* and *Cheeshire* men: yet for want of acquaintance, he stayed long without a Fellowship which made him to languish through want; but his deserts being known, Doctor *Bret* and some others, together with some small stipends he had for his Lectures in that House, supported him till he gat a Fellowship, about the thirtieth year of his Age; then also he Commenced Mr. of Arts, and being chosen Lecturer, he performed it with such exactness that he grew very famous: his Disputations in the University were performed with such acutenesse of wit and profound learning, that he was chosen by the Vice chancellor (at King *James* his first coming to the University) to be one of the Disputants before him, and to read naturall Philosophy in the Publick Schools: he was also well studyed in Metaphysicks, Mathamaticks and School-Divinity; yet all this while he had nothing in him for Religion: he loved Stage-plays, Cards, Dice, was a horrible swearer, Sabbath-breaker and boon-companion; he neither loved goodnesse nor good men.

He hearing the fame of Master *Perkins* went to Cambridge at a Commencement that he might hear him Preach. and having heard him said, *That he was a barren empty fellow, and a passing meane Scholar*; but when God changed his heart, he changed his tune, and said, *That Master Perkins was as learned and godly a Divine as our Church hath in many years enjoyed in so young a man. He had familiar acquaintance with one Master Anderton a good scholer, his Country man, and formerly his Schoollfellow, but a strong Pa-*

pist, yea a Priest; he knowing Master *Boulton's* good parts and outward wants, took that advantage to perswade him to go over with him to the English Seminary at Rome, where he should be furnished with all necessaries, and have gold enough: this motion he excepted of, and a day and place was appointed in *Lanashire*, to take shipping from thence and be gone.

Thither Master *Bolton* repaired at the time prefixed, but *Anderton* came not, whereby escaping that snare, he returned to *Oxford*, where he fell into acquaintance with Master *Peacock* a learned and godly man, whereby it pleased God to bring him to repentance, but by such a way as the Lord seldom useth, but upon such strong vessels, as he intendeth for strong encounters and rare employments; for the Lord ran upon him as a Giant, taking him by the neck and shaking him to pieces, as he did *Job*; beating him to the ground as he did *Paul*, by laying before him the ugly visage of his sins, which lay so heavy upon him that he roared for anguish of heart; yea it so affrighted him, that he rose sometimes out of his bed in the night, for very anguish of spirit: and so augment his spirituall misery, he was assaulted with foul temptations, *Horribilia de Deo*, *terribilia de fide*, which *Luther* called *colaphum Satanae*: this continued for many months, but God at last gave a blessed issue, and these grievous pangs in the New Birth produced two admirable effects in him; an invincible courage in the cause of God; and a singular dexterity in comforting afflicted spirits. Hereupon he resolved to enter into the Ministry, and was accordingly Ordained the thirty fifth year of his Age: and about two years after, the Parsonage of *Broughton* in *Northamptonshire* falling void; Serjeant *Nicols* the Patron, preferred him to it: about the fortieth year of his age he marriede *Mistress Ann Bois*, of an ancient family in *Kent*, and to her care committed the ordering of his outward estate, and applyed himselfe wholly to his studies, and the work of the Ministry, &c. for twenty years together Preached twice every Lords-day and Catechized; and in every Holy day
and

and Friday before the Sacrament he expounded a Chapter, whereby he went over most of the Historiall books of the Old & New Testament; and therein preparing nothing for his People, but what might have served a very learned Auditor. In all his Preaching, next after Gods glory, he ayimed at the Conversion of souls, and God crowned his labors by making him an instrument to beget many sons and daughters unto righteounesse.

He had an excellent Art in relieving afflicted consciences, so that he was sought to far and near; yea diverse beyond Sea desired his resolution in diverse cases of Conscience. Though in his preaching he was a son of Thunder, yet to those that mourned in spirit, he was a sweet son of Consolation, with a tender heart powring the oyl of mercy into their bleeding wounds. He had a singular skill in discovering Satans sleights, and in battering down his Kingdome. In all his Sermons he used to discover the filthinesse of sin, and to presse hard upon the Conscience the duties of Sanctification: yea, he would spare none, great or small in their sins; yet in reproving sin, he never personated any man to put him to shame. His life was blamelesse that he could not justly be taxed by any, of any scandalous sin. He constantly prayed six times a day: twice with his family, twice with his wife, and twice in secret: He kept many dayes of private humiliation: alwayes before the Sacrament, and upon the occasions of the miseries of the Church at home & abroad, which he performed with much ardency of Spirit: and being advised by Philitians for his healths sake, to break off the strong intention of his study, he rejected their counsell, accounting it greater richer to enjoy Christ by those fervent intentions of his minde, then to remit them for his healths sake.

He was of a comely presence, his countenance was so mixed with gravity and austerity that it commanded respect from others. He oft refused preferment, that he might not be divorced from that Country where his Ministry found such entertainment and effect. He was universaly

bountifull : but especially he exceeded in those publick distresses of Germany, France, Bobemia, &c. He alwayes spent all the renewes of his living (which was of good valew) in the maintenance of his Family, Hospitality and Charity : He fell sick of a Quartane Ague in September An. Christi 1631. whereupon finding his disease to get strength, and his vigor to grow weaker, he revised his Will, and then wholly retired himselfe from the world, and solaced his soul with the Meditation of the joyes of heaven : and having compiled a discourse *De quatuor Novissimis*, of Death, Judgement, Hell and Heaven ; having preached over the three former, he told his people that the next day he would preach of heaven, but the Saturday before he fell so sick that he never preached after : though his sicknesse was long and sharpe, yet he bore it with admirable patience : often breathing forth these speeches, *Oh when will this good houre com ! When shall I be dissolved ! when shall I be with Christ ?* Being told that it was better for the Church (if God would) for him to stay here : He answered, *If I shall finde favor in the eyes of God, hee will bring me againe, and shew me both it and his habitation ; and if otherwise, so bere I am, let him doe what seemeth good in his eyes,* 2. Sam. 15. 25, 26. And being asked of another, if he could be content to live if God would grant it him, he said, *I grant that life is a great blessing of God : neither will I neglect any meanes that may preserve it, and doe heartily desire to submit to Gods will ; but of the two, I infinitely more desire to be dissolved and to be with Christ.*

To those that came to visit him in his sicknesse, he gave very godly and wise exhortations. He thanked God for his wonderfull mercy in pulling him out of hell, in sealing his Ministry by the Conversion of Souls, which he wholly ascribed to his glory : a week before his death he called for his wife, and desired her to bear his Dissolution with a Christian Fortitude ; and turning to his children, he told them that they should not now expect that in regard of his weakenesse he should say any thing to them ; he had formerly told them enough, and hoped they would remember

remember it, and he verily believed that none of them durst think to meet him at the great Tribunall in an unregenerate state. Some of his neighbors moved, that as he had in his Ministry discoursed to them the exceeding comforts that were in Christ, so he would now tell them what he felt in his soul: Alas! said he, doe you look for that now from mee that want breath and power to speak? I have told you enough in my Ministry: yet to satisfie you, I am by the wonderfull mercies of God, as full of comfort as my heart can hold, and feel nothing in my soul but Christ, with whom I heartily desire to bee: Then seeing some weeping, he said, *Oh what a deal adoe there is before one can dye?* When the very panges of death were upon him, some of his dear friends coming to take their leave of him he caused himselfe to be raised up; and after a few gapings for breath he said to them, *I am now drawing on a pace to my Dissolution: hold out Faith and Patience; your worke will quickly be at an end:* then shaking them by the hand, he desired them to make sure of heaven, and to remember what he had formerly taught; them protesting that it was the Truth of God, as he should answer it at the Tribunall of Christ, before whom he should shortly appear: and a dear friend taking him by the hand, ask't him if hee felt not much paine: *Truely no* (said he) *the greatest I feel is your cold hand:* and then being layed downe againe, not long after he yeelded up his spirit unto God, *Anno Christi 1631.* and of his age sixty.

He was one of a thousand for Piety and Courage, which were so excellently mixed with wisdom, that they who imagined mischief against his Ministry, were never able by all their plottings to doe him any more hurt, then onely to shew their teeth.

Laus Deo.

Of all the worthies that desert'd so well
And did in parts and piety excell:

And

The Life and Death of Whately.

And Garlands therefore of just honour have,
None more did merit then this Pastors grave.
Renowned Robert Bolton, one well known
For his divine rare parts, second to none :
Who though in's youth he seem'd a wicked Saul,
In's riper years he prov'd a precious Paul :
A most renowned preaching Son of thunder,
Yet a sweet Barnabas (even to deep wonder)
To sons of sorrow ; and so; Gods blest cause,
Invincible in courage ; and from paines
Of Satans powder, who pull'd afflicted spirits
By comforts sweet : herein, being of high merits ;
And as so; preaching, so so; writings rare,
Ertant in print, even almost past compare :
One of ten thousand so; his piety,
Constancy, wisdom, learning, gravity ;
Who as he lov'd belov'd, so blestly dy'd.
And now his Sainted-soul in heaven doth bide.

The Life and Death of William Whately, who dyed Anno Christi 1639.

William Whately was born in Banbury in Oxfordshire, An.
Christi 1583. of godly and religious Parents : his
father was oft Mayor of that Towne : his mother carefully
bred him up in the knowledge of the Scriptures from a
child; he was also trained up in learning in the best Schools
in those parts, and being of a quick apprehention, a cleare
judgement, and a most happy memory ; he profited so
much both in Latine, Greek and Hebrew, that at fourteen
years old he went to Christs Colledge in Cambridge. There he
was an hard Student, and quickly became a good Logician
and Phylosopher, a strong Disputant and an excellent
Orator : He studyed also Poetry, and Mathematics : He
was a constant hearer of Doctor Chuderton and Mr. Perkins :
And

And his Tutor calling his Pupils to an account what they had learned; when any was at a stand, he would say, *Whately*, what say you? and he would repeat as readily as if had preached the Sermon himselfe: being Batchelor of Arts, his Father took him home, yet there also he followed his study. Afterwards he married a wife, the Daughter of Master *George Hunt*, an eminent Preacher, who perswaded him to enter into the Ministry: and therefore going to *Oxford*, he commensed Master of Arts, and presently after was called to be a Lecturer at *Banbury*, w^{ch} he performed with good approbation for four years, and then was called to the Pastorall charge there, in which place he continued to his death. He was naturally eloquent, and had words at will; he was of an able body and sound lungs, and of a strong and audible voyce: He was a *Bonerges*, a son of Thunder, and yet upon occasion, a *Barnabas*, a son of sweet Consolation: His speech and preaching was not in the enticing words of man's wisdom, but in the Demonstration of the Spirit & of Power. He was an *Apollos*, eloquent and mighty in the Scriptures: he Catechized and Preached twice every Lords day, and a weekly Lecture besides, yet what he Preached was before well studied and premeditated: He usuall penned his Sermons at large; and if he had but so much time as to read over what he had written, and to gather it up into short heads, he was able to deliver it well-near in the same words. His Preaching was plain, yet very much according to Scripture, and the rules of Art: He made good use of his Learning; yet without affectation. He used to read Books most swiftly, & yet not cursorily; being able, when he had don, to give an account of the substance, and most remarkable passages of what he had read. And it pleased God to put a Seal to his Ministry, in the converting, confirming, and building up many thousands in the course of his Ministry. He was a diligent visitor of the sick under his charge without respect of persons: he was a great Peace-maker amongst any of his Flock that were at variance: he had an heavenly gift in prayer, both for aptnesse and fulnesse of

F f f f

Confessions,

Confessions, Petitions, Supplycations, Intercessions and Praises, together with fervency of spirit to power them out to God in the name of Christ. When he had read a Psalm or Chap. in his Family, in his prayer he would discover the scope, meaning, & chiefe notes of observation, and their use, that his Prayer was an excellent Commentary thereupon; and this not onely in the plainer, but in the harder Texts of Scripture also. His constant practise was (besides Family-prayer twice a day, and sometimes Catechizing) to pray also with his wife, and alone, both morning and evening. He set apart private dayes of Humiliation for his Family upon speciall occasions, and oft for their preparation to the Lord's Supper; at which times he would exceed himselfe in pouring out his soul to God with many tears: He was much in dayes of private Fasting, and humbling himself alone before God, which impaired his health, but made much for the health of his soul. He was very able, and very ready to confer with, and to resolve the doubts of such as came him: He bare such a tender love to that great people over which God had set him, that though his means was small, and he had many offers of great preferment in the Church, yet he would not leave them. He was daily inquisitive after the affairs of Gods Church, and sympathized with Gods people, both in their weal and woe.

He was much grieved when he saw that difference in opinions bred strangeness amongst Christians, that agreed in that same Fundamentall Truths. He was judiciously charitable to such as shewed the power of godliness in their lives, though they were not of his judgment in all things. He was glad when any of the righteous smote him, & would take it well, not from his Superiours onely, but from his Equals and far Inferiours; and would really shew more testimonies of his love to such afterwards then ever he did before. He abounded in works of Mercy, he was a truly liberal man, one that studyed liberal things, seeking out to find objects of his mercy, rather then staying till they were offered: he did set apart, and expend for many years together

ther for good uses the tenth part of his yearly comings in, both out of his Temporall and Ecclesiasticall meanes of maintenance: he entertained some poor Widows, or necessitous persons, weekly at the least at his Table; and his estate prospered the better after he took this course; and in his sicknesse he comforted himselfe with that promise, Psal. 41. 1, 2. *Blessed is he that considereth the poore, the Lord will deliver him in the time of trouble; the Lord will strengthen him upon the bed of languishing, &c.* His last dayes were his best dayes, for then he grew exceedingly in humility, and in heavenly-mindednesse. And a good while before his latter end, God gave him victory over his greatest corruptions, which for a long time kept him in continuall exercise. About eight weeks before his death, he was much troubled with a cough and shortnesse of breath, which much weakned him, yet he Preached divers times, till his encreasing weaknesse disabled him. In his sicknesse he gave heavenly and wholesome counsell to his people, neighbours and friends that came to visit him, exhorting them to labor to redeem the time, to be much reading, hearing, and Meditating upon the Word of God; much in prayer, brotherly love, and communion of Saints, and that they would be carefull to hold that fast that he had taught them out of the Word of Truth, and that whilst the the meanes of Salvation was to be had, they would neither spare pains nor cost to enjoy it. His pains towards his end were very great, yet he bore them patiently. He was much in ejaculations and lifting up his heart to God in behalfe of the Church and State, and for himselfe also, wherein he was most frequent, and earnest a little before his death. A godly friend & Minister praying with him, that if his time were not expired, God would be pleased to restore him for the good of his Church, or if otherwise, that he would put an end to his pains, if he saw good; he lifting up his eyes steadfastly towards heaven and one of his hands, in the close of that prayer gave up the Ghost, shutting his eyes himself, as if he were fallen into a sweet sleep, Anno 1639. and of

his age 56. God tooke him away a little before the Civill Wars began, and before the sad desolations that fell upon the Town of Banbury in particular.

Renowned William Whately also twins
Like same with Bolton, as two equall twins
Of honour and renown; for piety,
And admirable parts in's Ministry:
In Latine, Greek and Hebrew rarely able,
A Disputant also unconquerable.
Of apprehension quick, of judgement clear,
Strong memory; and that which was most dear,
Of a most holy life and Conversation;
Who many souls did win to Christs salvation:
And Divine-like in Scriptures eloquent;
In Prayer, Preaching faithfull and fervent:
Such charity and love, who still exprest
Among his people a Peacemaking blest:
Pittifull, patient, full of courtesie:
His soul with Christ now reignes most gloriously,

FINIS.



D
F 2400

123029

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION